ARYA PATRIKA LAHORE

JUNE - 1885—86

This book belongs to Mr. Satya prakash Saharanpore The Gurukula Kangri HARDWAR

... connection with the ... DAYANAND ANGLO- ... LLEGE. The proceedings ...

THE ARYA PATRIKA, LAHORE.

An English Weekly organ of the

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

PUBLISHED EVERY SATURDAY

VOL. I. PART I.

20th JUNE 1885,

OURSELVES.

The necessity for an English weekly organ of the Arya Samaj has long been felt. Of late we have received numerous communications pressing the desirability of publishing such an organ. We have given these communications every consideration, and find ourselves no longer justified in hesitating to bring about the desired consummation.

That the Arya Samaj movement is rapidly spreading and progressing over the country requires no mention. There is going on not only a constant increase in the number of the members of each Samaj, but hardly a week passes in which we are not informed of the establishment of a new Samaj in one locality or other. But as the number of Samajs is thus increasing constantly and continuously, the task of keeping up mutual communications in matters of general and catholic concern affecting the Samaj, is at the same time becoming more unwieldy and impracticable.

Further, it is apprehended that in spite of earnest endeavours directed in giving publicity to the principles and objects of the Samaj these yet continue to be misunderstood or not understood at all in certain quarters even among the educated portion of the Hindu Community. It is felt that this prime ignorance and misunderstanding has naturally some checking influence in the otherwise illimitable expansion of the Samaj, which it is, apparently, destined to achieve by force of truth and knowledge. But the necessity of having some such organ has likewise become paramount in connection with the proposed DAYANAND ANGLO-VEDIC COLLEGE. The proceedings in con-

nection with this proposal have hitherto been published piecemeal either separately or in the Lahore TRIBUNE, but the movement has now reached a stage of development which renders such desultory methods of publication altogether insufficient, ineffectual, and unsatisfactory, both in the interest of the public concerned as well as of the movement itself.

It will perhaps be inexpedient to dwell further on the special objects of the paper, but it may be at once stated that the general policy of th paper will be the same as has all along actuatad and characterised the Arya Samaj during its past course. In short it will consist in a strict and rigid adherence to the fundamental principles which were formulated at the time of its first organization. In this respect politics are out of question as a matter of course; but this need not be disappointing any way to the general reader, or detract from the usefulness and attractiveness of the paper. There are problems of social reform and affecting the material and moral progress of the country which possess as much bestirring interest, and are of equal, if not greater, vital concern and consequence. The energies of the paper will, therefore, be fully directed towards achieving the material progress and moral elevation of the people. In this way matters relating to Theology, Sociology, Philosophy, Literature, Science and Art will all be legitimate subjects of discussion in this paper. The columns of the paper will be open to all free and fair discussion of social, moral, religious, and economical questions, but any matter which has a tendency, or is intended, to hurt personal feelings and sentiments, will be scrupulously excluded and avoided. Our true guide in this respect will be the golden rule of the Ancient Rishis;

Sattyam brúyat priyam brúyát.
Má brúyát sattyam appriyam.
Priyam cha nánritam brúyát.
Esha dharmah sanátanah.

"Ever speak the truth without exciting offence. Speak not the truth to offend others, nor even speak a pleasing falsehood. This is the true Dharma ever since olden times."

Ours shall by no means be a commercial enterprise, and if we could by means of the weekly add to the enlightenment of the nation, or in any way contribute towards its general happiness or prosperity, we shall consider ourselves amply rewarded.

DAYANAND ANGLO VEDIC COLLEGE.

—:o:—

THE desire to perpetuate the memory of those who devote their life for public good is a very natural and prevailing passion among mankind. All nations, creeds, and races have at all times felt the impulse of this passion, and in obedience to its behest raised everlasting monuments in honor of their deceased Great. We are not concerned at present to analyze the true nature of this complex passion, or it will not at all be difficult to show that it forms a very strong illustration of the deep and innate conviction, among mankind, of the immortality of soul, and of the eternity and superiority of virtue and goodness. But it is enough to point out that a more or less prevalence of this desire is, in the majority of instances, a very sound and safe index of the rise, progress and declination of a nation. No doubt, the standard of public good and greatness can not be uniform among all nations. It will very much depend upon natural circumstances and the state of civilization and progress at-

"Rome was not built in a day" is an old adage. Such a magnificent empire as that of the British in India is a work of more than two centuries and a half.

When Queen Elizabeth in 1600 A.D. first granted a charter to the London East Indian Co. giving them the exclusive english trade with India, little could she dream that this very company of merchants will obtain for her descendants an empire—the most populous, prosperous and law abiding on the face of the earth. When the boy Nanak left his parental roof in order to inculcate doctrines of monotheism and universal brotherhood he could scarcely contemplate that he would be raised to the status of a Guru, nay an [illegible] by posterity, and that his disciples would found Kingdoms in India and pay so much homage to his name.

The Arya Samaj movement is only a recent example.

We remember when the revered Swamiji first broached the idea of organizing a religious body who recognized the doctrines which the Swamiji used to inculcate there was only a very limited number of men present.

From that day forth a period of about 9 years, the movement has been attaining a steady support from the educated public in upper and central India, and now one will scarcely find an important town or village in upper and central India without its Arya Samaj. Its sphere of action has not yet exhausted and we soon hope to see a Samaj in every town and important village throughout the whole of Arya Varta. What is required is that our cause should be a true cause and that we may work steadily on. "Heart within God overhead."

The Anglo Vedic College movement which the Samaj has undertaken in order to perpetuate the memory of the revered Swami is sure to be attended with success. *It matters not* that we have taken nearly two years or so to realize so much as 20,000 Rs., but we must also bears in mind that the money so collected is exclusively from the pocket of middle class men and that our Rajas and noble men are still untouched.

The Samaj seems to have adopted a novel course in trying to accomplish its objects. Instead of asking aid first from the great personages it has acted upon the principle of self help and has been trying first to collect what it can from amongst the middle classes to which its members principally belong, and then to ask the upper tens to come forward with their liberal support. Whether the Samaj will have a success in this undertaking or is right in adopting this policy, results alone will justify it.

But so much we can say that the movement is the most genuine and indigenous of its kind. It has received support in the beginning from the students of schools and colleges—persons of the rising generation who have their hearts clean from selfish motives and worldly ends, and we dare say that this very fact goes to show that our scheme is destined to have a success. We only require time and energy to bring about its success.

The proposal to establish the Arya Patrika also is based on very similar motives. We have purposely made the size and price of the paper as small as we could in order that we might not be guilty before the public eye of promising too much without achieving any thing and we hope that if we meet with proper encouragement from the general public we shall soon have to increase the size of the paper without, if possible, making a corresponding increase in its price.

BAVA NARAIN SINGH AT LAHORE.

Bava Narain Singh Rais of Vairoval, district Amritsar, who has lately endowed Rs. 10,000 in cash and 4 villages worth Rs. 50,000 for the foundation of an ANGLO VEDIC SCHOOL at Amritsar, was invited to Lahore on Sunday last. Arrangements had already been made for his reception at the Railway station; and several Aryas, educated natives and Raises of the city waited upon him at the Railway platform. Amongst those present we saw Munshi Harsukh Rai Proprietor Kohi-Noor, Rai Anoop Singh, Lalla Lal Chand M. A. Pleader Chief Court, Lalla Sain Das President Arya Samaj, Lalla Amolak Ram Munsif, Lalla Jiwan Das Deputy Clerk of Financial Commissioner's Court, Lalla Madan Singh B. A., Rai Kedar Nath M. A., E. A. C., Lalla Umrao Singh M. A., Pandit Shiva Dut Ram, Lalla Sangam Lal Pleader, and others.

The train arrived at 8-30 A. M. exactly, and Bava Narain Singh was received with cheers. Several Pleaders and Raises of Amritsar had also accompanied the Bava from Amritsar to Lahore, and they also were received with greetings and mutual Namastes (Salutations). Bava Narain Singh in a short and sweet speech thanked the gentlemen that had come to do honor to him, and expressed a hope that the zeal evinced by them in the interests of reform and public good led him to believe that they would soon have success in the objects of their pursuit. He was then escorted to the carriage designed for him, and the other gentlemen who had come with him from Amritsar, and also those that had gone to receive Bava Sahib, took their seats in their respective carriages, and the whole procession passed through the Lunda Bazar, Delhi Gate, Kotwali Bazar, Dabbi [illegible] chhi Hatta to the Arya [illegible] premises in Bhadar Kali Ki Gale [illegible] service was at this time [illegible] rmed in the Samaj, and when [illegible] songs and bhajans were [illegible] the congregation and the Bhajan Mandali of the Samaj. Many native gentlemen of the city had also come to the Samaj to see Bava Narain Singh, and the Samaj premises were all over crowded. Evergreens were placed by the side of the walls and the inscription Aryan Girls School Lahore attracted prominent notice. The meeting was strictly religious and no mention was here made of Bava Narain Singh and his princely gift. The divine service was closed at about 11 A.M., and from the Samaj premises Bava Narain Singh and his Amritsaria friends were taken to Lalla Shibba Mal's haweli in Jora Mori, where arrangments for their accommodation &c. were duly made. The house is tastefully decorated and the existence of a reservoir in the centre added to its beauty.

The time fixed for holding the public meeting in honor of the Bava Sahib was 6 P. M. but long before the appointed time the spacious compound of the Arya Samaj had been greatly crowded.

Bava Narain Singh came to the building at 6-30 P.M., and was received amidst cheers and applause of the audience. A feeling of reverence at once pervaded the public mind and all was quiet and silence.

Rai Mela Ram who was kind enough to attend the meeting was voted to the chair.

Lalla Jivan Das, Vice President Arya Samaj Lahore, then read out the address which was written in golden letters and had been prepared by the Lahore Samaj. The Kayastha

Sabha and the Bagbanpura Arya Samaj then followed with their respective addresses which were ably written.

Bava Narain Singh gave an appropriate and sympathetic reply. He said that the money given by him formed only an insignificant part of the money which the Samaj intended to raise for the establishment of an Anglo-Vadic College, but considering that some thing is better than nothing he had come forward with his mite in order to co-operate in the noble cause of the diffusion of knowledge.

The most affecting part of the ceremony were the songs composed by Mehta Ameer Chand for the occasion. A harmonium was played and the little boys of the Bhajan Mandali of the Lahore Samaj formed a sweet chorus.

Lalla Madan Singh B. A. also read a short address in which he stated that it was the first occasion when the Arya Samaj was going to give an address to an individual and it felt itself justified in doing so on account of not only the princely gift given by Bava Narain Singh but also because it was given so unostentatiously and in quite a disinterested spirit, and because the example of Bava Narain Singh would give a stimulus to other rich men of Panjab.

Lala Kirpa Ram, Lala Mangoo Mul and Lala Mathra Das also spoke on the occasion.

The meeting was very much affected when the Bhajan Mandali of the Lahore Samaj sang its last song which was very impressive.

The meeting broke at about 9 P.M. and the proceedings all through were regularly carried out.

Amongst those present were Rai Mela Ram on the chair, Lala Nehal Chand Contractor, Rai Anoop Singh, Munshi Harsukh Rai Proprietor of the Kohi-Noor Press, Babu J. C. Basu M. A. B. L. Pleader, Lala Amolak Ram Munsif, Lala Lal Chand M. A. Pleader. Other Raises of the city such as Raja Harbans Singh and Sardar Diyal Singh Majithia who could not attend sent letters expressing their sympathy with the object of the meeting. The meeting then dispersed after thanking warmly Rai Mela Ram and other gentlemen who had taken trouble to attend the meeting.

EDITORIAL.

There is a society at Dehli which goes by the name of the Mitra Sabha. The aims and objects of the Sabha, which has existed for about three years, are the same as of the Arya Samaj. The members, though generally young men, are full of zeal and patriotism. Lately a counter society has been established by the Pundits of the town. The objects of this new institution, as is shown by its workings, is to check the ever increasing influence of the Arya Samaj. Pundit Girdhari Lal, who is considered the leading member of the Pundit Sabha, denounced in his lectures the ancient Vedic doctrines of the Arya Samaj. This, of course, was more than the members of the Mitra Sabha could bear, and they sent one of their member to Meerut Arya Samaj to get some members of that Samaj to hold discussions with the Pandit Sabha. Pandit Pali Ram Vice-President, Lala Joti Sarup Secretary, and Pandit Janki Das, Overseer, member of the Meerut Arya Samaj attended the call. A house other than that in which the Mitra Sabha is usually held was appointed for the discussion to be held between

the orthodox Pandits of the town and the members of the Arya Samaj. Members of the Mitra Sabha and other gentlemen of the city numbering over 200 attended the meeting, but we are sorry to state that the Pandits inspite of repeated invitations did not come to the place of assembly. Pandit Pali Ram and Munshi Joti Sarup delivered lectures on the occasion which produced great effect, but the real object of the meeting was not gained. The zealous members of the Meerut Arya Samaj returned greatly disappointed.

NEWS.

IT is said the Abyssinians have destroyed all the buildings at Senheit belonging to Europeans, sparing only the church, where those rendered homeless took refuge.

THE SIND COLLEGE.—Mr. Hassan Ali has succeeded in obtaining two further grants towards the Sind Mahomedan College fund which he is raising in conjunction with his co-religionists. The Shikarpore Local Fund Board has made a grant of Rs. 5,000 from this year's budget, giving the college trustees liberty to renew their application for a grant every year; and the Kurrachee Local Fund Board has granted this year Rs. 1,900, accompanying the grant with an expression of regret that they could not give a larger amount this year and with a promise to deal more liberally with the matter next year. Applications to five other local fund boards are pending, and there is reason to believe that they have been received most favourably.

EXCOMMUNICATING A GIRL.—On Wednesday last at the Girgaum Police Court, Bombay, before Mr. Dosabhoy Framjee, Dewsi Rama and six other Hindoos of the Kharwa caste appeared to show cause for their action in excommunicating Jethi, a girl of their caste. Mr. Hurrishunker, pleader, appeared on behalf of the complainant. It appears that about twenty years ago the father of the girl was accused of having partaken of cooked food with some men of low caste. He was tried by the punchayet of his caste, and was excommunicated along with his family. The father died about eight years ago in a hospital, and the girl had since suffered greatly in consequence of her father's violation of caste observances. She therefore came before his worship to seek redress. The defendants, of whom the first is the headman of the caste, declined to move in the matter. He said [illegible]ey were helpless, inasmuch as [illegible]t's father had been excommuni[illegible] by the [illegible]nchayet. Althogh Jethi had [illegible]eir eyes, by taking her back in[illegible]ould pollute themselves. On [illegible] of Mr. Hurrishunker, his wor[illegible] the hearing of the case for a fort[illegible]able the defendants to consider over [illegible] matter and settle it. The magistrate ad[illegible] them not to punish the gril for her father's sin. They were acting very harshly, and if they persuaded the punchayet to take her back, the court would assist them in doing so. If not, they whould be punished.

A LIBERAL OFFER.—A wealthy native gentleman of Bombay, Hurkisondass Narihundas, has expressed his desire to Government to give a sum of a lakh of rupees towards the erection of a clinical hospital for women and children should the Government undertake to provide and look after it.

THE RIPON MEMORIAL.—The Gaekwar of Baroda has contributed Rs. 10,500 to the Ripon Memorial Fund, accompanying the gift with the remark that he considers it an honour for any one to take part in the movement, as Lord Ripon with his generous and statesmanlike views, his spirit of moderation and his justice and piety, deserved well of the country.

* LONDON, June 15—*Morning.* Lord Salisbury has arrived in London from Balmoral. His Lordship has accepted the task of forming a new Ministry.

RATES OF SUBSCRIPTION YEARLY.

Town ...	... Rs.	2 0 0
Mufassil...	... ,,	2 8 0

FOR SHORTER PERIODS PRO RATA.

Single Copy one anna.

TERMS :—Strictly Cash in Advance.

☞ All applications and communications regarding the paper should be addressed to the SECRETARY ARYA SAMAJ LAHORE.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PINTER.

THE ARYA PATRIKA, LAHORE.

An English Weekly organ of the

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

PUBLISHED EVERY SATURDAY

27th JUNE 1885,	VOL. I. No. 2.

ANGLO VEDIC COLLEGE AND OUR PRESENT REQUIREMENTS.

An animal that wanders in the forest impelled by the necessity of obtaining his food has a twofold task to perform. He has to protect himself against dangers from without, and to shift for himself the materials necessary for his growth. He is required to throw a glance behind in order to avoid danger, and lessen the chances of external havoc, and to throw a glance before to obtain the proximity of the desired materials. This glancing behind and before, which is a condition absolutely necessary for the maintenance of the animal may be otherwise charaterized as the overcoming of external resistance on the one hand, and the unfolding of the internal stimulus on the other. Both these processes are equally necessary for the maintenance of the animal. Without the one he will be killed; without the other, he will be starved. Death by violence or by starvation is the necessary consequence of his neglecting to perform, or incapability to perform, any of these two functions. Retrospect and prospect are both necessary in the stage of animal's existence; and their absence, whether proceeding from neglect, disease, or derangement, is the first step towards the disappearance and disintegration of the animal.

Nations also resemble animals in very many respects in the features of their growth. They too have to perform a retrospection and a prospection duty if they must advance at all. In their retrospect they have to look back to their past and to reflect on their institutions, the habits, manners, customs, and ideas which their forefathers have bequeathed to them. In the process of time change must be worked, but [illegible] these changes must bear the [illegible] imprint of the past. In their [illegible] they have to unfold the [illegible]

ndencies with which they are po- entially endowed, but which had not et opportunity to develop and manifest emselves. To nourish and foster, or least to suffer old institutions to exist, st their disruption should cause con- ulsion and ruin; to adore and worship e past as a sacred monument, even ough it may have lost all hold on the inds of the people; to modify and oderate it with caution and delicacy st we raise all host of opposition against s; to change for the better, whilst we how that we do not change; and to ccumulate little changes, till a stupen- ous fabric is raised vastly different om the old one; yes to accumulate *ittle imperceptible* changes, since there no suddenness or discontinuity in ature: these are the functions which a ation has to perform in its progress om the past to the future.

This process of transition involves on he part of man a recognition of his own vants and needs, upon which mainly, he accumulation of conscious efforts owards his amelioration depends. During the period of organic growth of uman experience, two fold develop- nent is co-ordinately accomplished. The growing experience opens in the vestal orizon new channels of needs and vants; and at the same time accom- plishes that mastery over the laws of nature, which is essentially assumed in every fact of experience.

No institution then can be so wel- come as when it simultaniously provides means for national prospection and retrospection; as when evoking on the one hand conciousness of our wants and needs, creates on the other a further mastery over nature which alone can adequately meet those wants and needs. An educational institution is essentially such in its character; the proper avoca- tion of an unrestricted education being so to unfold and harmoniously develop all human faculties as to produce in the vastly distributed store house of nature the most useful and flourishing results. The end of education is no more than guidance, no less than whole- sale human guidance. The institution is of far greater value when instead of being a seat of mere fashionable educa- tion, it propesses to be [illegible] of *useful* education.

The question of [illegible] has assumed an importance in thi[illegible] not merely on account of the [illegible] interests of the people, not merely from the growing interest in educat[illegible] much more forcibly on account of the demands of the country—demands, industrial as well as intellectual.

The intellectual progress of our country depends upon a well organized critical study of its past literature in- cluding Vedic and ante-Puranic or scholastic literature of the Darshuns.

On the material side of progress our country stands much in need of indus- trial institutions, in need of institutions that may not only teach us to discover and economize our material resources, but to economize labor and industry on them.

To revive then the study of ancient Indian Literature, to promote the growth of scientific knowledge, so essentially useful to the rise and pro- gress of industry in its various and manifold phases; to combine with the civilization of the past, the achieve- ments of Science in the present; to fit and prepare an asylum for the guidance of those who would be the leader of natio- nal thought and action in the struggle for existence in which the Indian races will have to engage with the civilized world; this ought to be the philosophy of an educational institution, and pro- fessedly is that of the Anglo Vedic College.

THE ANGLO VEDIC COLLEGE MOVEMENT FROM A CATHOLIC POINT OF VIEW.

(*Communicated.*)

In the last number of the Arya Patrika some remarks were made about the significance of the desire in a nation to commemorate its great men. It must be admitted that the people of India generally, whether they identify themselves or not with the teachings of the late lamented Swámi Daya Nand Saraswati, have an interest in perpetuating his memory on account of the great success achieved by him in the most revered classic of India and the disinterested social and religious reforms, he so zealously set on foot and so arduously attempted to accomplish. That his learning may not have been of use to the generality of the public, one is prepared to admit for the sake of argument; that the reforms in religious and social matters introduced by him, are not also acceptable to a large majority of the people, may also, perhaps, be similarly conceded, but the Swami's claims to be commemorated by the nation rest not only on what he achieved but equally on the greatness of his enterprise and the magnanimous motives with which he attampted it. We are in duty bound to be grateful to our sincere wellwishers, even if their zealous efforts to do us good are not crowned with a measure of success which might satisfy all classes. By recognizing the services of those, who although they did not fully succeed, intended to do us real good and worked hard with that object in view, we hold out inducements to others for making similar attempts, and it cannot be denied that where several try some may succeed. We do not mean to say that the Swami's memory deserves recognition only on so slender a basis—far from it—but our present remarks are addressed to the generatity of the public, the reformed Aryas, as well as others, including our Mohammedan brethren, and we, therefore, use only such arguments as can commend themselves to all.

We say Swami Daya Nand Saraswati deserves commemoration at the hands of every Indian citizen—Hindu, Mohammadan and Christian alike.

He was a great man of the Indian nation, and as such is entitled to the respect of all regardless of the creed he professed. So long as merit's claim to recognition in India is hampered by the religious professions of its owner, we cannot hope for the axistence of an Indian nation, whose chief constituents, the Hindus and the Mohammadans, as remarked by our venerable friend the Honorable Sayad Ahmad Khan C. S. I., are more essential to each other than the white and black of an eye. So far as we are aware, the Hindus have always unhesitatingly joined in showing honor to the Mohammadan Great and have munificently helped their movements, and it is not unnatural to expect, and we sincerely hope that our expectations shall not be in vain that, our Mohammedan and Christian brethren of India will show by an equal readiness to honour the memory of the Swami and to help the movement set on foot, that India is now a united nation and not disrupted into sects and communities, as its enemies represent it to be and wish it to remain, and that we are not wanting in mutual gratefulness and co-operation.

So much for the claims of the Anglo Vedic College movement for support from personal consideration of the great man whose name it is intended to commemorate. But the movement has quite independent claims on the interests and duties of the natives of India to an unreserved sympathy and assistance.

Whether the Sanskrit literature, of which the Vedas are universally regard ed to be the fountain-head, is or is not ı store-house of excellent and far-ad- vanced learning and sciences, some of which are being now discovered by the nodern civilization, as it has come to be generally believed especially by the scho- ars of the west; whether its thorough nd extended study is indispensable o a true historic knowledge of the ast or otherwise; there can be no doubt hat the genius of Sanskrit Literature hrough its various dialects from the Pushtoo of the North-Western frontier o the Teligu and Guzrati of the south, orms a part and parcel of Indian life. t is hopeless to regenerate India as a ation except through the medium f the language which has hitherto uided conduct, moulded society and overned history, in India, and which till imperceptibly and unconsciously nfluences every action and current of ndian life.

It is only through the national langu- ge that the national mind can be raised r the national heart ennobled. The uccess achieved by the Italian, the French and the English nations, is an ncontrovertible proof of this dictum. National civilization depends upon the ndividual life of the nation. People hink through their own language, and rogressive thought is a *sine qua non* r the advancement of civilization. Unless the language of the people be ufficiently rich and admit of thinking rogressively and communicating ad- anced ideas, the masses cannot ad- ance with the march of civilization. There can be no denying the present nsatisfactory state of our dialects. Sanskrit forms the main depot of all nd every one of them. Although ome of the Indian dialects have been onsiderably affected by some other oreign languages, Arabic, Persian, English &c., Sanskrit is still mainly the store-house to which by far the largest portion of the words and thoughts of the Indian people are to be traced. Centuries of attempted incorporation have not enabled Persian or Arabic to supplant the Sanskrit-admixture in the Indian thought and l[illegible]age; and English cannot possi[illegible]pe to be more successful. T[illegible]provement and development of [illegible]n or *graft* requires a correspo[illegible]development and improvement in [illegible]runk, and the Indian dialects hav[illegible]d station- ary, if indeed they have not actually degenerated through stagnation, be- cause the trunk to which they had been engrafted has not only ceased to be developed and improved from thou- sands of years, but even the nourish- ment which it could give in its exist- ing state was intercepted through neglect and forgetfulness. Sanskrit has ceased to be generally cultivated since thousands of years. Its vast store-houses are fast closed to the pub- lic. Its treasures have become neces- sarily rusty and fossilized and can not therefore give the required help in the improvement of its branches. A thorough cultivation, resuscitation, nationaliza- tion and improvement of Sanskrit litera- ture is one main object of the Anglo Vedic College movement; and with its utility and necessity thus explained it is hoped that it will not be long in receiving that help and sympathy from the Indian public, quite regardless of race and creed, which it deserves. The association of the movement with the name of an Indian great man, if indeed it should not give an impetus to that help, need not in any way pre- vent it.

EDITORIAL.

Swami Ala Ram Sanyasi will deliver a lecture in the Local Arya Samaj on Sunday next at 8 A.M. The subject of the lecture will be *Brahmacharj Ashram.*

We are in receipt of Munshi Lachhman Sarup's memorandum for the appointment of a Representative body of the Arya Samajes in N.-W. P. and Oudh.

We have given it every consideration and find the suggestions contained therein reasonable and prudent.

The establishment of a representative Council of the Arya Samajes in India is a great desideratum. The Lahore Samaj also has had the matter under consideration for sometime, but nothing of a practical nature has yet come out of it. We most heartily welcome the scheme of Munshi Lachhman Sarup on the subject, he seems to have taken the subject in right earnest. Munshi Lachhman Sarup has confined his scheme to the N.-W. P. and Oudh, and judging the matter from a practical point of view he seems to have acted wisely in so doing. We do not agree with the executive Committee of the Arya Samaj Meerut that the raising of a special fund of about Rs. 500 is necessay, and that the burden should be proportionately thrown on all the Samajes in N.-W. P. and Oudh. The matter can for the most part be settled by means of correspondence and a draft collection of the opinions and suggestions of the different members prepared at Meerut, the final draft being put for the consideration of the representatives when they meet at the next anniversary of the Meerut Samaj. Of course we have here presupposed that the Council will hold its sitting at Meerut, and judging from the way in which the Meerut Samaj has hitherto been carrying its work of reform and progress, and from the number of intelligent and educated men that form its Committee of management we hope we are not wrong in making the presumption.

We propose that the Council should meet at Meerut on or about the day of the next Anniversary of that Samaj, and that all the Samajes in N.-W. P. and Oudh, which send their representatives to that place, should bear their railway and other expenses themselves. A double purpose will thus be served; it will add to the grandeur of the Anniversary and the object in view will also be secured.

But all preliminary points must be settled before hand, the only matter left being the final passing of the Bill in the Council with the consent of the majority, or according to such rule as may be agreed upon.

Munshi Lachhman Sarup wishes the Samajes to nominate their representatives till the end of June next, and to appoint a President and a Secretary sub-protem from amongst them to carry on the work till a President and Secretary is duly appointed by the Council of Representatives. The duties of the Secretary Protem will be to ask the opinion of the different Samajes on the rules that may be proposed for the Council, to collect, the same and make a draft for the approval of the Council. This being done he should fix a date when the Council is to meet. At least two-thirds of the Samajes in N.-W. P. should join in the Council of Representatives and their nominations and opinions should reach the Meerut Samaj till the 30th July next, failing which the matter will be dropped and no further action taken.

ARYA SAMAJ AMRITSAR.—We are glad to learn that the Arya Samaj Amritsar is making rapid strides towards progress and reform. It is through the efforts of this Samaj that Bava Narain Singh's Anglo Vedic School has been established. A new building at an expense of about 1,000 Rs. has also been constructed, and the Male as well as the Female Samaj can hold their respective congregations with the greatest convenience. An Aryan girl School for the education of Arya and non-Arya girls has also been established, and the school is prospering much under the able superintendence of Mai Bhagwati.

The number of females who attend the congregation of the Stri Samaj is also about 3 or 4 hundred.

ARYA SAMAJ OF JUBBULPORE.—The first aniversary of this Samaj was held with great eclat in the Arya Samaj premises at Jubbulpore on the 21st Instant.

An Arya Samaj has been established at Buland Shahar through the efforts of Bhai Mahabir Singh Varma, President Arya Samaj Chandokh. Thakur Ram Parshad has been appointed President of the new Samaj, and Munshi Ghanshyam Das as its Secretary. D.H.

It is a matter of great joy to hear that an Arya Samaj has been established at Gawalior also through the labour of Shiri Parkashanand Saraswati. D.H.

Another Samaj has been established in the village of Suraya, District Mainpuri by Thakur Jiva Singh. D. H.

Swami Sahjanand Saraswati has left Shahpura, Rajputana, where an Arya Samaj has lately been established.

Professor Max Müller in the last number [illegible] the Edinborough Review says.

"If I [illegible] myself from what literature [illegible] in Europe, we who have [illegible] tured almost exclusively [illegible] thoughts of Greeks and Romans and [illegible] one Semitic race, the Jewish" (in the Old Testament to wit)—may [illegible] corrective which is most wanted to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human—a life, not for this life only, but a transfigured and eternal life—I would point to India."

Professor Max Muller has made India and her ancient literature his special study during his life, and his words are entitled to the highest weight.

We are glad to announce that the money received in aid of Dayanand A. V. College Fund by the Lahore Arya Samaj up to this day exceeds Rs. 10,000, and there remains yet a large sum to be realized.

An Arya Samaj has lately been established in Chunian, in the Lahore District, by S. Ala Ram, and is going on well.

A worthy countryman of ours, named Bhashkar Venayak Rajwade of Bombay has recently returned from America after acquiring the art of glass making.

"It appears that Mr. Rajwade is a man endowed in a large measure with the spirit of enterprise and adventure. He had already been to Australia in order to learn to make buttons of pearl shells, and subsequently to China in the hope of learning the preparation of crackers. But he failed in both

objects. His own resources being limited were exhausted by these adventures. After some time elapsed some native gentlemen interested in the promotion of arts and industries in their country sent Mr. Rajwade to America, where he was admitted by Messrs. Moore Brothers of Clayton as an apprentice in their glass factory. Mr. Rajwade by his peculiar aptitude for the work was able to master the secrets of evey branch of the industry in ten months only, though apprentice lads usually take four or five years to become good blowers. Messrs. Moore Brothers spoke of him as the only man of his age whom they knew to have succeeded in becoming a good blower.

"Mr. Rajwade showed to the meeting held at Bombay on Sunday a neatly executed wooden model of a glass factory prepared by him, and explained the various stages through which the raw materials have to pass before they are converted into bottles and such other articles."

"It was stated that Mr. Rajwade could not start a glass factory in his own single person, and therefore it is proposed to bring out about half-a-dozen blowers from Europe or America under a contract to work here for three years, and teach their art to the apprentices employed under them."

A. P. Such enterprising men certainly do great good to their country.

D. G. KHAN.—We learn from a correspondent in the Koh-i-Noor that the Arya Samaj is very popular with the educated class in this part of the country, and that an Arya Samaj is likely to be established at this place very soon.

Last Sunday Swami Ala Ram conduceed divine service on the occasion of the General weekly Meeting of the Lahore Arya Samaj, and also delivered a lecture on *Sanyas Ashram*, in which he explained very eloquently on the authority of the Vedas and Manu what a real Sanyasi should be, and how he should act. After the lecture was over 11 gentlemen among the audience became members of the Samaj.

On last Tuesday the Bhajan Mandali of the Lahore Arya Samaj held a public meeting in which sweet hymns were sung by the members of the Mandali. A lecture on Indian music and its present degraded state was delivered by Mahta Amir Chand.

NEWS.

THE PARLIAMENTARY CRISIS.

THE NEW CABINET.

*LONDON, June 18—*Afternoon*

A new Cabinet has been formed, composed as follows : —Lord Salisbury, First Lord of the Treasury (Premier), and Secretary of State for Foreingn Affairs; Sir H. S. Giffard, Lord High Chancellor; Sir Stafford Northcote, President of the Privy Council; Colonel Stanley, Secretary of State for the Colonies; Sir R. A. Cross, Secretary of State, Home Department; Lord Randolph Churchill, Secretary of State for India; Mr. W. H. Smith, Secretary of State for War; Sir Michael Hicks-Beach, Chancellor of the Exchequer; Lord George Hamilton, First Lord of the Admiralty; Lord John Manners, Post Master General; Mr. Arthur Balfour, Chief Secretary for Ireland.

The appointment of the Privy Seal is unfilled. Lord Carnarvon has been appointed Lord Lieutenant of Ireland: Mr. Edward Clarke, Attorney-General; Mr. Gorst, Solicitor-General; and Mr. Stanhope, President of the Board of Trade.

DURING the recent partial eclipse of the sun in the United States, many observers who witnessed the phenomenon of a partial eclipse for the first time with a telescope, were much struck by the appearance in profile of the great mountain ranges on the eastern edge of the moon's disc. At times, with a high power, the profiles of the gigantic ranges of the D'Alembert Mountains and the Lunar Cordilleras, were ex-

ceedingly well seen against the brilliant background of the solar disc. The whole of the advancing edge of the moon was sharply notched and edged with sharp peaks, in striking contrast with the smooth outline of the sun's edge.

HOSPITAL ASSISTANTS.—It is anounced that a scheme will shortly be submitted to the Governor-General in Council for reorganising the Hospital Assistant Class of the Subordinate Medical Department of the three Presidencies, and that the proposals, if sanctioned, will materially better their prospects as regards pay, allowances, pension, and leave.

IT is proposed to make vaccination a condition of appointment in Government service in British Burmah.

A SECOND series of "Sacred Books of the East," consisting of twenty-five volumes, under the editorship of Professor Max Muller, is announced. The following translations are in the Press :—

"Manu," by Herr Buhler. "The Satapatha-Brahmana," by Herr Eggeling ; The Li Ki of Confucius," by Mr. James Legge ; "The Grihya-sutras." by Herr Oldenberg; "The Zend-Avesta," Part III., by the Rev. L. H. Mill; and "Vedic Hymns," Part I., by Professor Max Muller.

A PUBLIC meeting, under the auspices of Arya Samaj, Moradabad, was held, on the 10th ultimo in the premises of the Government High School, with a view to express the loyalty and devotion of the people to the British Government. Men of different classes numbering nearly a thousand attended the meeting. Mr. T. Giles occupied the chair. The following resolutions were passed on the occasion :—

"That this meeting expresses its full trust in the strength of the British Government which at such a critical time is worthily represented by a statesman so able and renowned as Lord Dufferin."

"That this meeting proposes that a copy of this evening's proceedings be submitted to Government through the Magistrate of the District."

We congratulate our friends of Moradabad on this move in the right direction.

ACKNOWLEDGMENTS OF SUBSCRIPTIONS RECEIVED AT GUJRAT IN AID OF D. A. V. COLLEGE FUND.

	R.	A.	P.
Lala Chamba Mal, Overseer, ...	50	0	0
Lala Nihal Chand, Local Fund Clerk, ...	15	0	0
Lala Gopal Das, Zil-ladar Horses, ...	5	0	0
Lala [illegible] Chand, Toria [illegible]gi, ...	4	0	0
Lala [illegible]ar, Stud[illegible]., ...	1	10	0
Lala [illegible]mal, Student En[illegible] Class, ...	1	0	0
Lala Ram [illegible]arain, Student Entc. Class,...	1	0	0
Sirdar Am[illegible] Singh, Student, ...	0	8	0
Lala Burkat Roy, Student, ...	1	0	0
Lala Pooran Chand, Student, ...	1	0	0
Lala Jai Ram Stdt.,...	1	0	0
Mian Fazl Elahi, Stdt....	0	8	0
Lala Gokul Chand, Student, ...	0	8	0
Lala Sain Das, Toria, ...	0	8	0
Bhai Ganga Singh, Shopkeeper,... ...	0	8	0
Lala Thakur Dass, Shopkeeper,... ...	0	10	0
Miscellaneous	1	6	6
Total up to date ...	85	2	6

RATES OF SUBSCRIPTION YEARLY.

Town	Rs. 2 0 0
Mufassil... ...	„ 2 8 0

FOR SHORTER PERIODS PRO RATA.

Single Copy one anna.

TERMS :—Strictly Cash in Advance.

—o—

☞ All applications and communications regarding the paper should be addressed to the SECRETARY ARYA SAMAJ LAHORE.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

THE ARYA PATRIKA, LAHORE.

An English Weekly organ of the

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

PUBLISHED EVERY SATURDAY

4th JULY 1885,	**VOL. I. No. 3.**

THE ARYA SAMAJ.

There can be no doubt that the movement of the Arya Samaj has made a very rapid progress during a short period of about ten years. The name of the Arya Samaj is known in every town and village throughout the length and breadth of India, and the number of the Samajes in different Provinces and localities already exceeds two hundred, and is ever increasing.

But notwithstanding this spread of the Samaj and its steady progress, there is yet a large number among the educated and the uneducated of our countrymen who do not understand the real aims and objects of the Samaj, and consequently have formed very wrong opinions about it. Some say the Samaj is a new sect started by its founder for his own self-glorification. Others that, in as much as the Samaj believes the Vedas to be books containing all truth, and gives too much honor to the ancient Sages of Arya Varta, it is a backward movement.

Such opinions regarding the Samaj are certainly due either to ignorance or prejudice.

Every reform, if it is a reform at all, must differ in some points from the current ideas and practices of the day. If reformation is to be called by the name of sectarianism, then of course the movement of the Arya Samaj can not escape the charge of being called a sectarian one. But this is far from truth. Reformation, in as much as it wants to restore something good which has been lost, can not be called sectarianism. Hence the Arya Samaj, the chief aim of which is to restore the pure and true religion taught in the Vedas, is no new sect. It is true that temporarily the people look on the movement as something new and indivergence from the

faith which they had long been practising, but this opinion about the Samaj which was mainly founded on ignorance is gradually disappearing, and those who formerly looked on it as something abominable have begun to appreciate its work.

One needs very little effort to make it clear to himself that the Arya Samaj is a national movement, and therefore destined to achieve something great. All who possess any information as regards the Samaj know that up to this time it has had very few missionaries or preachers. There are of course three or four Sanyasis who go about preaching, but their coming to the Samaj and working for it is by itself a proof that the movement is national. But how is it that so many Samajes are being established throughout the country? The answer to this question is that the people are prepared for it and that they do not consider it something foreign. The reforms set on foot by the Arya Samaj are just those which the country greatly needed, and the mode of working adopted by it is the one best suited to the country.

Arya Samaj is not a sect, as some men represent it to be, because the fundamental doctrines of the Samaj are not mere matters of faith, but founded on sound reason. Arya Samaj does not teach, as some religions of the day do, that salvation is to be obtained by putting faith on such and such things, or by coming under the kingdom of such and such a person; but that by practising virtue man can rise to heaven without the help or recommendation of any individual. If it believes the doctrine of *Metempsychosis* to be true, (which is a very grand and ancient doctrine and will be discussed at length in some future issue of the paper) it does not reserve anything special by it to itself. It is as much applicable to it as to any one out of its pale. Judging, therefore, from the doctrines of the Samaj there is no sectarianism in it.

If it be said that in as much as the Arya Samaj holds the *Vedas* to be books of true knowledge, it can not be a universal religion, and is consequently a sect, this also will not hold good. Those who have critically studied the Vedas, as some Western scholars seem to have done, have borne testimony that nothing but the worship of one true, all pervading and Almightly God is taught in the Vedas. On the other hand, those who speak against the *Vedas* are generally those who have no knowledge of what they contain. Swami Dayanand Saraswati challenged all persons throughout India and outside of it to point out any mistake in all the four Vedas, but none came forward. Hence, if there is a book which is found to contain truth from beginning to end, and if it teaches the worship of one Infinite and Omniscient Being, can those persons, who act upon it and consider it as their guide, be considered as members of a *sect*. If the Arya Samaj, finding the Vedas to contain nothing but truth, has taken them to be its guide, it can not be called a sect. Again, the Arya Samaj having opened its doors to all classes and people has declared it openly that its views are not narrow, and that the true religion taught by the Almighty can not be the property of any particutar class of people. So those who give out publicly that the Arya Samaj is a new sect are utterly wrong.

Again, it is admitted by all persons that the Rishi who led the movement and became the reviver of the Vedic religion in the present age was not actuated by any mean and selfish motives. He showed in his person in this degenerate period of our history the example of a really disinterested and self-sacrificing worker. Had he had

the desire of self-glorification he could have satisfied it in many easier and comfortable ways. Whatever he did throughout his life he did for the good of others. He suffered great hardships, bore many invectives, and at last sacrificed his life in the cause of the *regeneration of Arya Varta*, once the abode of Rishis and Munis. It was his great aim, [illegible] decidedly of the movement set on foot by him, to lead the nation of the Aryas to their former greatness.

Whenever the study of a book or books on which a religion is founded is neglected, the purity of that religion is lost. The same has been the case with our country. From the time the study of the Vedas, on which our religion is based, has been neglected all sorts of superstitions and evils have been introduced into our Society. The long established and hereditary leaders of our Society, whose business it was to keep their flock always out of ignorance, and not to let the original fountain of their religion become dirty, themselves became a prey to ignorance and superstitions, and like a blindman leading a blind man have conducted the nation towards its downfall. Hence one of the objects of the Samaj is to revive the study of the Vedas and other ancient books of our religion. There are insurmountable difficulties on its way no doubt, but it is hoped that the force of truth will remove all the obstacles, and one day the road will become quite clear.

Again, the Arya Samaj does not wish to keep the movement confined to the educated classes. If there be any reform it must be such as may be accepted by the educated and the uneducated. A reform which remains limited to the educated classes only is defective and shall not produce any great effect. But thanks to the Almighty, the movement of the Arya Samaj is already becoming popular among the uneducated masses also. The establishment of many Samajes in small villages also is an evident proof of this assertion. What Brahmo Samaj has not been able to do in more than 50 years, the Arya Samaj has accomplished in less than 10 years. A network of Samajes has already spread over the country and the necessity of uniting all of them into one organized body is felt by all. Steps are being taken towards this desideratum, and it is hoped representative governing bodies will be established before long. The Hindus generally are beginning to believe that the Arya Samaj alone can protect their religion from the depradations of its enemies, and it is hoped that Arya Samaj will be loved by all classes of people at a not very distant time. All our institutions are decaying through our neglect and lethargy, and if the Samaj receives the support of the public all of them will be saved from sure death if allowed to remain in the present state for some time to come. May God Almightly help us in our grand undertaking we have entered into for the revival of the glory of our fallen Aryavarta.

SANYASISM OF THE 19TH CENTURY.

Much is being made now-adays, especially in this part of the country, of Sanyasism. It is being extolled by some, as if it were the be-all and end all of life—it is in fact considered as the only type of a true devotion to God and implicit obedience to His commands. We, therefore, consider it our duty to warn the people against its abuse.

Ours has become a nation of imitators. People have lost all confidence in their

own religion, their own authors, their literature and resources; and if they do sometimes speak of any thing good in their religion, literature, or authors, they do so not because they have by their own research found it to be so, but because a certain author of foreign country says so, and they consider his words as gospel truth. Even amongst the educated persons we find many who have now begun to pay homage to the Vedas, or to hold in high esteem the ancient classics of India, not because Swami Dayanand devoted his life in demonstrating with them on the subject, but because Professor Max Müller and other Western writers hold the same views.

We find that Sanyasism was five years back looked upon as the most pernicious thing in our society, it is now being openly advocated in and out of season—and even by those who were at first its bitterest enemies. The example of Major Tucker has played an important part in this direction. We find persons, and those also from amongst the educated class, with half a dozen children and an equal number of other family members to depend upon them, giving up their services or means of support for themselves and their dependants, and entering Sanyas. They then make a parade of themselves before the public as the heroes who have shown an example of self-sacrifice. But opinions do differ on this, and some look upon their acts as results of the grossest rashness and cruelty to their children and parents.

We are not opponents of Sanyasism. It is one of the four *ashrams* prescribed in the *Vedas* themselves. We only object to the form it has taken now-a-days, and surely Sanyasism of the present day is most objectionable. People seem to forget that they have rights, as well as duties to perform. Both are co-extensive, and the very fact of human beings having some rights involves the idea of their being subject to certain duties, which correspond with rights in others. We have a right to the freedom of our action, but we must not so exercise our rights as to violate the duties which we owe to others. We have a right to live in any way we please, but we are at the same time bound so to adopt our means of livelihood as properly to discharge our duties with regard to the maintenance of our wives, children, parents and others whom Providence may have placed under our charge. "The first duty imposed on man in relation to society is industry, a duty the origin and nature of which are easily discoverable. Man is sent into the world naked, unprotected and unprovided for. He does not, like the lower animals, find his skin clothed with a sufficient covering of hair, feathers and scales, but must provide garments for himself. He can not perch on a bough or burrow in a hole, but must rear a dwelling to protect himself from the weather; he does not, like the ox, find his nourishment under his feet, but must hunt or cultivate the ground. To capacitate him for the performance of these duties he has received a body fitted for labour, and a mind calculated to animate and direct his exertions while the external world has been created with the wisest adaptation to his constitution."

The above has been taken from Paley's Moral philosophy, and it shows that it is of paramount importance to us to exert ourselves rather than set the example of an idle and listless life. There are some who attribute these notions to a want of faith in the mercy of God, and allege that providence is sure to provide some means of support for them and their children, even if they do not exert themselves and pass their days in *samadhi* and *yoga*. We do not mean to deprecate these practices—they are recognised, nay enjoined in

our *Shastras*. All we mean to say is that there is a time for everything, and we must not be rash in doing it in and out of season. There are four ashrams prescribed for the Aryas: the Brahmcharya, the Grihastha, the Banaprastha and the Sanyas. A man is enjoined to study up to the first 25 years of his life. After that he is to enter life as a Grihasthi and when, generally after 48 years, he has earned wealth, and the children to whom he has given birth are grown up men sufficiently to look for themselves and their parents, he is to lead a retired life, and after that the Sanyas or a secluded life.

These *ashramas* are prescribed one after the other, and the object aimed at is to make each *ashrama* a preparatory and necessary step for the one following it. Of course one is at liberty to enter *Sanyas ashrama* directly when he has completed his Brahmcharya, and that for very good reasons. Because when he has completed his course of studies, and is not yet burdened with the duty of providing for his children, he is justified in adopting whatever course he chooses, and the fact that he has already acquired a mastery over learning will rather be productive of good than loss to the Society, if he has his whole time devoted to the cultivation of his mind and the elevation of his soul. But when you have given birth to children and those children are not grown up men, and depend upon you for support, it would be a sin to leave them in a helpless condition and to make them a burden upon the society.

Sanyasism is good in its own way, but it is its abuse that has reduced India to poverty. Already we have about one third of the population that is composed mostly of these *Sanyasis*, *Vairagis*, *Udasis*, *Mohants*, *Sains*, Faqírs and a host of others, under similar names. In fact the percentage of working men in India is very small. We have first the women who form one half of the population, then there is the priestly class who depend almost entirely on the working classes. There are then the aged, the incapacitated and minors, add to this the number of beggars we have in our midst, and you will find all drones except a very few bees. To give countenance then to any movement which has a tendency to increase the number of idlers or drones in our society is a sheer mistake and a sin against humanity.

THE UPNAYAN CEREMONY OF THE ARYAS.

A correspondent writes :—

I happened to go with some friends to the Brahmo Mandir at Lahore late in the evening on the 27th ultimo. Babu Navin Chandra Rai's Lecture on the *upnayan* ceremoney of the aryas was just concluding when we arrived, so we had not the good fortune of hearing what that gentleman thought of this institution, but if his concluding remarks could be looked upon as a brief indicator of the views already expressed by him, he seemed to regard the *upnayan* as an innocent superstition capable of being abused by an arrogant and supercilious deportment of the persons eligible towards those who are not, and as such not deserving encouragement.

The lecturer was followed by a few speakers, but I must confess that I could not afford to hear calmly the

scurrilous remarks made by some of them, and so came away.

The speakers seemed to be quite incapable of distinguishing the merits of an institution from the fault of its abuse. Indeed they all appeared to me to be ignorant of the real philosophy of the institution in question. They seemed to regard the *yagopavit* as a sign of caste and therefore responsible for all the evils supposed to follow in the wake of a system of hereditary caste.

This seems to me to be arguing from false premises. It need hardly be said that the *upnayan* institution is of the Vedic period, and I doubt if any one can deny that no hereditary castes did exist during that period. Castes became hereditary only after the decline of the Aryas when they became subjects of a tyrranous false priesthood. Until then it was occupation and merit which determined a caste and not birth. It is only natural that the occupations of the parents should determine the castes of the children in the first instance, but there were no fast and immutable boundaries between the castes *interse* until the Hindus had ceased to exist as a great nation. There are instances on record in which Kshatris and even Sudras became Brahmans.

Indeed the Etymology of the word Brahman itself, which is derived from *bruha* or *bruhi* to advance or develop, shows clearly that a Brahman of the Vedic period was a thing made and not born, and as was a Brahman so were the Kshatris, Vaishas and the Sudars. These names indicate simply distinctions of occupation and not of birth. The *Upnayan* ceremoney, therefore, if it is not otherwise bad, is not liable to any blame on the score of evils resulting from the system of castes, because it has existed from before the institution of castes, and is not at all responsible for their existance.

Originally the *Upnayan* ceremony seems to have been established not for serving as a badge, as a *chappras* does for the peon, in which light my friends at the Brahmo Mandir seemed most wrongly to take it, but as a constant reminder to its wearer that he had undertaken a very important and solemen duty to perform, like the gowns which the Judges of the superior Anglo-Indian Courts wear on the bench, or the blue ribbons of the total abstainers from drink. If the wearers of gowns or blue ribbons may prove themselves unconscious of their duties by committing frequent breaches, the gowns and ribbons will not certainly be blamed by any wise and just man as bad and pernicious institutions. I believe it to be the duty of every Indian to revive all such institutions of the primitive days of our greatness, in stead of his attempting to do away with them, because he has either not sufficient depth of mind to understand their use and advantage, or not enough zeal and power to try for their restoration to their original meanings and import in the public mind.

That a distinction in the social ranks and occupations of a nation must necessarily exist, was admited by Babu Navin Chandra, and the institution of a ceremony for certain classes only and not for all the people, and the fixing of different periods of initiation into that ceremony for the different eligible classes is explicable with reference to a most natural phenomenon observed and confirmed by the science of Phrenology. The children *generally* inherit the intellectual development of their parents. This physical inheritance of the intellectual parts from the parents is generally accentuated by the early family training and company which the children enjoy, and the gradation of time for the undertaking of a very

solemn duty (Pratigya) for children of different classes, was not arbitrary, but was rather philosophical, fixed with reference to the presumptive capacities of the children. The *Pratigya* which a boy made at the time of his undergoing the *upnayan* ceremoney, consisted of a promise of faithfully learning and carrying out the mental and moral instructions of his teachers.

In conclusion I beg the permission of my Brahmo friends to warn them against a most denationalizing course which they seem to be pursuing. As members of the Indian nation it is their duty to reform the evils which have creeped into our institutions by the tyranny and ignorance of ages, but not to uproot them unless they are found to have been pernicious even in their original state.

It is sufficient that we have been conquerred politically, but why undergo a social, moral and religious subjugation by abandoning our own institutions, customs and ideas, which are as good as the foreign ones we can adopt in their stead, if not better. We alone have degenerated, and the remedy lies in bettering ourselves by acting more wisely and honestly on the wise institutions of our forefathers which we have neglected with such woeful results, and not in abolishing those institutions themselves.

I forgot to mention above that the Sudras were altogether regarded as incapable of undertaking the responsibility of a Brahmcharya, in their childhood not because the higher occupations were fast closed to them, the instances of Vashisht Visvamitra, Valmik and Vayas contradict such a supposition, but because the antecedents of their parents rendered them incapable of being presumed to possess the necessary qualifications for a successful *Pratigya* at the tender age at which it was made. Our reformers instead of preaching a crusade against the *upnayan* would do a great service to the country by disabusing the people's mind of the false belief about the *upnayan* being a privilege, and impressing them with its true character as a memento of a very solemn duty

---

EDITORIAL.

Pandit Shiva Datta Ram delivered a lecture the other day on the philosophy of *Homa* in the premises of the Arya Samaj, Lahore. The report of the same has been sent to us. The lecture was an interesting one. He explained that almost all the religious ceremonies of the Aryans were based on scientific grounds. The *Homa* ceremony was no exception to the rule. He proved that the combustible materials used in the *yajna* purify the atmosphere, and it is thus that the performance of the ceremony benefits not only those who sit near the *Homa Kunda* but also the people in general. Performance of this ceremony was, therefore, not only a *swarthiká* (individually useful) but also *paramarthiká* (conducive to the happiness of others) act. He said that it was enjoined on every Arya to perform the ceremony at least twice aday, and the reason assigned for this by the Pandit was that as we render the air impure twice a day generally though secretions, it becomes our bounden duty to purify it also by our own acts, and the best way of doing it is by the Homa ceremony.

We are requested to publish that the Adam Wahan Branch of the Arya Samaj has been amalgamated with the Bahawalpore Arya Samaj situate at

a distance of about 3 miles. All letters to Adam Wahan Samaj in future should be addressed to the Secretary Arya Samaj Bahawalpore.

Another Girl School has been established in Namak Mandi Amritsar under the auspices of the Amritsar Arya Samaj. N. P. We wish all these institutions long and prosperous career.

BAVA NARAIN SINGH A. V. SCHOOL.

Lala Mathra Das Secretary to the Managing Committee, as well as to the Arya Samaj, has applied to the Municipality for free grant of a plot of land for the building of the School, which no sooner obtained, the foundation of the School will be laid, and the work of the building commenced.

Pundit Mulraj and Chaudhri Nawal Singh have been sent by the Multan Arya Samaj to Shikarpur. The Arya Samaj of Shikarpur owes much of its present successful and popular condition to the Pandit and the Chowdhri.

Active steps have been taken by the Multan Arya Samaj to further raise and collect subscriptions for Dayanand Anglo Vedic College. A meeting consisting of the influential men and chowdries of the station has been organised for the purpose. We wish constancy of zeal and success to the meeting.

We are glad to notify the establishment of an Arya Samaj at Karn Vas in Baland Shahar district, through the able efforts of Sher Singh and Maha-Vir Singh Varmas.

We congratulate our brothers for their performance of this noble duty.

A correspondent from Gwalior informs us that a member of the Arya Samaj Mathura, while preaching on the Agra road, close to the Hardinge Gate on the evils of Vám-márg, was attacked by 10 or 12 badmáshis of the sect (probably) and very severely beaten. Neither from the Police station that was close by, nor from the chief Police station, could he derive any succour. The case has now been brought in the criminal court.—

It is quite true that truth also is not without its persecutions.

NEWS.

An alliance is contemplated between England, China, and Japan.

The Bengal Theosophical Society held its annual meeting on Saturday; Colonel Olcott presiding. The audience comprised some 300 natives and three Europeans.

THE RIPON HOSPITAL.

A fete at Viceregal Lodge given yesterday in aid of the Female ward of the Ripon Hospital, was an unqualified success. More than three thousand rupees were taken.

THE ORDER OF BRITISH INDIA.—Subadar Venketasamy Sirdar Bahadar, 1st Madras Pioneers; and Subadar Rajalingum, Queens Own Sappers and Miners, Bahadur, were to have been invested with the decoration of their respective ranks in this Imperial Order at a full parade of the troops in garrison at Bangalore on Tuesday last.

THE INDIAN MUSEUM.—Among the many valuabl articles destroyed by the burning of the Indian Museum is the palanquin of lacquered ivory presented to the Queen by the late Maharajah of Mysore. The palanquin was made in Mysore and cost a very large sum of money. It was unique in every way, being designed and executed by native work men. It was sent as a present to Her Majesty in 1862.

THE EARTHQUAKE IN CASHMERE.

SIMLA, June 30.

An official report from Srinagar, dated 26th June, states that after three days' cessation, several smart shocks of earthquake were felt on the 24th and 25th instant. The people who were returning to their homes, through fear, have again gone back to their tents.

Town ...	... Rs.	2 0 0
Mufassil ...	... „	2 8 0

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

THE ARYA PATRIKA, LAHORE.
AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, JULY 11, 1885. { No. 4.

THE TERMINOLOGY OF THE VEDAS.

The question of the origin, nature, and eternity of *Shabda*—human, articulate and inspired speech—has been a very important question in Sanskrit Literature. The highly philosophical character of this question cannot be doubted, but the peculiar characteristic which attracts the attention of every Sanskrit scholar is the all-prevading nature of the influence it exerts on other departments of human knowledge. It is not only the *Nairuktikas* and the *Vaiyakaranis*, the grammarians, etymologists and philologists of ancient Sanskrit times, that take up this question, but even the acute and subtle philosopher—the last and best Sanskrit metaphysician—the disciple of the learned Vyása—the founder of one of the six schools of philosophy, the religious aphorist Jaimini cannot isolate the treatment of his subject from the influence of this question. He runs in the very beginning of his Mimánsa (dissertation) into this question, and assigns a very considerable part (propotionately) of his treatise to the elucidaiton of this question. It is not difficult for a reader of modern philology well versed in discussions on Onomotopeian and other artificial theories of human speech to perceive the amount of wrangling which such questions give rise to. We have mentioned the position assigned to this question in Sanskrit Literature, not so much with the notion of putting to an end all this wrangling which perhaps is unavoidable, but with a view to take up in a brief way, another and a more practical question involved therein *i e.*, the question of the interpretation of Vedic terminology.

Up to this time all the plans that have been adopted for the interpretation of Vedic terminology have been based on some pre-conceived notions. The philosophy of the subject requires that these pre conceived notions should be carefully examined, studied and pruned of the extraneous matter liable to introduce error, whereas new and more rational methods should be sought after and interposed—methods such as may throw further light upon the subject.

To examine then the various methods that have up to this time been pursued. Briefly speaking, they are three in number, and may for want of better denomi-

nations be called the Mythological, Antiquarian and Contemporary methods.

Firstly then the mythological method. This method interprets the Vedas as myths, as an embodiment of simple natural truths in the imaginative language of religious fiction, as a symbolic representation of the *actual* in the *ideal*; as an imbedding of primitive truth in the superincumbent strata of non-essential show and ceremony. Now in so far as this concretion of thought in mythological network goes, it assumes a comparatively rude and simple stage of human life and experience From this basis of a primitive savage state, it gradually evolves the ideas of God and religion, which no sooner done than mythic period ends. It further argues thus :—in the ruder stages of civilisation, when laws of nature are little known and but very little understood analogy plays a most important part in the performance of intellectual functions of man. The slightest semblance or visage of semblance is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a period of rude beginnings of human experience by motions mainly. The wind blowing, or the fire burning, a stone falling, or a fruit dropping affects the senses essentially as moving. Now throughout the range of conscious exertion of muscular power, will precedes motion ; and since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected, their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which in the sight of a savage these forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility, and inferiority, creeps over the savage mind, and what was intellectually personified, becomes emotionally deified. According to this view, Vedas, undoubtedly books of primitive times, consist of prayers from such an emotional character to the forces of nature including wind and rain—prayers, breathing passions of the savage for vengeance or for propitiation.

Whilst deductive psychology affords these data, right or wrong as they may be, comparative philology and comparative mythology considerably support these views. A comparision of the mythologies of various countries shows, that the working of human intellect is analogous, that this process of mythification is not only everywhere universal, but coincident. The Scandinavian, Greek and Indian mythology have no clear line of demarcation save the accidental one of differentiation due to climatic effects. The comparative philology not only admits the universality and coincidence of these phenomena but traces even phonetic identity in the linguistic garb with which these phenomena are clothed.

The evidence from these three sources, comparative philology, deductive psychology and comparative mythology is indeed very great, and we have stated the nature of this method and the evidence upon which its validity depends at much greater length than the short space at our disposal could allow us, so that, for fairness' sake, at least, the value and merits of this method may not be underrated.

The results of comparative philology and comparative mythology need not be denied. They are the starting points in our discussion, the assumed axioms in the present subject. The *causus belli*, the debatable land, lies beyond them, in fact below them. They are the facts, recognized matters of truth. How are they to be explained ? And like explanations of all other things, here too, there may be alter-

native explanations, rival hypotheses, parallel theories to confront the same facts and phenomena. That mythologies of various countries are similar may be explained as much on the hypothesis that laws of psychological development are everywhere the same, as on the hypothesis that they are all derived from a common parental system of mythology or religion. Phonetic similarities apart from their doubtful and frequently whimsical character, may analogously be traced to the operation of analogous organs and phonetic laws, or to a common parent language from which all the others are derived. Nor can these methods have any further claims to settle the dispute between these rival theories. As methods they can only discover mythic or phonetic similarities or affinities, but cannot explain them. Even if we leave out of consideration the alternative character of the conclusions arrived at, the explanations possess, considered from the stand-point of inductive validity, a very low specific value. We seek the explanation not from a fact already known to exist, we only inferentially assume a fact to have existed whilst we are at the same time assuming the validity of our inference. The assumed fact from which the desired explanation is sought is not inferred from any independent evidence but is itself a link in the self-returning series of concatenated facts. Further, the growth of mythology is deductively inferred from some psychological data. It might as easily have been inferred as a degenerate, crippled, and then stitched and glossed remnant of a purer and truer religion. An author has well spoken of the degeneracy of things (including doctrines pre-eminently,) if left alone. Nor is this fact in any way an obscure one to the student of the history of church dogmas and opinions. Who does not know of religious pratices primarily designed to meet certain real wants degenerating after a lapse of time and the cessation of those wants even into mere ceremonies and customs which are regarded not as accidents, but as essentials. Mythologies as well as mythic practices, then, may arise either as products of human imagination working under subdued intellect and petrified reason, or as an outgrowth or a distorted remnant of a purer and truer form of religion.

(To be continued.)

INDIA.—FROM AN ECONOMICAL POINT OF VIEW.

If we look into the mode of life of the various civilized and semi-civilized nations inhabiting the Globe, we shall find that India is the simplest of them all as far as food and clothing are concerned. The common labourer of a European country is far superior to and fares far better than a man of ordinary position in this country on that head. Bread and butter are the common food of the humblest classes in the European continent while the tables of even the well-to-do people in this country can seldom boast of that luxury. What is regarded as the bare necessaries of life in the way of food, as something to maintain the vitality of the human system and replace the waste and decay of nature in those parts, is here prized as a luxury suited only for the delicate palate of the fastidious. The standard of comfort, then, in these two places is quite different from each other's, even as far as the simplest and the primest articles of food are concerned. Difference in standard of comfort between these two places, in general, may be due to the difference of climate and position, and to many other causes which affect them separately, but as regards food, we mean as regards those articles of nourishment which may be said to keep nature up and working, our country will be found to be the most simple imaginable. Considering the

masses who are the great repository of this simplicity and whose tastes have not got corrupted by a servile imitation of those of the west, it would not be any departure from real facts to say that the daily cost of food of an individual of ordinary respectable standing is about two annas which is little more than two pennies, while this insignificant sum falls far short of procuring a European belonging to the lowest class even one meal a day. It follows then that as far as simplicity in food (in clothing also,) goes, India stands pre-eminent on that point.

In spite of all this simplicity in matters of food and clothing, a simplicity which to a European would savor of having something of cynicism in its character, the struggle for existence is becoming keener and more fierce day by day. An Indian lobourer finds it no easy task to fight out the battle of life, to maintain his position, and keep his balance against the contending forces of millions of his fellow-men who are placed in the same embarrassing position with him and who know not how to free themselves from this predicament. He is hemmed in on all sides by countless hordes of his fellow-sufferers, and continues ineffectual resistance to prolong his days until no longer able to hold his ground he falls like a tree blasted by lightning or a flower striken by frost, to breathe no more. Such is indeed the case of the labouring classes in India at present. Poverty, that scourge of the east, especially that of India, is sucking the life-giving blood of the poor labourer, and like the spider never loosens its hold on its victim till it has reduced him to skin and bones. It is indeed the dread engine of destruction of what is called the Goddess of nature. Nature which unites in her the qualities of the merciful and bountiful on the one hand and of the terrible and vengeful on the other has always such engines of destruction ready for use when occasion requires. It is even ready to avenge the least infringement of the laws it has given to the world and its vengeance is always proportional to the fault of the guilty. It is as kind and bountiful to the obedient old as it is wrathful on the disobedient young, and is as willing to shower its choicest blessings on the former as it is ready to crush the latter as one may crush the tender flower. Whenever any nation through ignorance or neglect, in short through whatever causes, violates its laws and oversteps the bounds of reason and prudence, it inflicts a dreadful punishment on its audacious members and leaves distinct land marks fearful to behold and to contemplate, to serve as a warning to the guilty to keep him back from a repetition of the act. Thus has India been served by nature. Ever since the advent of the English nation in this country, ever since the establishment of peace and security and cessation of those turmoils and party dissensions which not unfrequently shook the Indian empire to its very foundation, and spread devastation all around, the population of the country has been increasing with rapid strides. Within the last nine or ten years it has increased by one-half—the number rising from 16 crores to 24 crores. The law of population so ably propounded by Malthus, has been fearfully mutilated and discarded altogether in this land, and as nature is wont to make an example of those who offend her, it has all along been employing its agents of destruction against India and purging it of all its scum and refuse. Poverty, disease and famines have frequently visited this land of late years, and have made a fearful havoc upon its helpless sons. Their mistress Nature is such a strict judge that she listens to no pleas, even the pleas of ignorance, which might soften the heart of an earthly judge, are entirely thrown away upon her; the

offender must be punished for his offence, no matter how the offence originated or how many palliating circumstances are in his favour. Now nature requires that multiplying should be going no more when the land is already crammed and suffocated with souls, when it can support no new addition. It is far from her intention to recommend entire celebacy even to those who cannot support a wife, for while this advice on the one hand is sure to draw the ridicule of the people and is apt to be regarded with extreme indifference, it is on the other, unless followed in keeping with the principles explained in our Shastras, extremely difficult in practice and attended with great many evils. What we mean is simply this that great prudence should be exercised in marriage relations—that the population of our country should be always kept in view in all such connexions so that evil may not be doubly aggravated and plunge our country into a deeper ruin.

If the existing order is to continue and no change is to take place in the existing state of things, or in other words if the population is to increase with the same rapidity as in the past, it must be distinctly understood that it is absolutely necessary that some conciliatory steps should be taken to propitiate the goddess of nature or which is the same thing, there should be a simultaneous development in arts and manufactures in this country. At present people depend upon land alone for their livelihood—a very uncertain and doubtful sort of a dependence, for their destinies in the main are affected for the better or the worse according as the crops are good or bad, and they have no other support to counterbalance the disastrous effect of the failure of crops. Success of crops, as every body knows, depends upon great many conditions and if any of these conditions fails to be fulfilled, they more or less fail and their failure signifies nothing more nor less than the death warrant of those who are not the favourites of fortune. Hence the misery and disaster which follows the failure of crops in India. What ought to be done to provide against the attacks of these terrible enemies of mankind to arrest the ruinous consequences attendent on their attacks? The most effectual remedy that could be suggested to nullify the effects of their depredations lies only in a fair development in arts and manufactures in our country. Those who had occasion to hear the lecture of a professor of the Lahore College on the Inventions of the Nineteenth Century must have realized some idea of the marvellous activity displayed in Europe in the pursuit of manifold branches of industry. The Indian market bears an ample testimony to the energy and zeal which characterizes the mercantile houses in England on that score. The inventive genius there is actively employed not only in studying the requirements of the day, but in augmenting the wealth of his already immensely rich country. Hardly a day passes without witnessing some new invention, without witness ing some improvement in some branch of industry or other, and thus securing for England an extra amount of wealth. Let us cast a glance at the state of things in this country. What do we see. Only this that those people who can benefit their country by their wealth are utterly in the dark with regard even to the first principles of political economy, that they are quite illiterate men who study their own interest and care little for the welfare of their countrymen. That the masses are struggling with poverty on all sides and that those few of them, who have had the advantage of education and who are not imitating thee xample of the Jackdaw in the fable, can only benefit their country in theory, that they can only

form plausible and benevolent plans in connection with India in their minds without at all possessing the necessary means to carry them out. Thus it is how our country is at present circumstanced. Even her neighbours in the Asiatic Continent itself seem to outstrip her in the march of civilization. Japan affords a striking example of that rare spirit of sympathy and co-operation which ought to form the chief tracts of a nation who would civilize itself. It is working with such earnestness and zeal that it appears to be destined to win an honourable place among the most advanced countries at no distant date. There is almost an entire extinction of beggars in that country, while India teems with the millions of such useless beings, who like parasitic plants that dry up the tree from which they derive their nourishment, are working its ruin because it feeds and clothes them. That land is truly blessed and is sure to make a figure in the History of the world, which is free from this despicable class of humanity, which ought to be put down lowest in the scale of creation, because possessing the faculties of rational beings, they surpass even the worst section of even the inferior animals in moral cowardice. In India about one-fourth of its inhabitants live by begging. Making every allowance for those whom unavoidable circumstances have forced into this wretched state, and they are very few, we cannot help looking upon the majority as creation of idleness who leave the world worse than they find it. But the Indian, be it observed, can hatch ten times as much mischief as those of his profession in some other country. Without entering into the details of this sad subject we will only refer the reader to the numerous religious institutions with which this country is studded all over, which are great usurpers of our country's wealth, where the worst passions of the most depraved of human beings find full indulgence and where the voice of morality is entirely unheeded, we will refer him to those wandering classes who pretending to have severed their connexion with this frail world, paralyze the energies of the honest by their vile preachings and are in all respects worse than kidnappers. Contenting ourselves with this brief sketch of our beggarly classes, we will carry our comparison of Japan with India a little further. Japan sends out from time to time to Europe and to America a good number of promising young men to learn different trades, while our country sends out one or two solitary souls at a time for the purpose. There is hardly any doubt that our countrymen are (if not better than) at par with the Japanees as far as intellectual gifts of nature are concerned, but in point of energy the former are far inferior to the latter: The rate at which both the countries are progressing is evident to all. Nor is it necessary to remark that if the present state of things continues, Japan will have reached its goal long before India does its own. If our countrymen have any respect for our great Past, we would seriously invite their attention to the subject under discussion and entreat them to ponder carefully over it and try to do what they can do to better their land. They should try to explain the whole matter to the big folks through their understandings and we doubt not that they would listen to their explanation when they know that by following their advice they not only benefit the nation, but benefit themselves. To send out men to the countries to learn trade with the view that they should come back and initiate our countrymen into the mysteries of the same requires a large amount of funds, which in our opinion would be almost impossible to muster without the help of big folks.

EDITORIAL.

Our esteemed brother Pandit Shyamji Krishna Varma, Barrister-at-Law, Diwan to His Highness the Maharaja of Rutlam was at Simla last month and though indisposed he did not miss an opportunity of delivering a short and sweet speech at the Arya Mandir, Simla. Our brother was not at all prepared for a public lecture but still the educated community of Simla mustered strong at the Arya Samaj premises. The Mandir was crowded to suffocation and many had to retire or take their seats on the benches placed outside the Samaj Hall. The Pundit arrived at 8 P.M. precisely, and after having been introduced by Dr. Thakur Das, President of the Simla Samaj, delivered a speech on the Arya Samaj, its origin, its utility and its superiority over all other Sabhas and Samajes of the day.

The speech was a great success and the Pandit was cheered and applauded several times during its delivery.

Dr. Thakur Das thanked the Pandit on behalf of the Samaj and the public for the trouble he had taken, notwithstanding his indisposition, to enlighten them ; and the meeting dissolved at about 10 P.M.

A correspondent who signs himself "R. G" has sent us an account of the visit of Swami Sahjanand at Ajmere and of the makeshifts adopted by the local Pandits to hold discussion with the Swami on the truth of the doctrines preached by the Aryas. He informs us that Pandit Bhag Ram, Judicial Extra Assistant Commissioner, Ajmere, and Pandit Salig Ram Shastri, head Pandit Government College, Ajmere, had settled all preliminary points and rules for the purpose of holding a *Shastrartha*, but the local Pandits headed by Pandit Girdhari Lall would not come forward, although the Swami had to come to Ajmere twice and had addressed a special letter to Pandit Girdhari Lal for the purpose.

A Gentleman who signs himself "X. Y. Z" informs us from Simla that Swami Atmanand Saraswati delivered an impressive lecture in the Simla Arya Samaj premises on the 28th ultimo, and that he has now left Simla for down country.

We request our correspondent to give his name in future when addressing us any letter, because we would not take any notice of anonymous communications.

Brahma Badi S. N. Agnihotri of the Lahore Brahmo Samaj delivered a lecture on last Tuesday in Brahmo Mandir Lahore on "The Servants of God and His Prophets." The lecture lasted up to 10½ P.M. We are sorry we could not hear the whole of it, but yet we were fortunate enough to be present at the concluding part of the lecture which was the most important. In that part the Brahma Badi justified his wearing *bhagwa* garment and declared that he also was one of those Prophets (*Paighambars*,) whom God Almighty out of his mercy sends to the earth according to the necessities of the time. While defending his *bhagwa* garment, he said, that there was some religious association always connected with that colour, and that if a Ticket Collector on a Railway Station was justified in wearing his cap having the letters 'S. P. & D. R.' that if a judge, a Barrister or a graduate was justified in wearing his gown, if a constable was justified in wearing his uniform, he too was justified in wearing *bhagwa* (Ochre-coloured) clothes, and that it was not he alone who had adopted this dress of the Hindu *Sadhus*, but even Christian missionaries like Major Tucker of the Salvation Army have adopted that dress and have preached Christianity under that garb in Hindu Temples to the ignorant

masses. He also said that he would try his best to make others also wear the same dress.

The lecture was very long and we cannot therefore insert a full report of it here. We only want to point out that a week before, this very gentleman had denounced the outward signs of the Hindus, *Yaggopvit*, &c., but it is a strange anomaly that this time he has defended his own '*Zahri Alàmat*' (outward signs). Again, we take this occasion to state it clearly that if a missionary of one creed wears a dress which is regarded with esteem by members of another creed and thereby imposes on the members of that creed as one of them he is morally guilty of false personation. He commits the same sin as a common man who not being in the Police Department yet dishonestly wears the uniform of a Police officer.

The example of Major Tucker is not worthy of being followed on this point. We praise his self sacrifice, self-denial, zeal, energy, &c. but his imposing on the ignoront Hindu masses as a Hindu Sanyasi and then having obtained that advantage his preaching Christianity, are certainly objectionable. The result of all this would be that the Hindus by and by will begin to hate that dress which they have held in high esteem so long.

On the second point *viz.*, the declaration of his beirg a prophet of God and classing himself with Christ, Muhammad and Nanak, we would only remark for the sake of public good, and with no other motive, that the Brahma Badi himself was the first person to denounce Babu Keshab Chandar Sain when he made a similar declaration. We warn our Brahmo brethren that if not checked in time we do not know to what length such a tendency and delusion might carry its votary. We wanted to write more but the space at our disposal would not allow us to do so. We hope our Brahmo brethren would not think our remarks made in any hostile spirit.

A friend has sent us a letter with some criticism in friendly spirit on the article in the last issue under the heading. "The Arya Samaj." We hope to notice it in our next issue.

NEWS.

AN excellent project is abont to be set on foot at Simla. This is nothing less than a Himalayan Natural History Society, of which branches, it is hoped, will eventually be established at Darjeeling and other hill stations. It is probable that Mr. Ilbert will be President of the Simla Society, which will start with nearly a score of members. The Society will receive and publish reports on the animals, plants, and minerals of the hills, and a museum may be formed for the reception of specimens.

IN a recent murder case in Cudappah the ringleader being asked why he committed the act replied : " The deceased was a miser. She had 20,000 rupees carefully locked up, which she would touch only to lend out on interest at the rate of one anua the rupee. She used to earn her livelihood by stitching tog ther the leaves of the banian and se ling them as plates for Brahmins. By selling two plates for a pie, she used to make a small profit, on which she eked out a miserable existence. My accomplices and I wanted to trade in rice, and having been hard-pressed for money, we thought that we could put the contents of the iron chest to better use than keeping it under lock and key."

A NATIVE paper writes :—The greatest Sanskrit grammarian of Bengal, and possibly of all India, Pundit Tara Nath Tarkvachaspati is dead. He spent his last days in Benares, where he died. He had attained the ripe old age of eighty, and was remarkable for his learning and industry. He wrote numerous works, among which may be mentioned *Asubodh Vyakarana*, a small dictionary called *Subdostoma Mohanidhi*, and a very large, accurate and comprehensive dictionary called *Vachaspatyabhidhanam*. The Maharajas of Baroda and Travancore have sent telegraphic messages to Pundit Jibanund Vidyasagar, son of the late Professor Tara Nath, conveying their expression of sorrow for the loss which the country and they have sustained.

Town ...	... Rs.	2 0 0
Mufassil ...	... "	2 8 0

THE ARYA PATRIKA, LAHORE.

AN ENGLISH

WEEKLY ORGAN

OF THE

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, JULY 18, 1885. { No. 5.

GRIHASTHASHRAM.

On Sunday the 5th of July 1885, Sannyasi Ala Ram delivered a very interesting lecture on *Grihasthashram* in the local Arya Samaj premises. Therein he pictured to his audience the simple, innocent and highly useful character of the Grihastha institution in ancient times as revealed to us by a study of Manu, and traced the degeneracy of this Ashrama through its various stages up to its present condition. The quotations from Manu which he introduced in his lecture are so very interesting that we will subscribe in translation some of them :—

"Having read the Vedas or a Veda, as the case may be, let a student who has successfully passed through the Brahmacharya state enter the Grihasthashram."

With the permission of his *Guru* let him take to wife a woman of good qualities belonging to his Varna, (of the same class, *not caste*, as he is).

"Let not marriages take place in families that suffer from paralysis, apoplexy, &c., &c."

"Let women be respected, and well cared for, by fathers, brothers, husbands' brothers, and in fact by all who are desirous of immense happiness."

"Where women are respected, there is the land of *Devtas* (gods), but where they are not, no good can arise out of any action."

"Where women are in pain the family becomes soon extinct, but where they are pleased, the family is destined to survival through eternity."

"Let women, then, be ever respected and well cared for with food, clothing comforts and all, in the public, (on grand occasions of works of public utility) and in feasts and festivals, by those who wish their glory."

"Let every *grahistha* perform without failure regularly every day the five daily *yajnas* besides teaching."

"Any one who fails to perform these duties should be ex-communicated from the brotherhood of the twice-born," like a *Shudra*, &c., &c.

"The *grihasthi* should respect and provide the *Atithi* with food, clothing and bed."

"Let no grihasthi, however, by any means give shelter to the hypocrite, the unwise, the wicked, the cat or crane-like dispused persons."

Not even water should be given to such like men who besides being burden to the society throw its civilization backward.

"In no way should a man be permitted to fall away from the nation ('jati bhransti'). Let one who has voluntarily committed an act deserving ex-communication be taken in after undergoing *krichhra brata*, and one who has involuntarily done so after undergoing *prajapatya brata*."

These quotations clearly bring forth the high position assigned to women in ancient Aryan Society, and amply illustrate the strictly useful character of the Gribastha institution. After these quotations Sannyasi Ala Ram entertained the audience with a very pathetic Panjabi poetry of his own making, wherein he very clearly pictured the sad and degenerating evils of the present fallen gribastha system, a stigma on the modern Indian Aryan Society.

He very clearly traced therein, the growth of superstition, of belief in spirits, of misplaced charity, of the baneful customs of early marriage, and of what not, to the extinction of old Grihasthi system by the introduction of baneful chicanery of crafty priesthood, and the selfish and egotistic network of hypocracy and self-aggrandising snares of the degenerate Sannayasis otherwise termed Bawajis. For want of space we cannot here transcribe a translation of his poetry. He has undertaken to deliver a long continued series of such lectures. We hope that the lectures, interesting as they are and welcome by the public, will do an immensity of good to the Punjab.

ANIMAL DIET Versus VEGETABLE DIET.

A very able letter has appeared on he above subject in the *Indian Echo* of the 6th July 1885, and as most of ur readers take great interest in this subject we reprint it here for their information :—

"Animal Diet is a nutritious food but not a requisite food for the maintenance of our body and the preservation of our life, and this I am going to prove scientifically.

We are naturally required to take a certain amount of food and of certain kinds in both solid and liquid forms in order to make up the daily waste which the body undergoes and for maintaining its heat which governs and regulates the various functions of the different organs of our body, and so in short preserves our life.

Now, as a matter of fact all the substances which are used as food are divided into four kinds by Physiologists, *viz.* Protieds, Amyloids, Fats, and Minerals. Protieds are composed of the four elements,—Carbon, Hydrogen, Oxygen, and Nitrogen, sometimes united with sulphur and phosphorus. Fats are composed of Carbon, Hydrogen and Oxygen only, and contain more Hydrogen than is enough to form water if united with the Oxygen which they possess. Amyloids are substances which also consist of Carbon, Hydrogen, and Oxygen only, but they contain no more Hydrogen than is just sufficient to produce water with the Oxygen. These are the matters known as Starch, Dextrine, Sugar and Gum. These are turned vital food stuffs as they are derived purely from living beings, whether animals or plants, but the fourth class of food, *viz.* minerals are to be procured as well as from the not living as the living world ; they are water and salts of sundry Alkalis, earths and metals. To these in strictness Oxygen ought to be added though it is taken by the respiratory organ and not by the alimentary canal. Now these four *viz.* Protieds, Amyloids, Fats, and Minerals can be split up into their component elements *viz.* Oxygen, Hydrogen, Carbon, Nitrogen, Phosphorus,

Potassium, Sodium, Calcium (Lethium) Magnesia, Iron, (Manganese, Copper, lead); now it is quite apparent that we are required to take for the maintenance of our body such kinds of food which consist of the above said elements in certain proportion. More than this no substance can serve permanently for food, that is to say can prevent loss of weight and change in the general composition of the body. Now if we find these things, I mean Protieds, Amyloids, Fats and Minerals, or in other words food composed of the above said elements, in the vegetable and mineral kingdoms what necessity is there for killing a poor innocent creature for the sake of our palate and belly? Are we not to compare the trifling pleasure we get by eating flesh with the excessive and heart rending suffering the poor creatures undergo under the hands of their slaughterer? Are we not to think that their life is as dear to them as ours is to us? In short in my opinion it is a heinous crime to kill an animal for our momentary luxury when we can easily maintain the health, vigour and vitality of our body by living on vegetables only. Flesh is nutritious only because it contains Protied matter. I will show that there are many vegetables which contain much Protied matter. A full grown man requires for his daily food Protieds two thousand grains, Amyloids four thousand four hundred grains, Fats twelve hundred grains, Minerals four hundred grains, water thirty-six thousand five hundred grains. And I am quite sure that he can easily get the above said proportions of food in the following vegetables. These are a few out of many vegetables which contain Protied matter *viz.* wheat, beans, peas, barley, oats, turnips, rice, potatoes, pears, apples &c. Now it will be apparent to the reader that almost all of our principal articles of food contain Protied matter, a substance for which only flesh is considered a nutritious food; peas, a class of our vegetable, contain by far greater quantity of Protied matter than flesh. Amyloid matter is found in Potatoes, Sago, Araroot, Tapioca, Rice, Wheat and in almost all vegetables in more or less proportion. Fat—under this head come the variety of suets, marrow, and oils (animal and vegetable); these are the vegetables from which fats may be obtained, Pistachus, Almonds, Earth-nut, Musturd, Rai &c. We can as well obtain fats from the animal kindom *viz.* Ghee, without hurting in the least degree the animal. As regards Minerals we generally find them mixed in small quantities in almost all of our vital food stuffs and water. Now I think that the four kinds of food required for the maintenance of our body are easily and amply found in the vegetable kingdom.

As regards the configuration of our canine teeth, who can prove that they are only made for tearing flesh when their use is seen in tearing hard shelled fruits such as bread, apple, sugarcane &c. Canine teeth are also found in several species of the monkey tribe, but can any one say that he has seen any species of monkeys eating flesh? It is a wide known fact that the monkies are strict vegetarians, and still several species of them have got canine teeth. In the same manner man cannot be said to be naturally required to live upon animal diet. Besides the vegetables which I have innumerated before as foods containing the four kinds of matter which are required by the body, milk is a kind of food which is obtained from animals without hurting them in the least degree, and is the most important and nutritious article of diet. The reason of this is that it is a particular article which contains all the four kinds of food matter *viz.*, Protieds Amyloids, Fats and Minerals. Is it not cruel and unreasonable to kill an animal only either for the sake of luxury, or of obtaining Protied food for a day

or two only, when we can get from the same animal for a much larger number of days and without hurting the animal a thing in the form of milk which is much more nutritious than flesh as is shown before. Now those men who think that animal diet is necessary for the maintenance of health and fattening the body must now see with open eyes that those animals upon the flesh of which they fatten their body develop flesh and blood from nothing else but vegetables ; no animals which the flesh eaters use as food are carnivorous but they are one and all herbivorous creatures, and so flesh eating is an indirect form of vegetable eating.

Here are a few vegetables which contain by far more quantity of Protied matter than flesh.—

Asparagus	Racemosus,	(Shutmuli)
Pinpinalla,	Involucrata	(Ajmoda)
Juglansrigia		(Akhrote)
Withania,	Somnifera,	(Asgandh)
Mucuna,	Prurins,	(Kawacb)
Cordia	Talifolia	(Lasora)
Centipeda.	Minuta,	(Nuckcheeknee)
Smilaxchiva,		(Chopecheenee)
Tribulus,	Terrestres	(Gockbshru)
Tinuspora,	Cordifolia	(Gaorch)
Balsomodendron	Mukul,	(Googul)
Benincosa,	Cerifero	(Khusmand)

I would have given a classified list of all vegetable foods together with a supplementary list of nutritive medicinal plants, and the way of using them &c., for maintaining perfect health and good vigour, but being a professional man have not sufficient time to devote for it. Now I think I have done my task in explaining to the public that animal diet is not necessary for maintaining our body, health and life, whereas vegetable diet is ; at the same time that it is morally a sin to kill animals for the purpose of eating when there are ample nutritious things in the vegetable world."

Allahabad. } GUGA DEEN
Homeopathic Physician.

SALVATION THROUGH MAN.

(Communicated.)

The most insidious foe that torments the soul of a religious man is the evil spirit of self-glorification. We have noticed, with extreme regret, an instance of this sort in the person of a minister of the Punjab Brahmo Samaj. We are not addicted to picking holes in the private conduct of our neighbours ; but we think it our duty to expose the conduct of an individual when it is calculated to do mischief to the sacred cause of the regeneration of our country. For sometime past, the individual referred to has come to attach undue importance to himself. He has, in one of his public lectures in the local Brahmo Mandir, declared himself, in the plainest terms possible, a prophet. The following statements made by himself in a letter published in the columns of a Calcutta contemporary wlll show that many a poor soul has actually got salvation (*Mukti*) "*through*" him. Here are his own words :—" I have been preaching regularly to a new congregation who meet in the local Mandir every Tuesday. During the quarter we have had meetings which have proved very successful as regards (1) the large number of the audience, and also (2) the effect and influence of the Holy Spirit brought upon them *through me.* At one of these meetings after an appeal to the *sinners* five souls came out seeking salvation and two or three of them are expected to stand to the end." Again referring to another "poor soul" the Brahmo prophet writes thus :—" He (the poor soul) stated his " miserable state and asked my advice for peace and salvation which *I gladly gave to his satisfaction.*" The italics in the passages quoted above are ours. For full particulars of the wonders worked "through" the mediatorial "me" of this prophet of Upper India, we

refer to his own monthly paper in Urdu entitled the *Dharm Jivan.* The pretensions of this deluded man to give salvation to "sinners," a function which is of God himself, need no comments. I really wonder how the Punjab Brahmo Samaj, which recognizes no "mediator" between God and man, allows this self-styled prophet to preach from its pulpit.

We are glad, however, to find that the Calcutta paper referred to above, which, by the bye, belongs to the *Brahmo prophet's* own party, has taken timely notice of his vagaries, as will be seen from the following remarks on his "Sanyasism" made in its issue of the 5th July 1885.

"In the first place if a man dresses himself as a Sanyasi yet lives with wife and children, his peculiar dress will cary very little weight with the masses. They would simply look upon it as a mockery. It is true that the common people pay a sort of homage to that dress, but it is not because there is something in the dress itself, but because it indicates a certain mode of life, the life of a perfect ascetic, one who has thoroughly abjured the world. Consequently in the case where there is the *gairi* dress but no perfect renunciation of the world, no cutting of the ties of social life, the dress would simply excite laughter and derision. Secondly the man who takes care to dress himself as a *Sanyasi*, but is lacking in sympathy, and does not share their joys and sorrows, or has not a sociable temper, his efforts amongst them in spite of the peculiarity of his dress, will but avail very little. Whereas if a man has true sympathy and genuine love, no body will ever ask, what is the cut of his garment, or the colour of the cloth with which he dresses himself. Thirdly the adoption of the mendicant's dress would at once raise a distinction between the preachers and their congregations, would constantly remind those poor people of the superiority of the vocation of their teachers. This consciousness of superiority would check that *free, sweet, intimate*, and *brotherly* intercourse between preachers and congregation, which alone is the secret of successful propagation. The missionary should be more a *brother* than a *priest*, and how can that object be realized, if by his very dress he constantly reminds them of the distinction that is between them. Of course those who consider that the relationship between the preacher and the congregation should not be that of a *brother*, but of a *priest* and *people*, are reasonable in adopting especially priestly and religious garb. But being deadly opposed, as we are, to the institution of an order of priesthood amongst us, we look upon the adoption of a priestly dress as a great error, which will bring, in course of time, all the evils of priest craft. Major Tucker who has been trained up in such ideas as of the *shepherd* and the *flock*, and of the *priests* and the *people*, may not see any objection against adopting the dress of a *religious guru*, but it would be a lamentable mistake on the part of the missionaries of the Brahmo Samaj if they are misled by his example to make an *exhibition* of the *superiority* of their *vocation* by the adoption of the dress of a *guru.* If any evil is to be jealously guarded against in the Brahmo Samaj it is *guruism.* Not *guruism*, but *brotherhood* is our motto and war cry."

INFANT MARRIAGE.

A "Hindu Lady" writes on the above subject to the *Times of India.* She advocates a law for the abolition of early marriages and writes as follows:—

"In my humble opinion the following should be some of the provisions of the legal measure comtemplated.

(1) Any marriage performed without the sanction of Government, disputed *within a certain period*, shall be null and void.

(2.) That no marriage shall be legal unless the bride is 15 and the bridegroom 20 years old.

(3.) After the passing of this law if any man be married before 20, he shall forfeit his right to enter the University. (This provision need not be rigorously enforced for some time, as it may punish children for the sins of their parents.)

(4.) As in large towns and cities registers of births and deaths, and in Bombay registers of vaccination are kept and any neglect is punished by fine, there shall be registers kept for the age of marriage, and if the parties married are under the age sanctioned by law, they or their parents shall be liable for punishment.

(5.) If it is found that the parents have laid a tax on, or in other words sold, their daughters, they shall be punishable by law.

Under no circumstances shall the wife be older than the husband. A law containing some such provisions is necessary to be passed and published as widely as possible. No doubt, in enreforcing this law, a large expenditure of money and effort will be incurred by Government. The Registration Department will have to be largely increased and greater efficiency added. But what expense can be too great when the happiness of millions of Her Majesty's subjects is in risk?"

It is a healthy sign of the day that our females have come to be conscious of the evils of our Society. We too are great advocates of *Brahmacharya*, and there was no greater enemy of Infant marriage than the late Swami Dayanand Saraswati. But we would not ask Government to do what lies in our own power. Self-help is our motto. A reform introduced through pressure and not by the spontaneous desire of a nation will not be lasting. We think that time is coming when the pernicious custom of Infant marriage will be removed from amongst us.

EDITORIAL NOTES.

A gentleman, whose name we need not give here, has sent us a letter criticising the following sentence in an article under the heading "The Arya Samaj" published in our issue of the 4th instant :—" Sawami Dayanand Saraswati challenged all persons throughout India and outside of it to point out any mistake in all the four Vedas, but none come forward." He has also sent with his letter a copy of Mr. Hume's article entitled "No Revelation Infallible" reprinted from the Theosophist by some Brahmos in the form of a pamphlet.

In answer to the letter of our critic, we want to draw his attention to the following facts :—

The article referred to above written by Mr. Hume was published in the Theosophist in the life-time of the late Sawami Dayanand Saraswati. A reply by the revered Sawami was published at that time, in which the Sawami had challenged Mr. Hume to point out anything which he considered wrong in the Vedas. But neither Mr. Hume, nor any other person came forward in the lifetime of the Sawamiji to show mistakes in the Vedas. If books written by human beings on mathematics and science, &c., contain nothing but truth, is there any impossibility if truths revealed by the Fountain of Truth himself be infallible. It is true that people interpret the Revelation in several different ways, but so do people interpret in different ways the Book of Nature also, whose testimony is considered so infallible by our Brahmo brethren. The Book of Nature has always remained open, and yet in all ages men have always existed who have denied even the existence of God. Even in these days many scientific men of renown whose constant study is the Book of Nature have expressed doubt as to the existence of a creator. So the faul neither lies with the Book of nature

nor with the revelation, but with men who would interpret it according to their own peculiar turn of mind. If examined deep revelation has not been the cause of so many wars and strifes, but it is the perverse and greedy nature of man which is the cause of so many wars. In modern times greed for wealth or land has been the cause of so many wars, but we cannot accuse wealth of these sad results. It is the wicked men who make religion their tool for self-aggrandisement, but the value of religion is not lessened thereby. As regards priestcraft, it prospers only in days of ignorance and darkness. The masses generally are greatly influenced by priestcraft and so shall they remain as long as they do not receive the light of knowledge. Through ignorance superstitions and thousand other evils are introduced, but that is no fault of revelation.

We have great respect and veneration for Mr. Hume who is a great well-wisher of our country, but his opinions as expressed in his article referred to above are, in our humble opinion, one-sided. We have no intention to enter into wranglings, but we have been compelled by a critic to revive an old subject and make some remarks here.

We take the following items of Samajic news from the last number of the Meerut Samachar, a monthly journal published by the Meerut Arya Samaj.

An Arya Samaj has been established recently in Mauza Nagla Salaru in the Saharanpur District, through the efforts of Lala Hargulal Singh, Patwari, and it is hoped another Samaj will shortly be established at Mauza Narsen Kalan, because the establishment of an Arya Samaj in the latter village is greatly desired by the influential men of that place.

Another Samaj has been established at Samat Garh, District Buland shahr, through the efforts of Thakur Girwar Singh. The following gentlemen have been appointed its office bearers :—

Thakur Girwar Singh Rais, President ; Thakur Chand Singh, vice-President ; Thakur Niranjan Singh, Secretary ; Pundit Ghasi Ram, Assistant Secretary ; Kanwar Buland Singh, Librarian; Lala Khiali Ram Treasurer.

Pundit Muni Ram, Updeshak, visited the town of Baghra in the Muzaffar-Nagar District, and such was the effect of his speeches that an Arya Samaj was established at that place on the same day with Lala Gulab Singh as President and Lala Man Singh as Secretary.

Another Arya Samaj has been established at Murwara in the Jubblepur District through the efforts of our esteemed brother Babu Lahdha Ram Assistant Engineer.

The Secretary of the Arya Samaj, Titron in the Saharanpur District, informs us that the following gentlemen of that town have promised to subscribe the sums written against their names in aid of the Fund of Dayanund Ashram, which is to be established in memory of the late lamented Swami Dayanand Saraswati :—

	Rs.
Munshi Seva Ram, Ziladar, Eastern Jamna Canal ...	500
Munshi Chander Bhan, Secretary Arya Samaj ...	100
Choudhri Umda Singh, Gujar ...	25
Lala Nand Lal, Chowkidar Canal ...	5
Choudhri Eman Singh ...	25
Janki Das, Patwa ...	2
Munshi Hoshiar Singh and Gobind Rai...	50
Lala Narayan Dass ...	25
Lala Dhurm Singh ...	8
Lala Durga Pershad ...	5
Lala Miri Mal, son of Lala Mulraj ...	2
Babu Kanahya Lal, President, Arya Samaj ...	200
Babu Miri Mal, Student 6.A. Class ...	5
Choudhri Huri Singh, Rajput ...	5
Jas Ram, Gaderya ...	1
Munshi Naurang Mal ...	2
Pundit Hardawari Dat ...	1
Lala Piyare Lal, student ...	1
Total ...	962

Munshi Gend Raj, stamp-vender throughout his life 6 rupees yearly.

We praise these gentlemen for their liberality, and hope they will not delay payment of the promised amounts.

Multan Arya Samaj is in a very prosperous state in these days. Samaj meetings are held three times in a week.

We learn from Arya Vinya, a fortnightly journal of the Muradabad Arya Samaj that Swami Sahjanand Saraswati is in these days at Masuda in Rajputana, and that a new Arya Samaj has been established at Sikandra in the Aligarh District.

We wish all these new Samajes long life and a career of usefulness.

Swami Ishwaranand Saraswati is at Dehli in these days. He has been invited there by the local Mitra Sabha. He is expected to stay there for a fortnight.

MISCELLANEOUS.

PROPOSALS have lately been made to the Madras Government with a view to encouraging the study of Sanskrit for law purposes. They include making Sanskrit compulsory for the law degrees at the university and for various legal appointments. While the Government has refused to sanction them, it has agreed to consider the question of making an annual allotment for the publication of Sanskrit MSS.

THE first Brahmin widow remarriage took place at Ahmedabad on 1st July. The ceremony was performed according to the Shastras and with great eclat. A large number of European and native ladies and gentlemen attended. Great sensation prevails.

EARTHQUAKES IN KASHMIR.—Slight shocks continue. Weather is fine, the crops good, and there is prospect of an abundant harvest.

THE Mexican Indians, we are told, make a serviceable shield out of a blanket by wetting t and holding it by its upper edge to screen heir bodies. A bullet in striking such an obsacle will not pierce it, but will merely cause it to sway back. The blankets are hand-woven and are very thick. A few experiments would soon determine the efficiency of this curious shield, which if successful, might be utilised by more civilised warriors.

THE Bombay Exhibition scheme has collapsed. Government refuse, on grounds of strict economy, to make any substantial advance on the guarantee list. The banks have already declined to advance money on this security. Government accordingly point out, that there is no alternative but to postpone the Exhibition indefinitely.

MR. HUME'S COLLECTION.—The collection, which is now on its way home, consists, in round numbers, of 63.500 birds, 18,000 eggs, 900 nests, and 500 mammals—Museum in itself as complete as science and research, and the labours of a lifetime could make it.

A CORRESPONDENT telegraphs from Jummoo that His Highness the Maharajah of Cashmere, in celebration of his recent recovery of health, has set 100 prisoners free, both at Jummoo and Srinuggur, and has given away as gifts elephants, camels, buffaloes, horses, cows, and money.

THE Mahobut Madressa, a college for Mahomedan boys, founded by the present Nawab of Junagurh in memory of his father, and towards the building of which the Wazir Bowdin Bhin contributed 75,000 rupees, is now completed, and will be opened on the 15th of the present month. The Principal Mir Asraf Ali, M.A an honours man of Calcutta University, has arrived. The scholars will be taught English, Persian, Arabic, and Guzerati ; and a boarding school will be attached, in which pupils will be kept at the expense of the State.

A SCHEME for sending a number of young men to England at the expense of the Junagurh State, in order to qualify them for one of the learned professions, is about to be put in operation. The first to profit by the bounty of the State will be Mr. Ghulam Mahomed Bawa Miah Munshi, a native of Junagurh, who has for some months past been studying at the Elphinstone College, with a view of qualifying himself for the legal profession. Mr. Ghulam Mahomed, who will leave for England by next mail, intends studying for the bar. He will receive 2,100 rupees per annum from the Junagurh State for three years, and for an additional year if that should be necessary. Two others of the Nawab's subjects, Nagar Brahmins, will go to England on the same conditions about three months hence.

Town ...	... Rs.	2 0 0
Mufassil ...	... „	2 8 0

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

tained by a nation. Among a society which is still lingering in the primeval stage, the performance of public virtues will, in all likelihood, consisting an extraordinary display of physical strength for the protection of the race or for self laudation at the expense of its enemies. And if the nation is not sufficiently acquainted with the art of architecture it will perpetuate the memory of its deceased heroes by weaving it into ballads and heroic songs. On the other hand, when the nationality is sufficiently advanced in civilization, public virtue will find its exercise in the achievements of statesmanship, in spreading enlightenment, in alleviating public suffering and in other acts of the like nature. The means adopted in this case for honoring the memory of Great men will alike be more refined and suited to the state of civilization. But a nation which can not recognize public virtue, which can forget its great men, which can suffer their memories and their good works to be crusted over with oblivion and lost for ever, is inevitably a doomed nation. It bears with it the curse of ungratefulness, and will rapidly run out its course downwards in the path of dissolution and disintegration. But in proportion as a nation shows mettle and alacrity in glorifying the deeds of greatmen, it proves the enjoyment of a healthy and vigorous life, and the existence of conditions for further, and yet more vigorous development. The pages of History bear innumerable illustrations of these remarks. But it is not at all necessary to rake up ancient history and to cite instances of Roman institutions and Grecian monuments, or to refer to our own institutions and heroic poems which are at once the living proof of the marvellous genius of their authors and of the lives of those heroes whose golden deeds they recite. It will alike be uncharitable again to refer to the pages of Past for what the Present can illustrate equally. The ovations, with which the European nations receive and honor their great men, and those who spend their lives in the exercise of public virtues, and the monuments which are raised to perpetuate their memory when dead, is a living and most forcible illustration of the above remark. But the desire to immortalize the names and deeds of great men is commendable not only because it is based on sound morality and yields warmth and vigor to the life blood of a nation. It deserves still greater credit on account of the impetus which it gives for the furtherance of goodness and the means it creates for its consistent development and dissemination. On this score its justification rests both on the moral and the utilitarian grounds. Thus the glorious monuments which honor the deceased are so many pillar marks which divide the ages of time. On the one hand they mark and trace the progress achieved in the past, on the other they stand forth as guides and incentives of emulation for winning further achievements in the future.

The usefulness, however, of such tangible embodiment of the passion to give immortality to the names and deeds of great men is increased a thousand fold when the means adopted to give effect to the passion are in themselves of a practically useful character. In this way goodness multiplies and fructifies its work in a hundred thousand way and the memorial institution, while it serves to perpetuate the memory of the great man in whose honor it is founded it immeasurably benefits the future generations by disseminating the seeds and fruits of goodness.

Fortunately there never was, and there is not, any lack in India in

giving proper recognition to the exercise of public virtues. It must be candidly admitted that the instances of recognition by our country men of the services rendered to them by their great men are not so frequent nor prominent and marvellous as we constantly hear and find in European countries. But it is still a matter for satisfaction and consolation to find that this important virtue, last symbol of self respect, cohesion, and faith in goodness, has not become altogether extinct among us. But recently the public meeting which was held in the Amritsar Town Hall and again at Lahore to do honor to Bava NARAIN SINGH of Wairo Wal for his most liberal endowment in the cause of education is a fresh and forcible instance in point. But the Scene which took place on 1st November 1883 when a public meeting was convened by the local Arya Samaj to express sorrow at the death of SWAMI DAYANAND SARASWATI has been quite unprecedented in its character in this province. The premises were crowded to overflowing, the spirit of sadness and sorrow sat dim on every face. The story of death was heard in grim silence and awe. It was a scene of silence resembling death itself. Every one of the audience felt as if he had lost a bosom friend and benefactor, and tears were seen trickling down many a cheek. The speaker himself was over powered with the weight of melancholy event he was reciting. His voice grew hoarse and the eyes became suffused with the water of grief.

But the scene which presented itself in the subsequent public meeting which was called on the 8th November was of an entirely different character. On this occasion the spirit of grief had given place to that of gratefulness, and the touch of enthusiom seemed to reverbrate through every nerve and heart. There was one united purpose that the glorious life of the departed SWAMIJI should be immortalized in this nethern world, and the proposal to found an ANGLO VEDIC COLLEGE in honor of his memory was unanimously and enthusiastically adopted.

"The sight that fallowed was worth observing. Though the meeting was composed mostly of middle class men, from seven to eight thousand rupees were subscribed on the spot. Women, children, and even poor menials zealously came forward with their mite."

We have taken the above quotation from a report of the proceedings published at that time. What steps have since been taken to carry out the resolution we will describe in a future issue.

SMALL BEGINNINGS HAVE GREAT ENDINGS.

How often have we not seen this maxim proved to be true in our every day life—and yet people do not keep this always in view whenever a great scheme is proposed or any work is commenced which will bear its fruit some years after. They come with all sorts of forebodings that the scheme will not have a success, or that it is a mere chimera, a phantom of heated imagination, and that it is physically impossible that success could at all be had in the undertaking.

They are so very impatient that they would not allow the plant time to take its root in the ground or to grow to its natural height when it is mature enough to bear fruits, and like little children would feign take it out of its roots in order to see how much improvement it has made.

OM

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, JULY 25, 1885. { No. 6

DAYANAND ANGLO-VEDIC COLLEGE.

One of the chief characteristics of Greatness is that its usefulness is rarely confined to a single life. This is an important feature which generally distinguishes it from meanness and mediocrity. Mediocrity indulges always in approximate objects, and the schemes which it prepares are necessarily short-lived and evanescent. Their range is exceedingly limited, and at the best runs parallel with the tenure of present life. We further find as a rule that in proportion as mediocrity grows grosser and grosser, and deepens more and more into meanness, the sphere of the aims and objects of human life becomes equally narrower, closer and shorter. The extent to which such degeneracy might harden the human soul and shorten its vision, is not easily conceivable. There are existences which become so gross as to lose all touch of futurity. Their aim never arises above the level of the present moment, and they live and die as unconscious of a future state in this world, nay in this life, or in another, as the little worms that are begotton by the rainy season and cease to exist when the season of their creation is over. But the case is just the reverse in the lives of great men. With them the present is but an opportunity and state of preparation for the future. Their vision ranges above and beyond the mists which mutually separate the present and the future existences. While physically living in the present their soul really works for future and unbounded good. Their sympathy embraces the whole of human kind and posterity is as much the object of their solicitude as the existing generation. By a process akin to the laws of Yoga philosophy, nay by a just law of nature which metes out—we should say which works out—rewards and punishment according to the scope and intentions of each individual, the lives of such great men become in essence identified with the future ages. They make and leave upon the surface of time a permanent impression of their existence which unceasingly works as a propelling force, and the good work commenced by them during their life time is in consequence continued after them by others In this way their existence is potentially protruded into futurity, and the chief object of their life, *viz.*,

desire of unlimited usefulness, is gratified and realized. Thus their name, their existence, and their usefulness survive through generation after generation.

We hope to take an early opportunity of discussing this just law of nature in more detail, but as an instance of its visible proof we point to the Anglo-Vedic College movement started in commemoration of Swami Dayanand Saraswati. In our first issue we showed some of the grounds which justified the proposal to establish this college. Since then the utility of the institution as the necessary result of the past experiences and as deserving of general sympathy on account of its national character and objects, have been discussed and shown. We now redeem the promise made in our first issue, and give below a brief account of the steps which have hitherto been taken to secure real success to the movement.

The most essential and important requisite for carrying out the objects of the movement was to appoint a provisional committee for the purpose of raising and collecting funds and for their safe deposit. This was done by a resolution adopted at a meeting of the Executive Committee of the Arya Samaj held on 6th November 1883 The constitution of the committee appointed at that time (published in a printed report of the proceedings then issued) has since undergone some changes in its *personnel* owing to reasons of personal convenience. It is enough to mention here that at present the committee consists of the following gentlemen :—

1. Lala Lalchand, M.A., President.
2. Lala Madan Singh, B.A., Secretary.
3. Lala Amolak Ram.
4. Lala Jiwan Dass.
5. Lala Sukh Diyal.
6. Lala Batalia Ram.

Iy the rules of its appointment the committee keeps the following registers :—

1. Register of Income and Expenditure.
2. Receipt Book.
3. Register of Proceedings.
4. Correspondence File and Register.
5. Register of Subscribers in alphabetical order.
6. Notice Book.

The amounts received by the Committee are deposited as a rule in the Agra Bank with the exception of a small sum deposited originally in the Postal Savings Bank. The deposits in the Agra Bank are made to the credit of the Anglo-Vedic College Fund at 4 per cent interest, and are borne in the name of three persons (Lala Lal Chand, Lala Jiwan Das, Lala Madan Sing) jointly as provisional trustees of the Fund. The Committee and the members in whose names the deposits stand in the Bank are not authorized to withdraw any amount without permission of the Executive Committee of the Local Arya Samaj. The Committee is bound to give to the subscribers receipts signed by the Secretary and countersigned by the President for the amounts received by the Committee as donations or subscriptions to the Fund. Moreover, acknowledgments of the received amounts are published from time to time in the Lahore *Tribune* and *Kohinur*.

One of the first steps taken by the Committee to invite public assistance in this good cause was to issue and circulate an appeal both in English and Vernacular. It is superfluous to give the contents of the appeal in detail on this occasion. But to quote its concluding words it was addressed to "our princes and chiefs, to the nobility and gentry, to the higher and lower dignitaries of the realm and to the people at large without distinction of creed and colour, for the sake of the illustrious

deceased and in the cause of progress and enlightenment, to help us in our great undertaking." Other measures were also adopted for making the movement popular and for engaging public sympathy on its behalf by sending out members in deputations to the mufassil stations. These members with the assistance of local dignitaries and the local Samajs held public meetings at the several stations to which they were deputed, and by their lectures and advice greatly contributed in raising local subscriptions and in spreading a knowledge of the objects of the movement. But for obvious reasons the best energies of the Committee have hitherto been confined to enlisting local sympathy and raising local subscriptions. The means adopted for this purpose have been various. But the main principle covering all these measures has been to make the necessity of the movement widely known among all ranks and classes. It is considered that the plan of paying personal visits to individuals singly or in a body is more efficacious and useful than calling numerous public meetings which make and leave but a temporary impression. These visits have been conducted from time to time singly or in a body, as leisure permitted, by the members of the Sub-Committees which were specially organized to carry out the plan. At each visit the object of the movement was explained and pecuniary assistance in aid of the Fund was solicited. It bespeaks volumes in favour of the popularity of the movement and the general recognition of its merits that these visits were almost invariably successful, and in some instances even beyond expectation. Men of every position in life, the petty shopkeeper, the affluent tradesman, the high and low employees in Government service, and those engaged in the learned professions, have liberally responded to the appeal and assisted the Fund with their subscriptions. We take this opportunity of thanking our townsmen in general for their open-handed liberality and for the encouragement given by them in this noble cause, and among them our special thanks are due to Rai Kanhaya Lal and Rai Mela Ram for their liberal subscriptions and for their general sympathy with the objects of the movement. We believe, we shall fail in our duty if we do not on this occasion notice the spirit of enthusiasm and sense of duty which throughout in this undertaking has animated members of these committees, of the Samaj in general and its sympathisers, who irrespective of considerations of money, time and labour have cheerfully and heartily worked hard for the success of the movement. Owing to sundry reasons, unnecessary to mention, the plan of personal visits could not be conducted very regularly Notwithstanding, the results achieved have been exceedingly encouraging. Over twenty-five thousand rupees have been actually subscribed here in aid of the fund, and out of it about Rs. 11,000 have been received and realized. We cannot forego this occasion of expressing our thanks to such gentlemen in the Muffassil stations who have favoured the Provisional Committee with remittances of their own subscriptions and of their friends in aid of the Fund. Without desiring to make distinctions we may mention in this connection the names of Lala Shib Diyal, B.A.; Lala Thakur Das, President, Bharatri Sabha; Lala Basant Rai, Forest Department, Jhelum; and Pundit Hardeo Das, Station Master, Rajgarh. We will be guilty of gross injustice and partiality if we miss this opportunity of commending the contributions made to the fund by the liberality of the gentle sex. If any convincing proof were needed of the popularity of the movement we believe a better one can not be sought and pointed out.

As stated above, the efforts of the committee have been mostly

confined to the city of Lahore, but any opportunity which was offered here for enlisting the sympathies of the outside public, especially the notables and men in high and influential positions, has not been spared. The members of the committee, from time to time, waited in deputation on such of the Raises and Diwans as sometimes pay visit to this capital on State occasions. Without committing ourselves to any definite statement in the matter we are in a position to allege that the general sympathy shown on these occasions for the movement, and the promises made of helping it with funds, have been most liberal and encouraging.

But while engaged in providing for the sinews of the movement, or to use plain language, its ways and means, the Committee has not been amiss in satisfying the public curiosity in another and a very legitimate direction. A general desire was felt last year for knowing the principal objects of the movement and the main lines on which it was intended to work it. Accordingly a draft scheme was prepared, published, and circulated for opinions in last July. About 300 copies of the draft scheme were distributed and about 70 replies have been received, some accepting the scheme as a whole and others suggesting some modifications in detail. But it deserves mention that the broad outlines of the scheme do not appear to be dissented from in one single instance. The opinions so received are under consideration, and it is contemplated shortly to issue a redraft of the scheme after embodying some of the suggestions and to circulate the scheme still more widely. In order to secure the advice and co-operation of such our brethren as are not acquainted with English, it is further intended to issue and circulate a free translation of the draft scheme in Urdu and Hindi.

Lastly, in order to secure complete information respecting the prospects of the movement and to furnish it to the public in a consolidated form, the Committee has called for and received lists of the amounts subscribed and received at the different localities in the Province in aid of the Fund. These lists are in the course of printing and when they are ready will be freely distributed to the public.

We have so far limited ourselves to a simple narration of the working of the Provisional Committee and the steps which have hitherto been taken at Lahore in furtherance of the movement. What steps are still in contemplation in the same direction, and the proceedings held at other places in the Punjab for the same objects, we propose to publish in a future issue.

EDITORIAL NOTES.

We are glad to notice the following communication, dated 17th July 1885, from Lala Damodar Das, Assistant Secretary, Mitra Sabha, Dehli :—

"As perhaps already known the orthodox Brahmans of the city formed themselves into a body with a purpose to oppose the Arya Samaj movement, and delivered a set of lectures as an attempt to disprove the correctness of the translation of the Vedas by Swami Dayanand Saraswati."

"The want of a good Pundit on our part was already felt when fortunately Swami Ishwaranand arrived here on his way to Kutch. At our request he gladly promised to deliver a series of lectures to establish the truth of Pure Vedic religion, and the absurdity of the Puranas, as well as of many corruptions and misconceptions which sprang up to mar the true religion in later periods. A public notice being given to the effect that Sawami Ishwaranand Saraswati will deliver a series of lectures in the premises of Lala Girdhari Lal, Pleader, a member of the Mitra Sabha, on the 8th, 10th, 12th, 14th, and 15th

instant at 5 P M., on the aforesaid subjects, the first lecture was delivered on the 8th instant. The audience consisted of about 300 persons. This lecture which lasted for about two hours was intended to show the many changes which the primitive Aryan religion had undergone in intermediate periods, and to disprove the assertion that idolatry is inculcated in the Vedas. He quoted *mantras* from the Vedas whenever he gave any references. His lecture was so eloquent, impressive and philosophical that it attracted an audience of about 600 men on the 18th, when his second lecture in continuation of the former came off. Therein he disproved the validity of the modern *shradhas*, *tarpana*, and many other corruptions which have crept into the Aryan religion through the selfish misinterpretations put on the *mantras* by the interested priesthood.

"The subject of his lecture on the 12th was Transmigration of Sou's Therein he very magnificently established the doctrine by rational arguments and quotations from the Vedas. On the 14th and 15th he expounded the ten principles of the Arya Samaj one by one, giving reasons as well as references from the Vedas on each. During the last three lectures not less than 600 persons attended on each. These lectures have been of great use to us, and the indolent people of Dehli have been roused to some extent and have begun to feel the earnestness of religion, while there are nearly 100 men who have ceased to entertain ill-founded opinions against the Arya Samaj, opinions which they had been cherishing since long. The Brahmans of the city seeing their object utterly frustrated have spread several ugly rumours in the city about us, but this rather than discourage us, make us all the more determined in our purpose. They have also challenged us to hold a discussion with them on some disputed points and have also posted placards all over the city to this effect. We have replied to their challenge and have informed them of the conditions on which a discussion might be held.

We have received a telegram to-day from Swami Sahjanand Saraswati informing us that he will reach this place to-morrow."

We are glad to observe the earnestness of the members of the Mitra Sabha of Dehli in this cause, and feel convinced that their zealous endeavours in this cause will in the end be crowned with success.

Whereas the object of the Mitra Sabha is in no way different from that of the Samaj, we think there is no use of preserving a mere distinction of name, at the sacrifice of that practical sense of identity in feelings and interests which a community of name aptly brings forth. This hesitation on the part of the Sabha to proclaim in a very forward manner the identity of their principles and interests with those of the Samaj, no doubt, indicates a stage in the progress of the ideas of the Samaj, but as a stage it must be successfully passed through.

Our brothers at Dehli will do well to fearlessly work out this identity through all opposition. The opposition is but too common and in fact counts for nothing beyond a mere opposition.

* * *

Swami Ala Ram, Sanyasi, was lately here. During his stay at Lahore he delivered a series of lectures on Brahmcharya, Grihasta, and Sannyas Ashrams, and on the Brahmana (Sacerdotal), Kshatriya (military), and Vaishya (trading) Varnas (classes) and on "Union." His delivery was very impressive, and hundreds of persons thronged to hear his lectures at the Arya Samaj and Bawali Sahib premises. He has now left for Jullundhar where he has been invited by the Arya Samaj of that town. We wish we had more Sannyasis of his stamp in our midst.

Lala Deo Raj, Secretary Arya Samaj, Jullundur, informs us that a building for the Arya Samaj has lately been constructed at that place, and since then the Samaj is making rapid progress. Thirty-seven new gentlemen have joined as members during the last month. Lala Ralla Ram, a respectable Chaudri of Jullundur, and Lala Bishan Das take great interest in the Samaj affairs. Swami Ala Ram has delivered a series of lectures at that place, which have caused great excitement in the town.

* * *

Pundit Bhagwan Das, late a convert to Christianity, has been regained by the Arya Samaj, Jubbulpore. He has performed the necessary *Praschit* ceremony and his *Bradari* have reclaimed him as their own. A lost sheep has been recovered after all.

* * *

We have received a notice that the Arya Samaj, Ferozepore is going to start a new Urdu Weekly, "The Arya Samaj Gazette" from the 15th current. It will contain Samajic news and articles on religion and other topics of the day. Its price is Rs. 3-6 per mensem. Communications should be addressed to Munshi Bishan Sahai, Secretary Arya Samaj, Ferozepore cantonment.

NOTE.—In our opinion it would be better if instead of starting new papers strength should be given to those already in existence. We would have never started our paper had we not been pressed with the necessity of an English paper of the Samaj.

* * *

A new Arya Samaj has been established at Sadar Bazar Rawulpindi Lala Gunga Ram, Secretary to the new Samaj informs us that there are great hopes of its progress and permanency.

* * *

Another Samaj has been established at Naishtha, a village near Attari, in the Lahore District through the able exertions of Sannayasi Ala Ram, who spares no pains to bring his misled countrymen back to the ancient pure Vedic religion.

A correspondent informs us from Gwalior that the new Lashkar Arya Samaj, established in the territories of H. H. the Maharaja Sindiah, is getting on well He says that the stage of opposition has not yet passed away, and that the people have not yet come to understand the aims and objects of the Arya Samaj. He also pities that there is none well versed in the Vedas in the Samaj of that place, though the opposition contains many learned Sanscrit scholars. He also informs us that a perfect postal system has lately been established within the territories of the Maharaja Sindiah.

* * *

The *Liberal* of the July 12th 1885 contains a along article on "the study of the Vedas in the Sanskrit College." The writer seems to be a great advocate of the study of the Vedas and as such deserves great respect from us. There is no hope of the regeneration of our country as long as the study of the Vedas is not revived through the length and breadth of our country. It is the neglect of the study of the Vedas which has been the cause of the decay of our religion and of the introduction of so many superstitions and absurdities. Our Brahmo brethren should not discard the Vedas until they have studied them thorougly, because it is a very precious inheritance they have received from their illustrious forefathers, and they should not lose it until they have examined it well.

* * *

The third Anniversary of the Simla Arya Samaj will be celebrated on Sunday, the 9th August 1885.

* * *

Mr. R. C. Dutt, of the Civil Service is engaged in translating the Rig Veda into Bengalee. The *Bengali*, a well known weekly of Calcutta, observes :—

"A popular translation of the book will surely be a great gain to the public, as they will be able to examine for

themselves the simple faith of their ancestors, and to note how the vast fabric of modern Hinduism has been built, step by step, upon the simple faith of an agricultural people."

We cannot do better than insert here the commentts of our contemporary of the *Indian Echo*, which are at once full of justice, knowledge, patriotism and nationality.

"Our contemporary seems to possess an unbounded simple faith in himself when he talks of the simple faith of his ancestors. That 'simple faith' has puzzled the most metaphysical intellects of the West, that simple faith is the despair of *savants;* that simple faith has been pronounced almost transcendentally sublime; that simple faith has never been fully comprehended except by a few initiates, *among whom have been Sudras,* (no longer such). That simple faith is lost on the modern Brahmin. It is not, also, very wise to talk of the "vast fabric of modern Hinduism" as being built on that simple faith. The vast fabric of modern Hinduism is already in ruins, precisely because it was *not* built on the so-called simple faith of the 'olden times' but because it was built on the sinking soil of pseudo-Brahmanism. Then, again, what shall we say to the writer who attributes the sublime inspiration of the Vedas to the simple faith of an agricultural people? Who were these agricultural people? *We pity him who does not know his own ancestors*—that great race of warriors who surmounted the stupendous difficulties of the Himalayas, descended to the plains, routed the aborigines, founded great kingdoms, introduced civilization, cultivated art and letters to their highest perfection, and became the most advanced nation of all time. It was this 'agricultural people' of the *Bengalee* that were the greatest scientists, the profoundest philosophers and abstrusest thinkrs, of any age. It is at the torch of this "agricultural people" that the world's civilization has lit its lamp. And, finally, It is to this "agricultural people" that the world would turn for a solution of its most serious problems. We trust we have said enough to lead the *Bengalee* to reconsider his words. It will be well for him if he takes another and a longer peep into the "Olden Times."

Correspondence.

[TO THE EDITOR.]

SIR,—Permit me to contradict the statement made in the editorial columns of the *Arya Patrika* of the 11th July 1885, *viz*, that Baboo Keshub Chandur Sen had put forth claims to prophetic honours. I give below, in Baboo Keshub Chandur Sen's own words what he thought of himself:—

"I will tell you what I think of myself. I am among the sinners of the world, not among its Saints. I am unworthy to touch the shoes of the least of the world's prophets." *Vide* his lecture on "Am I an inspired prophet?"

"Beware—Put me not in the rank of prophets, for thereby ye insult them and contaminate your own hearts with a palpable lie. A servant of all the prophets—this is my title." —*Sunday Mirror*, May 9th, 1880.

"No, a prophet's crown sits not on my head. Fear not, then, my friends, that a man of conscious sin, one so vile in his own estimation, will covet high prophetic honours. I can assure you that I have done, and will do, all in my power to suppress this hideous lie which would rank me with Jesus and other prophets. If I really meant to be prophet, I would by another Dispensation where I would find scope for my ambition, another Church where I could establish my mediatorial position and authority." Please see his lecture on—"We Apostles of the New Dispensation."

But you will, please, bear in mind that Baboo Keshub Chandur Sen believed in God alone as his Infallible Guide and Teacher, and hence he could not but speak with authority on what he heard of Him. Baboo Keshub Chandur Sen was a man of true faith, and as such, he was certainly a most singular man, especially in this age which virtually banishes away the Living Personal God from this world, nay, in a manner, denies His very existence, by investing men and books with absolute infallibility.

Your's faithfully,
A PANJABI BRAHMO OF THE NEW DISPENSATION.

Lahore, 19th July 1885.

We publish above the correspondence of the Punjabi Brahmo *verbative et literature.* In so far as the correspondence goes, we have nothing to say. We would only ask the writer of the above, in order to settle the point, not to go so far back as the year 1880, which is historically too old for the purpose, for then the humble pretensions of the servant of God and of prophets, had not yet developed themselves into the claims of prophecy, but to the epistles of Keshab Babu two years later published in the *Theosophist*, the *Tribune*, and many other papers. Surely gradual rise agrees more with the facts of nature than sudden aggrandisement.

Miscellaneous.

THE *Englishman* learns on good authority from England that Lord Wolseley will be the next Commander-in-Chief in India.

MR. A. O. Hume has arrived in Bombay from Simla, on his way home. Arrangements are, it is said, being made to hold a meeting to do him honour before his departure from Bombay.

On the recommendation of Sir Peter Lumsden the Royal Humane Society have awarded their silver medal to Tonez Baz, a sepoy in the Punjab Infantry, for saving life on the Hari Rud.

A NEW philanthropic enterprise is to start industrial villages in England, self-supporting in all things; each limited to a certain size and population.

THE Geographical Society of Australia has completed arrangements for the exploration of New Guinea, and a full equipped expedition has started under the leadership of Captain H. E. Everill.

NEWS has been received here, that the steamer *Willingale* homeward bound from Madras, has been completely wrecked off Cape Guardafui. The Captain and eleven of the crew have perished.

A RANGOON paper says :—One of the royal white elephants at Mandalay died recently, and has been buried with great ceremony; the body was kept three days, and then drawn through the public streets in a horrible state of putrefaction by 500 soldiers. Most of the Ministers attended, and a procession of 200 elephants, gaily decorated, formed part of the spectacle, but nothing done to mitigate the horrible smell. The cost of the funeral is estimated at Rs. 35,000.

EARTHQUAKE IN KASHMIR.—Another violent shock occurred at 4 o'clock on the morning of the 15th and there have been smaller ones since. The barometer is very low. A violent storm yesterday uprooted trees, and some houses fell down. No accidents have occurred since the first earthquake, and all the injured people are now recovered. Grain distribution goes on. The crops are very good. The river over-flooded its banks last week. Little rain has yet fallen. Sir O. St. John is doing very well.

Says the *Amrita Bazar Patrika* :—
"Without under-valuing the important service that Mr. Lal Mohan Ghosh is doing to the country, we can yet say that Babu Mahini Mohan Chatterjee is doing extremely useful and solid work in England. When Babu Keshab Chander Sen went to England and lectured about Brahmoism, the *Spectator* remarked that many, who were not satisfied with Christianity and expected their spiritual food from the east, were disappointed. For Brahmoism to them seemed to carry nothing more than what the Bible of the Christians contained. But the same complaint could not be made of Babu Mahinee. He has been the means of opening to a large number of men in Europe a new world, about the nature of which they had no previous conception whatever. And he is regarded with rapt attention, more as a *guru* than as a curiosity, as Englishmen are apt to regard every foreigner who happens to make a noise in their country. Mahinee Babu is thus creating a feeling of respect for India and the Hindoos; while others, who preceded him, tried to create a feeling of pity which is of course more allied to contempt than respect. It would be a great gain, if a great many of the people of England could be made to regard the Hindoos, not as half barbarians, but men like themselves and more advanced in spiritual matters. If England has conquered India, Mahinee Babu and his fellows are ambitious of winning over England, by a diffusion of spiritual knowledge and Hindu philosophy among her people."

Our contemporary has not enlightened us in the note quoted above as to what sort of Hindu Philosophy Mahinee Babu is diffusing among the Eglish people. Is the Babu a follower of ancient religion of Aryavarta as taught in the Vedas?

NOTICE.

GENTLEMEN who have sent in their applications for the *Arya Patrika* but have not accompanied them with remittances are requested to pay their subscriptions within a week or two. The subcription of the *Arya Patrika* is payable in advance, and need we say that we shall have to stop sending the paper to those gentlemen who will not remit their subscriptions at an early date. Such cheap papers cannot go on with credit system.

RATES OF SUBSCRIPTION YEARLY.

Town ...	... Rs.	2 0 0
Mufassil ...	... „	2 8 0

Rate of occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH

WEEKLY ORGAN

OF THE

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, AUGUST 1, 1885. { No. 7

TERMINOLOGY OF THE VEDAS.

(*Continued from No. 4 of 11th July* 1885.)

There is not one hypothesis in connection with this subject that has not a counter hypothesis, not one theory whose claims are not met with by a rival theory. Independently of the vague character of these hypotheses—the philological and mythological ones—the uncertainty of the conclusions deduced from them cannot be lost sight of. Like the conclusions arrived at by Mr. Pocock in his "Greece in India," wherein he traces the origin of all Greek geographical names to Sanskrit Indian names, and whereby he infers the colonization of Greece by the Indians, the conclusions arrived at according to the aforesaid hypothesis constitute one full chain of circular reasonings continually returning into themselves. Admitting the cognate relation that exsists between the Greek and Sanskrit languages it must follow that Greek names of localities must bear a remote and far fetched (as contrasted with a direct and palpable) identity to Indian names of localities. The colonization of Greece by the Indians is not the just conclusion to be drawn from the specific topographical relations which Mr. Pockock has traced, independently of the common origin of Greek and Sanskrit languages. The identity of Greek and Sanskrit stock is a general formula which cannot be any further proved by such specific connections. The fact of the identity of several systems of mythologies and languages also leads to a distinct general proposition—the uniformity of human nature. Beyond the value of this general proposition, the specific mythological and philological facts have no independent value. Their value is subsumed in the general proposition. These particular propositions, when right, *cannot add* to the value of the general proposition which they go to form, but when wrong they *can materially vitiate* the truth of the general proposition. A conclusion based upon the legitimacy of a *general* order of nature, or a *universal* law can derive no real independent logical strength from the enumeration of particular instances of such order or law, all similar in kind.

All the remarks that have been made above may in one sense be considered to bear upon the question of comparative

mythology in general, as having no distinct individualized influence on the terminology of the Vedas. There is one other point, however, which comes directly into contact with the mythological theory as concerned with the terminology of the Vedas. Mythology, as already remarked is the symbolization of human thought in the concrete. The contrast therefore of mythology with the abstract is the widest and the most thorough-going.

Philosophy, as analysed by Herbert Spencer, has for its object the elucidation of *ultimate* truths or laws. These truths in so far as ultimate, must be the *most general.* The wider the group of individual facts that a law covers, or the greater the distance of the ultimate law from the minute sub-laws covering a very limited and primary area, the more abstract and the less concrete does its expression become. Philosophy and mythology therefore stand contrasted—completely contrasted to one another in this respect. Philosophy is abstract, expressed in general terms and ultimate formulæ, mythology is concrete, expressed in gross material terms and representing primary objects and phases of objects. Nothing therefore is so completely subversive of the value of the mythological method as the existence of philosophy and philosophic ideas in the Vedas. That the Vedas are books of philosophy and not of mythology must not be admitted merely because a well known professor and scholar of Sanskrit acknowledges that the germ of human thought and reason lies in the Vedas, whereas, according to him its culmination lies in the philosophy of Kant, but on other and more trustworthy *bases* and authorities. The growth of philosophy in Sanskrit literature is earlier than the growth of mythology. The *Upanishads* and the *Darshanas,* which are professedly books of philosophy, and confessedly nearer to the Vedas, chronologically preceded and not followed the Puranas, the embodiment of mythological literature of India. It was philosophy that was evolved from the Vedas and not mythology. In the history of the Indian literature, at least, it is not mythology that gives birth to philosophy, but philosophy that precedes mythology. How far mythology may arise as an outgrowth and a distorted remnant of a purer and truer form of religion *i.e.,* philosophy, might perhaps now, have been rendered more evident. Now, the six schools of philosophy are all of them based on the Vedas, and support themselves by direct quotations from the Vedas. Not only then has *philosophy* been *evolved* from the Vedas, but substantially *drawn out* as philosophy and *evolved or developed* as philosophy. There is one, and only one, objection that can be raised against the above views. It is that the different portions of the Vedas belong to different epochs and hence that whilst some portions are mythological, others are decidedly philosophical. We would not here say what is already well known that, however it may be, not one line of the Vedas is later than the Darshanas or the Upanishads, not to speak of the Puranas. Howsoever greatly wide apart may be the epochs assigned to the various portions of the Vedas, no stretch of artificial reasoning can make them coincide with the Puranic period. Independently of these considerations, which are important however, the very assignment of different epochs to the Vedas proves the insufficiency and partial character of the mythological system. The truth of the mythological system lies on the isolation of the portions of the Vedas. It is not the Vedas as a whole that furnish an illustration of this method but in part. But what right have we to isolate these portions or to split up the homogeneous mass into two? Simply this, that they belong to two distinct epochs. Now the assertion that the portions belong to two distinct epochs is itself grounded upon the insufficiency of the mythological method. If they could interpret the whole of the

Vedas by the one mythological method, there could be no need of separating them. This they could not, and therefore the isolation. The justification of the partial character of the mythological method depending upon the correctness of the assignment of various epochs, such assignment has no authority save the insufficiency of the mythological method. Thus, then is the partial character of the mythological method unconsciously regarded as self-sufficient. The first method, then, out of the three enumerated in the beginning of this subject, considered independently proves insufficient, considered in conjuction with philology fares no better, and lastly fails in contrast with the philosophic character of the Vedas. We will consider the second method in some future issue of our paper.

(To be continued)

INDIAN MANUFACTURES.

(Communicated.)

An enquiry into the Manufactures of this country, if properly conducted, is sure to bring to the forefront a question of very great practical importance. That India is a very thickly populated, and, at the same time, a very poor country, is admitted, we presume, on all hands. That the struggle for existence in an impoverished land is naturally very keen, goes without saying. Among the various causes with the help of which we strive to enrich our country materially, that of manufactures is a potent one.

Even those persons who are disposed to entertain an implicit belief in the utter inadequacy of the agricultural resources of India to meet the ever-increasing demand, for food, of its millions, cannot detract a whit from the intrinsic importance of its manufactures. The question ought to be considered in all its *pros* and *cons*. Raw materials and more than sufficient labor to work them into articles of ornament and use can be easily had in abundance Large quantities of cotton and wool are exported annually to European countries which by the aid of their scientific machinery and skilful labour, turn them into fine cloth which we very eagerly import at prices which are simply alarming when compared with those of the raw materials. Thus it is through our own inattention, indifference, and neglect that we are being put under a great strain. As long as the natives do not actively engage in developing the manufactural resources of their country, all their attempts at checking poverty will continue to remind other nations very forcibly of the excellent efforts of Mrs. Partington pushing away the Atlantic with her mop. Labour here, comparatively speaking, is decidedly cheap. Those of our countrymen who have ever visited some of the most fertile tracts of the Punjab must have seen the fat and plump sheep that are found there. They can be made to yield a very good sort of wool. It is for that wool that the shawls of Cashmere have attained a world-wide renown, and there is, up to the present day, a very great demand for them not only in fashionable but almost all wealthy countries. In fact the supply that we can afford is quite unequal to the demand ; and if we devote a little time, capital and labor to the manufacture of shawls we shall considerably add to our wealth. We need not attend solely to *shawls*. Blankets and other rugs must also claim a fair share of our attention. Indians, as natives of a warm country, naturally must set a light value upon *kumbals*, rugs, shawls and *et hoc genus omni*. But they should not ignore the earnestness with which such articles will be welcomed by the inhabitants of colder climes. Besides, our own poorer, and some times, middle classes, do stand, in the cold weather, in great need of such cloth. We admit there is at present

no very effective demand for these things to be found in the classes above stated. But the fact is due not to their value in use, but to the high prices, which owing to the scantiness of their supply, and the costliness of their production, they can command in the market. If machinery is employed in the manufacture of even such coarse rugs it is sure to lessen the cost of their production, and make them easily accessible to the poorer classes whose desire for them is very great.

There is one more portion of the population of India that regularly has the desire, as well as the means, of using blankets in the winter. We, of course, allude to our Army. If our manufactories, under skilful management of course, were to turn out every year a large quantity of these coarse rugs and sell them off to State, it would by no means be a bad bargain. The State in buying from them will not only effect an advantageous economy in its expenditure, but will be discharging one of its most incumbent duties, *viz.* of encouraging, by all means, the indigenous industry of the country.

We will resort to the subject in some future issue.

WIDOW MARRIAGE.

(Do to others as you would be done by.)

Those who have access to the houses of respectable Hindus who are blessed with large families and who have not been exceptionally fortunate in these days of child marriage will have, if they are of a thoughtful turn of mind and not wholly given to the selfish dictates of their own self, often seen in those places a sight which was at once saddening and heart-rending in the extreme. They will have observed there the disastrous effects of one of the most cruel and barbarous of customs which the perversity of human reason has fastened upon mankind, delineated most faithfully and at the same time most fearfully in living pictures. They will have seen the law of the strongest in all the primitive strength of its rude days exhibited there in all its nakedness and will have witnessed a most flagrant violation of the golden rule "Do to others as you would be done by." There they will have come across with one of the worst contradictions which mark the life of the Hindu of the present day. He has ever shown a perfect tolerance in matters of religion, he has never resorted to those savage means of forcing his beliefs on others and merging all differences in points of creed into one common religion as distinguished the votaries of Mohemmed and Christ in their days of fanaticism, but he sticks with all the tenacity of an insane mind to some of the most baneful institutions which ever disgraced humanity.

Self-aggrandizement, or more properly a desire to be considered higher than others, is one of the first instincts of the human mind, common alike to the most civilized nation as well to the most savage nation on the face of the globe. As soon as a child emerges from a state of unconsciousness into one of consciousness, as soon as his faculties begin to develop, his senses to store knowledge, and his experience to enlarge, the desire comes and roots itself in his nature. Though there may be some happy few who by the very nature of their constitution be enabled to weaken its force they will not be able to eradicate its branch and roots. Even granting that there are some who can extinguish it completley, we will still find it in the main to be the ruling passion of the human heart. Not only is a person determined to win golden spurs in his present life, to beat others in the keen competition going around him in the world and to outshine all with whom he comes into contact, but he is extremley tenacious of what has

come into his possession by the accidence of birth or the whim of times, regarding it as a necessary item in the sum of his happiness, as something which if missing would seriously affect his standing in the Society in which he moves, and bring a stigma upon his so-called honour. He seldom stops to inquire into the justice or injustice of his claims to what he holds by right of birth, and is totally blind to the fact that by the course he is pursuing, he is materially interfering with the happiness and equal freedom of others. And truely in this he only obeys the instincts of his kind. Those institutions and customs which spring up in the chaos and confusion consequent on the down-fall of a civilized nation are always grounded on the law of superior strength and similar other grounds. At the time when these institutions come into existence, they may excite a certain amount of prejudice against themselves in the minds of the few who still retain in them something of the past glory, but as the tide of time rolls on, and the age of darkness sets over the land in all its severity, the prejudice gradually wears away until there comes a time when it totally disappears and when these institutions are looked upon as a part and parcel of all that constitutes the national honour, and when any deviation on the part of an individual from the path chalked out by them is regarded as an insult to society which metes out to him the reward which he deserves for possessing a better head than the rest This state of things continues even after a nation has considerably recovered from its fall, even after it has shaken off the lethargy of dark ages and begun once again to walk in the companionship of the then advanced nations of the earth. There may arise some few who may question the rightfulness and the social necessity of these institutions and show to the world the extent of mischief that results from them, but the majority among whom there are men of great intellectual worth, and great sense, will never look at them in the same light with the chosen few. On the contrary they would consider their existence imperative for the well being of the nation as something without which it could not exist, and which could not be dispensed with impunity. We will take our own country to illustrate our remarks. That deplorable war, which is commemorated in the Mahabharta and which dates the decline of our country, has given us some institutions which compare unfavourably even with some of the darkest practices of the nations which are regarded as the most backward nations of the Globe. Mahomedans and Christians (as far as theology is concerned may be excused for the want of sympathy with the lower animals, because it is so inculcated in what they regard as having emanated directly or indirectly from the most High, although any such excuse looks quite unreasonable and frivolous on the very surface of it, and is highly incredible to those who call themselves rational beings. But these institutions and customs which are nowhere sanctioned in the Vedas, and are eating into the vitals of our country, are allowed and upheld to have their own course and to carry on their ruthless work simply because conventionalities of a degraded people so require, simply because the so-called principles of a fallen nation come into question. Surely the morality of the Indian people has sunk too low to allow such pernicious customs to do their worst amidst ourselves. Let us bestow a moment's consideration upon any one of them, and let it be the one which has doomed our widows to inexpressible torments in their span of life on this earth. It is hardly necessary to offer an apology for having taken up a subject which has already engaged the pen of many an able writer, which has already found advocates among those who are patriots to their very backbone. Un-

doubtedly it is a beaten subject, but in spite of all what has been written and said against it, the evil yet remains and has lost none of its force. We are then in duty bound to do what we can to root it out, it is incumbent upon us to make vigorous exertions, if we would exterminate it. We have no doubt that this theme will find no favour with those who are always hankering after novelty, whose sneering powers are aroused when the same subject is forced upon their attention more than once and who turn away their faces from it in disgust, but who ever expected any good from those individuals who can count upon their aid in behalf of their country? Such subjects upon which hangs the happiness or unhappiness of nations never become old to those who fully realize the state of their fellow men, and who are consequently prepared to make all sacrifices whatever to promote their well being. Who is there with the heart of a man who will not shed tears at the helpless condition of the widows? Who is there so entirely void of those chivalrous and generous feelings which the male sex entertained towards the female sex in days of yore, that will not commisserate from his soul with the misfortunes of the widows? It requires not the thrilling language of a Demosthenes or the fascinating oratory of a Burke to depict in proper terms the undeserved doom which the misguided Society has passed upon the helpless widows. No play of the imagination is necessary for the subject under discussion. We live among the scenes of which we are speaking, and although it is impossible to form anything like a correct conception of the silent agonies and stifled sighs which embitter a widow's life and which are known only to her mind, yet we can form a tolerably fair estimate of her sufferings by what we see of her external appearance. Their haggard faces pale as death, sunken eyes and reserved mood sufficiently betray their torments. Their happiness has taken wing from them, they have got nothing to do, but to brood over their sorrows. They take no interest in the family joys, the marriage of a brother or a sister can never infuse cheerfulness in their languished hearts, it can only bring back to their remembrance feelings of a most painful nature and of exquisite grief. Every movement, every look on their part is closely watched and criticized if required. The laws of Society require that her apparel should be the dirtiest imaginable and that their persons should be entirely neglected. The least attempt at cleanliness in these respects is attended with chiding from her guardians. Should any of them, however, be so fortunate as to be allowed to indulge a woman's wishes, *i.e.*, wearing jewels and keeping a clean dress, they are laid under strict orders never to step out of doors, but to keep themselves shut up within the four malls of their houses as the surest way of guarding against any scandal from the outside world. It not unfrequently happens that widows are left without any guardians whatever in the wide world. They are not only deprived of their husbands in the prime of their life, but they often lose their mothers and mothers-in-law. In such cases their situation becomes that of utter helplessness, and the result is, as well it might, that they generally yield to temptation, and many of them become women of abandoned character and thus swell the ranks of prostitutes, leaving thereby an uneffaceable blot on the honour of those who ever claim any relationship whatever with her. Even those who have guardians not unfrequently follow in their footsteps also.

(to be continued.)

Editorial Notes.

WE learn that Swami Sahjanand, also has arrived at Delhi on the 20th

ultimo, and that a *shastrarth* is likely to be held between the Pandits and the Mitra Sabha of that city.

***

A new Arya Samaj has been established under the name, Lineage Throne A. Desha Rupa Arya Samaj, Bankipore. We wish this new Samaj long life and prosperity.

***

Lala Hans Raj, Pleader, has given a piece of land for the construction of Arya Samaj Mandir at Rawulpindi. The Samaj there is flourishing well and a Sanskrit School has lately been opened.

***

The Secretary, Jullundhur Samaj, informs us that during Swami Alla Ram's stay at the city a very large number of the educated and respectable gentlemen of that place attended his lectures. Sardar Bikrama Singh, a very respectable Rais and Jagirdar of that part of the country, was also amongst the number. Swami Alla Ram lately returned to Lahore where he delivered a lecture on widow marriage on the 27th ultimo., but being invited by the people at Manala he has now left Lahore for that place.

***

Pandit Mulraj and Chaudhri Nawal Singh who had lately been sent to Shikarpur by the Multan Samaj have now returned. The gentlemen named above sojourned at Shikarpur for twenty days and about ten days at Sakkar, at both of which places they delivered very impressive lectures We are informed that the number of persons who attended their lectures was very large and that their visit at both these places has been produtive of much good. Chaudhri Nawal Singh was also invited at Muzaffar Garh where he established an Arya Samaj. From that place he went to Sialkote. Chaudhri Nawal Singh is already known to our readers as a poet and a zealous Arya. His zeal towards the cause of reform is indeed commendable. He is now here and entertained the audience on Wednesday and Friday at the Arya Samaj premises with his instructive and patriotic poems.

***

As already stated, an Arya Samaj has been established at Muzaffar Garh, the number of members on the Register is 25. The Secretary of that Samaj informs us that amongst the members there is a Brahmin youth, a police Sergeant of that place, who is prepared to marry a widow aged 15 years or so. Further particulars on the subject should be obtained from the Secretary Muzaffar Garh Samaj.

***

A Brahmin at Amballa who had been given a cow in *dan* sold it to a butcher. Some how the fact became known to the donor and an intense excitement was caused. There and then a meeting was called and the following resolutions adopted.

1. That no Brahmin should sell a cow to a butcher on pain of excommunication.

2. That the donor may give cash for the cow should he see that the Brahmin is a poor man and is not likely to keep the cow well fed.

3. No old, barren, or diseased cow should be given in *dan*.

4. No cows should be sold as far as possible, but in cases of emergency they may be sold to a respectable Hindu.

5. That the sale of cow to a beefeater is prohibited, on pain of excommunication.

6. That no Brahmin of an ordinary position in life should be given a cow when he has already got two or more cows. &c. &c.

***

Who would not rejoice to know that the Amritsar Arya Samaj is making rapid progress and is becoming very popular among the people. On 22nd July, 1885, Bhai Thakur Singh son of Bhai Gurdit Singh, Sobborwal Khatri

has made the gift of a house valued at Rs. 500 for the Arya Samaj Girls' schools. The deed of gift has been registered. Bhai Thakur Singh is not a very rich man, and considering the circumstances of the donee the gift is very splendid indeed. It is also to the credit of the Amritsar Samaj that it has to a great extent gained the public confidence. Bhai Thakur Singh deserves thanks from all the well wishers of the country for his zeal in the cause of female education.

* * *

A CORRESPONDENT from Gawalior writes that the *Ekadashi Vrat* is observed in a very queer way there. All the animals of H. H. the Maharaja Sindiah, are made to keep fast on the occasion of Deoshaini Ekadashi. Thousands of horses, and hundreds of elephants and camels are deprived of their usual food on the sacred day. In these degenerate days of India every reasonable institution has been turned into a superstition. The observance of *ekadashi* was intended for physical benefit, though by improvement of health it indirectly tended to the attainment of moral ends. It is simply absurd to force horses, elephants and such other animals to observe fast on a certain *ekadashi* day, because very seldom are animals known to suffer from indigestion and such other complaints of the stomach which are caused by over-eating. It is a very wise rule for human beings to keep fast twice in a month, because it is very conducive to health ; but it must be remembered at the same time that its observance is not any direct means of getting salvation.

Miscellaneous.

THE Government of India, in the Home Department, has resolved that, without special sanction, officers of Government are not to ask or accept pecuniary aid or subscriptions from Native Chiefs or officials of Native State, "in pursuance of public objects."

MR. G. A. Stack has been elected President of the Calcutta Association in the place of the Rev. K. M. Banerjee, LL.D., C.I.E., deceased.

THE University of Gottingen has recognised the distinguished attainments of Mr. Ramkrishna Gopal Bhandakar, the Professor of Sanskrit at the Deccan College, by conferring on him *honoris causa* the degrees of Master of Arts and Doctor of Philosophy.

A ROYAL MARRIAGE.—The marriage of Prince Henry of Battenburg with the Princess Beatrice, took place yesterday at Whippingham Church, Isle of Wight. The Princess was given away by Her Majesty. Great rejoicing took place in honour of the event. The Prince has been created a Knight of the Garter.

GHOSE AND GHOSH.—Great confusions being caused in the Dulwich division of the new borough of Camberwell by erroneous statements to the effect that Mr. Lalmohun Ghose intends to offer himself as a Liberal candidate for that constituency. Mr. Ghose is definitely pledged to stand for Deptford at the general election, but another Indian, Mr. N. L. Ghosh, has been mentioned in connection with the Dulwich division, and the misapprehension to which we have referred has originated in the similarity of the two names.

THE *Kaiser-i-Hind* has received the following telegram from its London correspondent :—"The Indian Council is reviewing the age question, and Lord Randolph Churchill threatens to reorganise the Council."

RUMOURED DEATH OF THE MAHDI.—General Grenfell telegraphs that a messenger arriving from the Gabra Wells, forty miles from Khartoum, reports that the Mahdi died of small-pox on June 29.

NEWS FROM CABUL.—It is reported from Cabul that the Amir, on receipt of the firman of the Queen-Empress, conferring on him the order of G. C. S. I., fired a salute of 101 guns. Cabul was illuminated for three nights, and copies of the firman posted in conspicuous places for the information of the public. The assumption of the title has also been proclaimed throughout the Amir's dominion.

A RINDLI RUMOUR.—The *Bombay Gazette* announces from Rindli, that the Ameer has notified to the Local authorities his sanction to a British cantonment being established at Kandahar. The British Force to be sent thither will probably be ten thousand men. The heavy guns presented to the Ameer, for the fortification of Herat, cannot be sent beyond Kandahar, in consequence of the scarcity of draught cattle.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, AUGUST 8, 1885. {No. 8

WIDOW RE-MARRIAGE.

(*Concluded from our last week's issue.*)

Their troubles by no means end here. There are many who on leaving their paternal home or escaping from their rightful guardians fall in with libertines, belonging perhaps to the lowest section of Society, who by their smooth tongues and roguish arts of dissimulation prevail upon them to contract an infamous marriage with them, alluring them into the union by promising them an interrupted chain of future bliss and by assuring them that they would only live for them. In a short time the stolen feathers of a peacock fall off and the bird appears in its own well known uniform, in other words the seducers after having despoiled their poor victims of all their jwellery and cheated them out of all their ornaments, come out in their true colours and turn them out of their houses, or what is more profitable go and sell them to secret dealers in female slaves, who in their own turn dispose of them in the best way they can. The fate of the unhappy girls may be imagined who in trying to seek refuge from their inexorable relations meet with a fate that is equally terrible, nay their situation now becomes worse as it fills up the measure of their ruin, while the miscreants, the knaves who despoiled them of all they possessed both of their virtue and of their money, deal another blow, which while it plunges their poor victims into misery and founders all their hopes in their present life, fills their pockets in the bargain. That there are individuals of this depraved nature in our midst, and in large numbers too, and that they carry on a wholesale trade in those unhappy females whom the irony of fate, or more properly the cruel customs of the other sex, compells to seek protection abroad is a fact which is uncontrovertible and recognized by every man of ordinary experience All other trades may be slow, but theirs flourishes in the teeth of time, and their life glides on in comparative ease until through circumstances over which they could have no control the truth is out and their iniquitous mode of life exposed when they can never escape the clutches of the law which awards to them the punishment which they so richly deserve. This state of things is sad to contemplate, doubly so when we take

into account those hags who act as proxies or go-between, and whose number ranges over hundreds and thousands, for the authenticity of which fact statistics of the last census might with advantage be referred to. These go-betweens are indeed workers of a very great amount of mischief. Not only do they employ their hellish arts in persuading vergin innocence to elope with adventurers and thus bring infamy and disgrace upon her family, not to speak of the life long grief that is thereby caused to them, but they also exercise their Satanic powers in contaminating it, while it is living under the very roof of its paternal home. The temptation to widows is doubly strong and they lend a willing ear to the persuasive words of these hags and thus a system of secret prostitution is set up and thousands of unborn babes are sacrificed to silence the tongue of scandal and to bar off all shame from Society. The system is much the same as followed in France, only it is a little more secret and far more barbarous than that. We shall not stop to enter into the details of the various other ways which serve as traps for ensnaring the poor widows and which engender and necessitate those crimes from which humanity recoils with honor but which nevertheless are committed more or less everywhere. Now, who is to blame for all this barbarity, this regular butchery of so many innocent souls. Are we justified in laying the charge at the door of our widows, are right in blaming them for crimes which the rigour of the male sex compels them to do? No, we shall be decidedly wrong and guilty of want of sense if we fasten the blame on our widows. The feminine nature can not endure even to be the witnesses of such crimes, much less it is capable of doing such horrid deeds themselves. And there is nothing that desparation will not drive man to do. Our widows are perfectly excusable in what they do. It is only the male sex which is the real though indirect author of those savage practices, the consequence of shutting up against the widows the one and the only one legitimate means of satisfying those inclinations, which overthrow even the virtue of a holy saint and which throw off his guard even a misanthrope. Those who can successfully cope with Cupid, those that yield not to its sway are few, indeed very few. Women are as much mortals as men are and their wants are much the same as those of men. Bearing this fact in mind it looks quite strange that men should so materially interfere with the freedom of women, that they should arrogate to themselves the power to which they have no claim whatever. As far as intellectual gifts are concerned, the females have as large a share of them as males, and there is indeed nothing in which they will not match with their tyrants, in which they will not be found on a par with those who have usurped to themselves prerogatives which by right belong to themselves. Even in physical strength they are capable, if they are given a chance, of arriving at the same status with men. Spartan women of yore were not a whit behind their husbands in bodily prowess. Even in our own country peasant girls are strong and well built and anyone of them can easilly beat off the half starved and ill-favonred inhabitant of a city. To be brief, women if weighed in the same scale with men will not be found wanting in any respects (provided they have all the advantages which are regarded, though erroneously, as the exclusive rights of men.) But ever since the down fall of India, the Indian woman has been gradually sinking more and more into slavery, she has been allowed no chance of developing her physique and of cultivatiag her intellectual faculties. From a state of perfect freedom she has in course of time become a complete bond woman and is now looked upon as such. Although

in Europe by the advance of civilization, the male sex has come to recognize the fact that female sex ought to be placed on a footing of equality with itself, and although this recognition has been to a great extent practically carried out, still much remains to be done in that direction. In India, however, she is still held in strict bondage, here as yet the age of superior strength has not died out, here as yet her destinies are moulded for the better or worse by men. Here she is entirely denied the choice of remarrying, a custom which is found to exist in no other country on the face of the Globe. What ground can we have to exercise this most unreasonable restriction upon the female sex at all, passes our comprehension. Nature has showered, as experience demonstrates, its choicest blessings on both in an equal degree (a clear proof that nature means that they should live on terms of equality), and women have as much right to enjoy them as men have. If a man thinks himself entitled to marry as many times as he likes, it is but just and reasonable that the same indulgence be extended to women. If a woman is debarred from any further conjugal felicity after her first husband is dead, why are not men laid under the same restrictions, why are not they made to feel the pain of living single. A used-up old man whose one foot already hangs in the grave, whose bodily organs have become inactive and almost useless and who is already beginning to feel the icy hand of death, is allowed without any opposition to drag into marriage a girl who has not as yet finished her first decade, while a full grown girl in the prime of her life forfeits all claim whatever to a like indulgence. If men hoary with age can marry girls of ten it is highly necessary that the society should rule to the effect that a woman of 80 or 60 can marry a boy of ten or twelve and that every marriage of the former kind necessitates a marriage of the latter kind, for we believe there will never be lack of old women wishing to marry young boys, if for nothing else, at least merely for the sake of paying off old scores. But to this the male sex will never consent. They have no desire to be placed in the same position with women. They have no mind to make a trial of a life which they make others lead. There is indeed no law which can compel them either to bind themselves by the same rules which they have laid for others or treat others on terms of equality with themselves. That man indeed deserves to be cursed who mindful of his own interest has subjected half the population of India to restrictions which have already worked and will work in future an inconceivable amount of mischief. Some people try to palliate his fault by saying that the law he gave us was in harmony with the tone of the times, that its enforcement was sorely felt because of the lustful propensities of the Mahomedan rulers. This pleading in behalf of a man who is as great a sinner in moral sphere as politicians allege Sir James Fitz Stephen in the political sphere of India, is dictated by misguided sympathy and unmerited tenderness. It is a well known fact that vice is far more quick in its action, that it is far more willingly copied out and followed than virtue. The use of flesh, of spiritous liqours and of tobacco and a host of similar other things illustrates our remarks. The giver of this hateful law, if he was really moved to enforce it in the interests of the public, should have pondered over the consequences before venturing to give his sympathetic schemes a practical shape. He should have thought of the marvellous rapidity with which vice prevails and the difficulty with which it can be eradicated. But he appears to have done nothing of the kind. Allowing him the benefit of a doubt and even granting that what he did he had no mercenary motives in it, we cannot

still help regarding him as a man of an uncommon shallow mind and of a very poor understanding whose narrow vision could not range beyond the scenes of his own times. But to us it appears more probable that what he did, he did it to serve his own ends and to serve the ends of his fraternity. He seems not to have cared to adhere to what is down in the Vedas on the marriageable age of women (perhaps he did not understand those sublime and philosophical books,) for a true believer would never act against the Vedas even if his head was chopped off. Be the real fact what it may it is certain that he has played a very mean part in the History of India, that it was he who actually paved the way for the existence of widows in our country, and that our country will have cause to regret his rashness as long as the evil remains. That there is some prospect of his law's crumbling to dust, though at a distant date, we make no doubt. With the diffusion of knowledge, the people's minds will become more and more accessible to the light of truth, and they will see the folly of their dogged adherence to a custom which is fraught with great evils. Already we have had through the efforts of the Arya Samaj, one or two marriages which have in some degree removed the prejudice of the people against widow marriage, and we have every hope that these precedents will arm many with sufficient moral courage to do the right at all hazards to themselves. Not only will our nation be doing justice to our females by allowing them to remarry, but they will be obeying thereby their revered Scriptures, which need we say, is the prime duty of every Arya.

SIR MADHAVA RAO ON CHILD MARRIAGE.

Sir Madhava Rao presided at a crowded meeting held at Bangalore the other night to hear addresses on the child marriage and widow remarriage questions. Sir Madhava Rao addressed the meeting as follows :—

Friends and Countrymen. You may naturally wish to know, and perhaps it may be of some use to know, what my own views are upon the subject of the lecture I will state my humble views in a few words. I certainly think that the very early marriages in vogue among the Hindus are attended with many and grave evils. Of course, I see and feel that anything like a complete or sufficient remedy must necessarily be a work of time. There is one thing, however, that we might all do at once. I think it the duty of all intelligent parents, especially the male sex, to postpone marriages until the girl is more than twelve years of age, and the boy sixteen or upwards. Now in many cases this might well be done; there is no difficulty in the matter. The Shastras are in no way against it ; in fact I believe they do not favour early marriage. My firm conviction is that this custom of early marriage is one of recent growth. If you want to know what the early custom was, go to a country where Hindu custom has been kept unsophisticated. Travancore is a purely Hindu state, and has been so for many centuries. There is a class of Brahmins there of the highest class; they are very superior Brahmins. They settled there ages ago. The geographical conditions of the country have kept them isolated, and there they have lived in isolation from time immemorial. No such early marriages are practised there; the girls remain unmarried until they are twenty or twenty-five years of age, and some of them exercise the right to remain unmarried all their lives. My advice is, now let all honestly resolve that there shall be no marriage in our families until the girl is more than sixteen. I suggest this as a practical palliative for immediate purposes. Those early marriages at three or four years old are outrageous. As for re-marriage of widows, my conclusions are : First, to the best of my judgment and belief, the Shastras do sanction the re-marriage of young widows, and do not prohibit the same. Secondly, to the best of my judgment and belief, the authorities commonly quoted to prohibit the re-marriage of widows, are decidedly inferior to those who permit the same. Thirdly, that the mere custom of the non-marriage of widows cannot make non-marriage obligatory. Fourthly, the British Indian legislature has, therefore, I think, acted with wisdom, humanity, and in accord with Shastras, in having passed a special enactment legalising the re-marriage of Hindu widows. Fifthly, that the re-marriage of widows while perfectly legal, is not an infraction of Hindu religion, so as to make the parties outcast from that religion. Sixthly, that any persecution of the partis to a widow marriage would be totally wrong. Wrong it must be to persecute people who act in the honest belief that their act is contrary neither to law nor to their religion. If a re-marriage takes place in the honest belief that it is sanctioned and not prohibited, to go and persecute is cruel and inhuman. Friends

and countrymen, do not suppose I have reached these conclusions at a rush. I have long been hesitating and sceptical. My approach to them has been slow and gradual; perhaps too much so. Now let us go home, and not only think over all these things, but as Mr. Slater has advised, we must think of practical action, and make a sincere effort to promote the cause of social reform (Applause).

Editorial Notes.

WE learn from the *Arya Samachar* Meerut, that an Arya Samaj has been established at Dora in the Agra District. We pray this new Samaj may continue to make progress and do good to the people.

* * *

A NEW Arya Samaj has been established through the energy and preaching of Sannyasi Ala Ram at the village of Manhala in the Lahore District. Many influential men of the village have become its members. Is any more direct evidence wanted of the Arya Samaj being a national movement? We wish this new Samaj long life. May the members learn to do good to their country even at the sacrifice of their own ease, time and money.

* * *

THAKUR Sukhnandan Singh of Amun, District Farrukhabad, on account of living in the Society of the Christian Missionaries for a two years was inclined to become a Christian, nay it had been fixed to baptize him in the month of Magh. But thanks to God that the Thakur has come to a right understanding of his own Vedic religion through the exertions of Pundit Kanahya Lal, President, Arya Samaj Jallabad.

* * *

WE have received the first number of the *Arya Gazette* Ferozepore, a weekly Urdu paper published under the auspices of the Ferozepore Arya Samaj. It contains good deal of readable matter. The speciality in this paper is that it will contain translations from Sanskrit books. In the first number four pages have been devoted to the translation of Panch Maha Yajna Vidhi. We hope the paper will prove useful to the public. We wish our contemporary long life and a career of usefulness.

* * *

WHEN noticing the Arya Gazette in a previous issue of our paper we inadvertently made a mistake as regards its price. Its price is Rs. 3-6 per annum and not per mensem as stated by mistake in a note of our paper. When writing about its necessity, we meant to say that there were already more than one Urdu monthly papers belonging to different Arya Samajes which if properly supported might be made into weekly papers. But now that the paper has really come into existence we wish it may continue to do good to the people.

* * *

A MOVEMENT has been set on foot by the Hoshiarpur Arya Samaj to erect a building for the Samaj of that place. The following gentlemen have come forward to subscribe the amounts written against their names for the said purpose :—

Lala Raghunandan Lal, Overseer Hoshiarpur	Rs.	100
Babu Murlidhar, Secretary Arya Samaj, Hoshiarpur	„	100
Pundit Ram Chandra, B.A.	„	20
Babu Gurmukh Singh	„	20
Dr. Bhagat Ram...	„	10
Lala Gursahai Mal, Contractor ...	„	60
Lala Ajudhia Purshad	„	35
Babu Sohel Singh 2nd Master	„	20
Total	„	365

We praise the energy and zeal of these gentlemen, and hope that the proposed building will be erected before long.

* * *

PUNDIT Ramanand, Brahmachari, who lived for a long time with the late Swami Dayanand Saraswati, has now entered into the Sannyas Ashram under the new name, Swami Shankaranand Saraswati. Long ago the Brahmchari had begged Swami Dayanand Saraswati to admit him into the Sannyas

Ashram. But as he was young in years and not deeply read in the Shastras, the Swamiji advised him to become a Brahmchari at first and then to become a Sannyasi if that be his wish after acquiring knowledge. We hope he will devote his life not only to the elevation of his own soul, but to the good of his countrymen also.

***

WE have been requested by the Secretary to the Meerut Arya Samaj, to notify that the time to receive opinions on the important subject of a *Pritinidhi Sabha* for the N.-W. P. and Oudh has been extended. The different Samajes in N.-W P. and Oudh are therefore requested to send in their opinions and suggestions to the Secretary, Meerut Arya Samaj, till the 10th September 1885. If the Samajes show apathy and do not co-operate with the Meerut Arya Samaj on so important and urgent matter the Meerut Arya Samaj, which has taken the whole burden upon its shoulders, will be obliged to drop the proposal. We hope the Smajes in the N.-W. P. and Oudh will not lack spirit on this occasion.

***

THE Secretary to the Meerut Arya Samaj informs us that Swami Ishwaranand Saraswati arrived there on 20th July, and delivered three eloquent and impressive lectures on the 22nd, 24th, and 26th July. His first lecture was on *Dharma* or true religion, accompanied with the singing of Sama Veda hymns. The singing of the Sama Veda has become so rare in these days that it looks like a wonder when any one is heard singing the sacred hymns of the Sama Veda. The hymns were so masterly sung by the Swami that the people present though ignorant of Vedic language thought for the time being as if they were living in the good ancient times in the midst of Rishis. It was for the first time that the citizens of Meerut had the good fortune to hear Sama Veda sung. His second lecture was on the Vedanta system as current in these days. His third lecture was on *Mukti* or salvation. There'n he explained what was meant by Mukti, and how it might be attained, with reference to the Vedas and the opinions of the ancient Rishis.

***

WE learn from the same authority at Meerut that Swami Ishwaranand Saras wati on his return from Phaland delivered two more lectures on *Religions opposed to the Vedas* and on the *Regeneration of India*, at Meerut He then left for Dehli on an invitation by the local Mitra Sabha, and thence intends to go to Simla, where he has been invited to be present on the occasion of the third anniversary of the Simla Arya Samaj.

***

WE have been presented with a Tract on *Ganga Ashnan* written by Lala Batalia Ram, Bhandaree, Member Arya Samaj, Lahore. The Tract tersely opens by showing how a degradation in the ideas of a nation is the usual precursor of its fall. It then discusses the high spiritual respect which generally our brethren feel and show for the Ganges, refutes the validity of the notion that any spiritual benefit can accrue either to the living or to the dead by a bath in the Ganges, and finally exposes the absurdity of the belief by making quotations from Purans wherein the superstition has apparently originated. The motives which probably led to the growth of this superstition are next treated and it is forcibly shown that at present there exists no ground or reason for making journeys to Hardwar for the sake of learning and spiritual training. The tract winds up by expressing regret at the immense sums which are yearly wasted in such journeys and which may be better and more suitably employed in establishing national libraries, dispensaries, orphanage institutions, and colleges. It is impossible to do full justice to the tract in a short Editorial note and we hope the tract will command extensive circulation which it really deserves. The

price of the Tract is nominal being one pice. We, however, wish that it had been published in Hindi and Goormakhi character so as to make it accessible to those who most stand in need of benefitting themselves by such discourse and advice.

*
* *

ON the 29th and 31st ultimo we had an entertainment in both vocal and instrumental music in the premises of the local Arya Samaj. We had the pleasure as well as the good fortune to hear there some of the most touching and pathetic songs we have ever heard. Every word and every syllable seemed to breathe forth a deep and far-reaching sympathy with and a strong unbounded love for, the nation which had as it were, worked itself so low. The songs showed on the part of the singer a rare insight into the real state of the country and left no doubt as to the masterly way in which he could grasp subjects which effected in any way the national weal. We have seen few such individuals who possess in such a large degree the gift of saying the most effective things in the most effective way. Each song was comprehensive and ranged over such a variety of subject that every sentence in it could furnish sufficient matter for addressing an audience. The language was so forcible, cutting, impressive and at the same time expressive that it brought home to the audience in strong colors an exact and a faithful picture of modern India—the more so as it was backed by a voice which was full of energy and earnestness, and was eminently effective. These songs were the singer's own production, who is not merely a good hand at composition on that head but knows how to sing his songs, a happy combination of qualities indeed as it enables him to test his compositions before they are sent abroad on the wide world. The audience remained, as it were, spell-bound for the time being, although the magical wand of the magician withdrew its influence from time to time to allow them to give vent to their feelings in loud cheers. As far as could be judged by the appearance of those who had graced the Samaj with their presence, there appeared one and only one sentiment in each breast that they had been well repaid for their trouble.

*
* *

THAT such songs are a potent and a powerful means of infusing national spirit into the dead hearts of a nation, and facilitating the progress of reform can scarcely be contested by any who have ever thought it worth their while to ponder over the matter and look beyond the surface of things. Grand results have been and may be achieved by following out this easy method of reviving the expiring energies of a country. The magical influence of oratory can hardly be pronounced to be superior to it in its effects. If we mistake not, songs have played an important part in the History of ancient Greeks ; at all events, they are a material help in furthering the cause of reformation ; and considering the state of India, they are a desideratum which has been as yet very partially supplied. Evils, of whatsoever nature they may be, yield easily to this simple method which though slow in its action is at the same time sure. We hope that men, who have the gift of a poetical genius, will come forward like Chaudri Nawal Singh, and try to employ their songs-composing powers in alleviating the degraded condition of their country.

*
* *

We in India do not know how to honour our great men who have passed away from the scenes of their usefulness. How few memorials do we see raised in honour of the great men of this country by their grateful countrymen. A nation which has not the sense to honour its great men is surely destined to sink low in the scale of greatness and shall never advance.

What do we see on the other hand in Europe. All great men, who were fortunate to be born there, have received honours at the hands of their grateful countrymen. That eminent scientist Charles Darwin died some time ago, and it was proposed to erect a statue in the memory of this great man. Such was the flow of subscriptions that not only a statue has been erected, which has been lately unveiled by the Prince of Wales, but a separate large Fund has been formed which will be applied to some other useful purpose. In France Victor Hugo has died lately, and his countrymen have shown him honors such as princes even seldom receive. Here in our country many great men have died within our own memory, but the apathy of the people is so strong that the thought of raising any memorial in their honour did not occur in any one's mind. It is possible, that in ancient times in India statues were erected to commemorate the deceased Great, and through ignorance those figures have now come to be worshipped like those of gods. It is true the memory of a great man survives by his own deeds, but still any memorial raised in his honour by his countrymen indicates that the people among whom he lived were sufficiently advanced to appreciate his work, and sufficiently grateful to honour his memory. Our countrymen should bear in mind that their position among nations of the world will not be high as long as they do not learn to honour their great men, whether dead or living.

Miscellaneous.

HIS HIGHNESS the Maharajah of Travancore died at 6-50 on 4th August.

A BUDHIST temple is to be established in Vienna. So large a Japanese colony resides in the Austrian capital as the members feel deeply being unable to bury their dead with fitting ceremonies All the decorations and furniture of the temple will be sent from Japan.

THE *Bombay Guardian* says:—We understand that the head-quarters of the Salvation Army are to be removed from Bombay to the Kenery Caves, Salsette. These caves are in a secluded valley in Salsette Island, some 18 miles from Bombay, and are celebrated for their Buddhistic sculpture and excavations. There are very many caves of different sizes, and the place is said to have been the site of a Buddhist monastery in ancient times. At present the place and its vicinity are a jungle as sequestered as any hermit could wish, save for the visits paid by travellers and archæologists. We remember visiting the place some 30 or more years ago. We found a *faqir* there, a Hindu *bhagi*, who told us about the occasional visits paid him by tigers and the way in which they obeyed his order to depart.

SANSKRIT MSS.—Mr. Cecil Bendall intends to publish in the autumn a detailed report on his recent tour in Nepaul and Northern India. This publication has been undertaken by the Syndics of the Cambridge University Press, and will include reproductions of inscriptions discovered, and other illustrations of Indian archæology, as well as classified lists of MSS. acquired, and information as to the rarer works of Sanskrit literature existing in several places visited.

A CORRESPONDENT sends to the *Deccan Times* an account of a Bráhmin widow's remarriage. He says Mr. T. Ramarao, an F.A., of the Madras University, and an Assistant Teacher in the Bolarum Grammar School, was married on the 17th instant to Srimati Visreswar Ammah, the widowed daughter of Bapake Luchmee-naraian Shastry, a munshi in the Accountant General's office, H. H. the Nizam's service. The ceremony was performed in Pallonjee's garden in Chudderghaut The Brahmin Prohit began with the "Sreeman Poojah" on the reception ceremony which consists in sprinkling coloured rice on the whole audience. The Bride's father then proceeded to wash the Bridegroom's feet, after which the *Madhuparka* or refreshing ceremony commenced, by putting garlands of flowers on the Bridegroom's neck, and all present were served with pan-sapari, and flowers. Finally the *Homum* ceremony was performed, when, the Bridegroom tied the marriage knot by placing the *Kungun* on the Bride's right hand. A slight disturbance occured at this time. The father-in-law of the young widow having preferred a complaint at the Kotwali, that the Father of the Bride was illegally getting his daughter married, and that he had wrongfully brought her away from his (complainant's) house with some jewellery, the Police thought proper to interfere, but happily Mr. Ramchandra Pillay and Mr. Ookerjee succeeded in shewing those gentlemen that their interference was utterly uncalled for in a matter of this nature, and they went away. A grand nauch followed next day in commemoration of the marriage.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC

Vol. I. } LAHORE, SATURDAY, AUGUST 15, 1885. { No. 9

EARLY GREATNESS OF INDIA.

(Communicated.)

It is not with any ideas of self-complacency that we enter upon the subject. There are persons—and those who wish to lead the nation, we mean amongst the educated class—who have but a very glimmering idea on the subject and who hold that the ancient Aryans were no more than an agricultural people and their religion never outstripped the limits of the "simple faith of an agricultural people." And yet these are the men who pose upon the society as its leaders and representatives. "Woe to the man who does not know his own ancestors," and our friends should rather be ashamed when they display such a gross ignorance of the ancient civilization of Arya Varta and its people. We cannot do here more than make a cursory note of the progress made by the ancient Aryans in the numerous branches of learning, science and art.

From the very earliest times India has been celebrated as an agricultural, manufacturing and commercial country. She not only grew the materials and worked them, but sold them, in different parts of the then known world acient. She held the monopoly of trade both in the Indian Ocean and the eastern seas The Aryans built ships and navigated the ocean for commercial purposes. We have ample testimony of this in the Mahabharat the Institutes of Manu and the writings of the Budhistic period.

Those that have a mind to verify the authencity of our remarks, will kindly refer to the books alluded to and we doubt not that their doubts on this head will be entirely removed and their low estimation of the ancient civilization of our country, will be changed into a sincere admiration. They traded in Burma, Samatra, China, and the eastern Archipelgo in the east; in the west their intercourse was principally with the Arabs, Egyptians, and the nations of Eastern Africa. They colonized Java and the neighbouring islands. The great Budhist Monarch Asoka sent an ambassador to the King of Ceylon, and he embarked in a vessel from the port of Tamraliptu (see Klaproth's notes on Fa Hians Travels).

There is mention of an ambassadro being sent with presents to Augustus Cœsa by the Indian King, Porus. An extension overland trade with the nations of western Asia and Europe

was carried on. Thus India became immensely rich by her trade: She was considered the *El Dorado* of the east by foreign nations.

It was indeed, this idea which roused the cupidity of Samarians, Cyrus, Darius, Alexander, Changez and Temur for the invasion of India. The Egyptians, Phœnicians, Greeks, and Arabs were attracted by the report of her riches to crowd on her coasts for commercial purposes.

The Indian cotton cloth was in very great requisition at Rome, which in fineness of texture has never yet been approached in any other country. The silken cloths were manufactured since the time of Manu; the Ramayan and the Mahabharata speak of them. The art of silk-making was in those days confined to the Aryans and the Emperor Justinian of Rome sent for the silk worms' eggs to Serian India (Sirhind) for the purpose of introducing them into Europe.

The knowledge of the ancient Hindus in minerology and metallurgy can not be sufficiently admired. The great Iron pillar at Delhi which by some is considered to have been transfixed to the earth by King Dhova, and according to others by Prithiraj for judging the destiny of India, excites our wonder when we think of the enormous "furnaces, boundaries and passes" and the magnitude of the levers which must have been used for raising it before transfixion.

The Hindus were acquainted with the manufacturing of salt and sugar from a very remote antiquity. According to Hamilton sugar was introduced from India into Arabia, and thence into Europe and Africa Nor was the art of paper-manufacturing unknown to them. They had also made considerable improvement in the art of glass-making. The crystal floor in the palace of Indraprasta deluded Durjodhana, and there are other books where crystal gates, and mirrors are mentioned. So much for the manufacturing and industrial arts of the ancient Aryans.

We shall now consider the other phases in their ancient civilization.

They had made a great improvement in architecture. The account of Ayodhya in the Ramayan fully illustrates this view.

Accustomed as the ancient Hindus were from the very earliest times to wars and conquests they had acquired a thorough knowledge of military arts and tactics—a detailed account of their ancient military arrangement is given in the seventh chapter of Manu.

The principles of war which are laid down in the Institutes were dictated by a spirit of humanity and manliness. Whatever may be said of the military tactics of the ancient Aryans cowardice formed no part of their element.

No breadth of calumny can taint our fore-fathers for want of true manliness and magnanimity of heart. To accept the gauntlet was their motto, however strong the adversary might be; not to retreat from battle was conducive of prosperity. Cowardice in a Kshetriya is denounced in the Mahabarata as one of the most culpable of offences, and to die in battle is pronounced to be the greatest of allvirtues. Warriors were prohibited from fighting with barbed or poisoned arrows or arrows blazing with fire. Riders and charioteers were forbidden to fight with those on foot or to kill those who asked for quarter, nor were they allowed to attack those who were asleep or without armour or were wounded or fleeing.

Their arms were steel instruments of various size, shape and figure, but their principal implements were bows and arrows. The various descriptions we have in the Ramayan and the Mahabharata of arrows being vivified by the powers of charms are accounted for by the learned by considering that the arrow-heads were coated with chemi-

cal properties which would produce fumes or flames, like lucifer, by friction to the frame of the bow. Their principal ordnance was *Sataghni*, which was generally used for the protection of towns. Its very name indicates that it was the "killer of hundred." A description of it is given in the Mahabharata (Ban Puran chapter 282.) The Ramayan also has a description of it :—

"They (the monkeys) taking the Sataghni existent with wheels and balls of stone, and which produced tremendous noise threw them into the midst of Lanka by the force of thier arms".—The descriptian gives the veritable picture of a modern cannon. Gun-powder therefore was evidently known to them. It was known by the name of Aurbagni, being the invention of Aurba Rishi. The ingredients and power of the fire of Aurba are thus described in the Niti Chintamani :—

"Combining burnt wood (charcoal) saltpetre and sulphur by parts gradually lessened a terrible fire is produced by which even water and others are burnt."

There is a curious passage in the Harivansa in which both the gunpowder and the Sataghni are mentioned. "Krishna, while marching against Satwa, put Dwarka his capital in a state of defence by repla ing gunpowder under the ground, and loading the Killer of hundred with balls."

We think we have already exceeded the ordinary limits for an article in the *Arya Patrika* and hope to revert to it in the next issue.

(To be continued.)

PLACES OF PILGRIMAGE.

One of the most common ways in which superstitious people express their feelings of respect towards their sacred places is by paying them periodical visits. Places calculated to inspire awe and wonder by the grandness of some natural phenomenon there, or consecrated by some remarkable incident, real or fabulous in the life of a great man, are taken advantage of by the cunning priesthood to impose upon the credulity of the masses and to exact money from them. For this purpose, visits to such places are enjoined as meritorious in the sight of God : and the feeling of homage to greatness makes men blind to the cunning ingenuity which devises means to lighten their pockets. By and by such visits and the exactions laid on the people assume a religious sanctity and are invested with feelings which religion can only produce.

Such has been the way in which all nations have sanctified their places of pilgrimage, and India is no exception to the rule. Our system of pilgrimage is as extensive as of any country in the world, thus pointing to the darkness which still envelopes our country. Therefore it is no small part of the work of a reformer to uproot the undue veneration in which we hold certain places. He has to expose the cunning devices which are passed off as miracles before the sight of the common people, to explain the natural phenomena which are seen with abject awe by those unacquainted with physical science and to prove as baseless the pretensions which its votaries claim for the so called *Tirath*.

Such results cannot be attained by any deductive reasoning, for reasoning from certain principles is not as effective as the evidence of the senses. Explanations founded on conjectures would not do. People would believe them as mere guess-work and therefore entitled to no consideration whatever from them. They must have a circumstantial account of the trick practised by the priests. To them must be given the explanation which eyes can verify. Men are not disposed to renounce their cherished belief for mere abstract reasoning.

Thus we are forced to have recourse to other means. There are wanted men

acquainted with physical science and well versed in Sanskrit. They should have enterprise, perseverance and the art of gaining the confidence of others. Such men, if they be ready to explore our ancient places of worship, would confer a boon on our country. They should visit one *Tirath* after the other, spending months there by living with the *Pujaries*, acquainting themselves with their tricks and exploring records, inscriptions and other sources of informations which the *Tiraths* may supply them with. Money, labour, and tact, would be required for the purpose, but they would not be spent in vain. These materials gathered in a book would be a formidable weapon in the hands of a reformer. Such a book would show the absurdity of the claims which *Tiraths* advance for great antiquity and expose mercilessly the scandalous way in which things are managed there. It would throw a great light on the religious history of India and would be of some help to the elucidation of its political position.

ANGLO-VEDIC COLLEGE.

(*Communicated.*)

Now that the subject has been warmly taken up, it is the duty of every one interested in it, to express his free and independent opinion. Though many a learned article have been published on the present topic, yet misconceptions regarding this grand movement are still in existence. We have heard many orthodox friends saying that the college is being established simply for the benefit of the Arya Samaj, and that strictly speaking, it is an "Arya Samaj Mission College." Now the people that entertain such ideas are labouring under a great misconception.

We tell them once for all, that the College will be dedicated to Swami Dyanand—not because he, to use the words of the orthodox and ignorant public, introduced a new religion, not because he preached such and such doctrines, but because he was the first person who had given a stimulus to the study of the Sanskrit language. It was he only who appeared in the field and took up the gage of reviving the old and half-dead Sanskrit—long before Balvatskys and Olcotts showed their faces in India. Mere empty talks could achieve nothing. He observed this, and immediately began to translate the Vedas and publish other books in Sanskrit and Hindi. The public saw the translations and were convinced of the treasures their forefathers had left for them. They could not but grow eagerly anxious to learn their sacred language and thus to see for themselves what their own Shastras and other books contained.

Let any one come forward to contradict this, if he can. If such is the case—why should we not call it by the Swami's name? If we object to it, we fail in performing our just and legitimate duties. The charge of being ungrateful shall be brought against us. Thus it is clear perhaps that our main object is simply to give one his due and to encourage the study of our ancient language. The students shall not be pressed to accept blindly a particular kind of religion, but on the contrary, shall receive instructions for always holding the cause of truth. If any one be against speaking the truth, if any one prefer prejudice and the habit of telling a lie to truth and frankness—let him by all means abstain from giving a single pie in aid of the grand undertaking. We do not care for him, nor do we ask him to help us. But we beg and humbly ask our truth-loving countrymen to help us with their mite. Another serious drawback is the difference of opinion existing amongst the Arya Samajes themselves. This is rather painful to note down on paper. "Unity is strength" they are preaching to the world, but why

should they not observe it in the present case is a question which it is not easy to solve. What that difference is and how it came into existence shall with more propriety form the subject of a second article. That the indifference of the Paropkarnee-Sabha injures the cause of the Vedic-College a great deal—shall also be discussed therein.

Fearing to be lengthy I must here conclude, offering my earnest prayers to God to make us successful in our grand enterprise.

NOTE.—As far as we know there is no such difference of opinion existing among the different Arya Samajes as may injure the cause in any way. The difference, if our information is correct, exists on points of detail, such as the locality of the institution, which might be agreeably settled after the money has been collected. We request all who take interest in the undertaking to give their whole attention to the first requisite for success, *viz.* money. Differences in opinions can be easily settled if the parties entertaining those opinions have really the good of the country at heart. The writer of the above article does not seem to be fully acquainted with the constitution and the circumstances of the Propkarni Sabha. By the untimely death of the Maharana of Udey-Pore the said Sabha has suffered a very heavy blow. We hope the Sabha will be put in a better and working condition in time. But at the same time we must not too much depend on it. S

Editorial Notes.

SANNYASI Ala Ram is in these days at Rawalpindi where his lectures are producing great effect.

*
* *

SWAMI Ishwaranand Saraswati while on his way to join the Anniversary of the Simla Arya Samaj could not get any accomodation in the Mail Cart. He therefore, returned from Umballa to Meerut, and left that place for Kutch on 9th instant. On his way to Kutch he intends to visit a few Samajes.

*
* *

WE are informed by the Secretary to the Vidyonnati Karni Sabha Kashipur, District Tirai, that the Sabha has been in existence for a year and that its aims, objects and principles are the same as those of the Arya Samaj. But why should be a separation in name when the Sabha is really an Arya Samaj? We hope members of the Sabha will take this into consideration, and then they will see that the adoption of a different name is rather impolitic.

*
* *

LALA Lajpat Rai informs us from Rohtak that upwards of Rs. 500 have been realized at that place in aid of Dayanand Anglo-Vedic College. Last year a Pundit on a salary of Rs. 10 was given by the Rohtak Arya Samaj to teach Sanskrit in the local District school. The appointment has been renewed for one year more and subscriptions are being collected for the purpose. Rohtak Arya Samaj has done a very good work indeed in providing a teacher of Sanskrit for the students of that place.

*
* *

A NEW Arya Samaj has been established through the untiring exertions of Swami Atmanand Saraswati at Sultanpur, Kullu. A gentleman writes from that place that the Swami delivered three lectures: first on Knowledge and Ignorance; second on Religion, and third on Society, and the result was that many influential and respectable gentlemen joined together and established an Arya Samaj. It is to the credit of Swami Atmanand Saraswati that he goes to such out-of-the-way places, and it must be a matter of great joy that God Almighty rewards his labour wherever he goes. We wish this new Samaj long life and prosperity, and pray that the hearts of the members may be filled with purity, devotion, zeal and patriotism. All letters addressed to Swami Atmanand Saraswati should be sent through Postmaster Dharmsala.

*
* *

LALA Deva Raj, Secretary to the Jullundur Arya Samaj, sends us the following lines for insertion:—"Great excitement prevailed here during Chaudhri

Nawal Singh's visit to our city—more than one thousand persons assembled to hear his national and reformatory songs. Sadhu Ramta Ram, a learned Sunnyasi, takes great interest in the welfare of the Samaj, and it is hoped he will become a zealous *Updeshak.* The teachures of the Government School generally, and Babu Bakhtawar Lal, Lala Badri Parshad and Pundit Ram Chandra B. A. particularly take great interest in the welfare of the Samaj. From among the citizens the Samaj is very much indebted to Chaudri Ralla Ram. Some of the orthodox people of the city led by a few Pundits have formed a separate Society in opposition to the Samaj and have named it 'Dharam Sabha.' But this Sabha will do no harm to the Samaj because the members of the Arya Samaj are firm in their convictions and ready to encounter any trouble for the sake of truth. The Samaj is making rapid progress."

[EDITOR.—The success of the Samaj may to a great extent be attributed to the zeal and perseverance of our brother, the Secretary of the Samaj. He has carried on the work of the Samaj under circumstances which certainly might have disheartened a man of ordinary type.]

* * *

A BRAHMAN named Naurang Singh, resident of the village of Begarzpur, District Muzaffarnagar, was ready to become a Mahomedan on account of ignorance of his own religion, but the fact becoming known to the Muzaffarnagar, Arya Samaj, he was saved and preserved to his own religion. He is now studying Hindi in that Samaj. This is another expample how people are ruined through ignorance.

* * *

WE learn from Bharat Sudasha Parvartak that the Christian Missionaries had greatly persuaded the Thakurs of the village of Sarsai, which is situate at a distance of five kos from Kashganj, to become Christians, and 13th July had been fixed for baptising them. But the fact became known in time to members of the Arya Samaj. Brahmachari Nand Kishor from Mitra Modak Samaj, Kashgunj delivered lectures for six days on Christianity. Ten members of the Arya Samaj were also ready to start to the village when Thakur Chandan Singh by chance himself came there. The members of the Samaj proved to the satisfaction of the Thakur that Christian religion could in no way be preferred to the Vedic religion, and impressed on his mind the weakness of the fundamental doctrines of Christianity. The Thakur together with his brethren confessed that the Christians had shaken their belief in the Hindu religion by assailing the absurdities of the Puranas. He declared publicly that he was now fully satisfied with his own Vedic religion and that he and his brother Thakurs would not become Christians. Most of the Hindus who become Christians have no knowledge of their own religion, and thus become a prey of the Christian missionaries who take advantage of their ignorance. It is extremely painful to see that Brahmans, whose chief duty is to teach, keep their flock in ignorance. Is it not the duty of the rich men of our country who spend thousands of rupees on useless things to save their brethren from ruin by making provision for their religious education.

* * *

ANYTHING that threatens to paralize the energies of a country and prove a hinderance to the prosperity of its people, should be strenuously opposed and if possible should be nipped in the bud at its very commencement. Dangerous as it is to any nation living under the sun, it is incalculably so to a nation which is already choked with paupers. That India is placed in a very embarrassing position on account of those countless hordes which consume its wealth unproductively without rendering any assistance whatever in return for its bounty is a fact which must have come within the sphere of experience of every reflective mind. In

large towns especially every house is infested with these creatures and some of them carry their stubbornness so far that they station themselves before shops and houses with a warning to the inmates, that they would rather die than leave the house without alms. The poor occupants dreading these rascals might actually carry out their threats and drag them into trouble, are forced to comply with their demands, and breathe freely when they see them off. The uneducated masses being completely in the dark with the simplest facts of Political Economy and being unable to form any conception of the bad consequences of their misplaced charity it is the duty of our educated community to co-operate, with head and heart, in destroying the very germs of life of any new movement which has the least tendency to affect the interest of the people for the worse. A new order of philosophers has lately sprung up which, it seems, is composed of individuals who have been deeply moved by the transitory span of life awarded to man on this earth and have consequently thrown aside all honest means of getting their livelihood (these means being for *sinners* only) and have taken to trusting to fate for their bread. They are seen in couples generally at the dawn of morning at their different posts with one stringed harps called *kings* in their hands (probably because all other kinds are too cumbrous and their notes naturally operate forcibly on the brain) anxiously enticing the half drowsy sinners to hear to their harangues and it is very grieving to see that their *kings* have little attraction for the sinners who happen to pass them. To do them justice they throw a great deal of warmth and pathos in their discussions with the sinners and it is indeed unaccountable that their hearers fail to catch the contagion of the spiritual fire heaving their own breasts. In spite of their earnestness, their homlies are entirely thrown away upon their hearers, because they are supported by no Vedas, no Shastras, but are the result of the inspiration vouchsafed to them by the Almighty on the spur of the moment. We admire these gentlemen much for their indifference towards worldly things, but we wish they could somehow or other get rid of their stomachs, which in spite of their philosophy are ever unceasing in their demands. To satisfy those demands they have (though perhaps partially as yet) to share the earnings of the sinners, which conduct on their part does no credit to our saints. We cannot, and no rational mind will, countenance this order or any other order for at least three reasons—1stly. It is quite unfair that what has been earned by others by the sweat of their brows should go to feed those who have done nothing to deserve it. 2ndly, because it adds to the sufferings of the female community several of them being reduced to the level of widows by the desertion of their *pious* husbands which, by the by, we may say savors of moral cowardliness. 3rdly, because it threatens to leave to the world an evergrowing fraternity by no means an agreeable heritage as the nation has already enough of these orders. We hope that our educated countrymen will girdle up their loins and leave no stone unturned to make better beings of those who are enlisting themselves in its ranks by letting them into the folly of their conduct, and we doubt not but they will not be proof against reason, nor can we persuade ourselves that all patriotic feelings have entirely died out in their breasts. If gentle means fail to produce the desired effect, they should resort to some strong rational measure to check the evil.

Miscellaneous.

A Town Hall for Lucknow.—Lucknow desires to have a Town Hall for the use of the native community. Rs. 63,000 has already been subscribed for the purpose, but Government has declined to grant a piece of land for the site.

THE railway from Saharunpore to Hurdwar is likely to be completed and opened in October.

A COLLEGE for females is about to be established at Goa, under the management of two trained schoolmistresses from Europe.

ST. BARTHOLOMEW'S HOSPITAL, MADRAS.—The recent bazaar in aid of the funds of the Hospital realized Rs. 4,056.

CAP OR SHOES.—A prisoner who appeared before the Presidency Magistrate, Madras, in the dual character of Mahomedan and Christian, gave rise to the interesting problem of cap or shoes. The question went against the shoes, which had to be discarded, the man abiding by Islam.

PRINTING IMPROVEMENTS.—There are now on view in London, several machines, worked by Swedes, for composing and distributing printing type, invented by a Mr. Alexander Lagerman, of Sweden, which promise to revolutionise the speed and working parts of large daily newspapers.

A DEBATING CLUB.—At the opening meeting of the Oxford Mission debating club at Calcutta, Mr. Justice Wilson delivered an adress in the course of which he remarked that several advantages attended a debating club, the most important of which was that it trained men to speak fluently. In offering some practical suggestions he advised Bengalees not to use long words in debate, to avoid "book English," and to make it a habit to speak in simple language.

ACKNOWLEDGMENTS.

Lala Chandu Lal, B.A., Munsiff, Dusuah...	2	8
Lala Kashi Ram, Sharma, Adam Wahan, Bridge	1	4
Babu Pohlu Ram, Mahindra, Ludhianah...	2	8
Babu Teja Singh, Sukkur	2	8
Lala Bhagat Ram, Sahni, Lahore	2	0
Lala Guru Das Ram sahni, Lahore ...	2	0
Babu Lakshman Singh, Dera Dun ...	2	8
Babu Bhagwan Dass, Kalika	2	8
Babu Labdha Ram, C. E., Jubbulpur ...	2	8
Secretary Arya Samaj, Jubbulpur ...	2	8
Babu Kirpa Ram, Dera Dun	2	8
Babu Gopal Sinha, Ditto	2	8
Babu Kalika Parshad, Ditto	2	8
Babu Durga Parshad, Umballa	2	8
Munshi Shankar Rai, Sukkur	7	0
Sardar Jawala Singh, Sukkur	1	0
Lala Gyan Chund, Lahore...	2	0
Lala Hari Ram, Ditto	2	0
Lala Ram Gopal, Ajmere	1	0
Babu Sundar Dass, Gujrat	2	8
Bab Lachhman Dass, Ditto	2	8
Babu Jaggan Nath, Ditto	2	8
Babu Karta Ram, Harria	2	8
Lala Daya Ram, D. G. Khan	2	8
Lala Jawala Dass, Ditto...	2	8
Lala Huna Ram, Ditto...	2	8
Lala Dwarka Dass, M.A., Pattiala ...	2	8
Babu Narain Singh, Bandi Kui	1	4
Lala Gyan Chund, Student, Lahore ...	1	0
Lala Chandu Lall, Ludhiana	2	8
Lala Mela Ram, Ditto	2	8
Lala Guru Dass Mal, Gujrat	2	8
Babu Banwari Lall, Ajmere	2	8
Lala Har Bilas, Ditto	2	8
Babu Lal Chund, Multan	2	8
Babu Bishan Lal, Barielly	2	8
Babu Bindraban, Peshawar	1	0
Lala Radha Kishan, Lahore	2	0
Lala Hardial Singh, Mian Meer	2	8
Bawa Gurdit Singh, Lahore	2	0
Lala Gurditta Mal, Lahore	1	0
Secretary Arya Samaj, Bandi Kui ...	2	8
Lala Sultani Ram, Sibbi	2	8
Sardar Uttam Singh, Lahore	2	0
Bhai Nagina Singh, Ditto	0	8
Lala Uggar Sain, Port Blair	2	8
G. Venkat Ram, Esq., Pattur, South Canara	2	8
Rai Hukam Chand, Pattiala	2	8
Babu Shiam Sunder, Sharma, Secretary Arya Samaj, Cawnpur	2	8
Babu Bishambhar Nath, D. G. Khan ...	2	8
Secretary Arya Samaj, Multan	13	4
Lala Dhani Ram, Khosla, Lahore ...	1	0
Lala Amin Chund, Audit Office, Lahore	0	8
Rai Mulraj, M.A., E. A. C., Gurdaspur ...	2	8
Lala Ram Nath, Financial Commissioner's Office, Lahore	2	0
Babu Hari Chund, Benares	2	8
Babu J. C. Basu, M.A., B.L., Lahore ...	2	0
Pundit Umrao Singh, Roorkee... ...	2	8
Secretary Arya Samaj, Meerut	11	10
Sardar Rup Singh, Treasury Clerk, Kohat	2	8
Bhai Hira Singh, Govt. School, Lahore ..	1	0
Udyavur Anand Ram, Esq., Mangalor ...	2	8
Mr. Kabad Rama Ran, Mangalor ...	2	8
Pundit Ram Nath, Translator Chief Court, Lahore	2	0
Babu Padam Parshad, Naya Bazar, Ajmere	1	0
Babu Bimul Parshad, Ajmere	1	0
Lala Batalia Ram, Chief Court, Lahore...	1	0
Pundit Rikhi Ram, Govt. Colg., Lahore...	1	0
Pundit Suraj Narayan, Commissariat Office, Mian Meer	2	8

RATES OF SUBSCRIPTIONS.

Town ...	... Rs.	2 0 0
Mufassil ...	... „	2 8 0

For occasional advertisements one anna per line.

TERMS STRICTLY CASH.

All applications and communications, to be made to the SECRETARY ARYA Lahore.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, AUGUST 22, 1885. { No. 10

CREMATION.

The custom of burning the bodies of the dead is one of the best safeguards against the poisonous effluvia which corrupt the atmosphere and engender plague which makes such a terrible havoc upon human life. The custom has been in vogue in this country from times immemorial or rather from the very beginning of the present Kalpa, and its wisdom from a sanitary point of view cannot be questioned. It was current among the Romans too, before the introduction of Christianity, when the Roman empire was in the zenith of its glory, and we can not help hazarding a hint that the custom was imported into Italy from our country and was naturalized there. But Christianity among its nominal blessings brought its curses too, and this wholesome practice was abolished and that of interring was substituted in its place. This is very much to be regretted indeed. But religious fanaticism will blind one's mind to anything, how much so ever conducive it may be to the well being of a nation, how much so ever necessary it may be for the prosperity of a people. Those bodies that are buried in the ground undergo a rapid decomposition and emit offensive odours which taint the atmosphere and produce a host of diseases, which more or less endanger not only human but animal life also. If the custom of burying the dead was kept up to make soup out of the magots begotten of putrid corpses as in the case of pigs (as we hear is done in America) there would be some excuse on the part of the advocates of this custom, but as it is, the world gets diseases for no reason at all. Our custom of cremation is the best devised for disposing of the remians of the departed souls, it not only keeps off diseases that would otherwise result, but actually purifies the air of the foul matter floating in it. We deny not that the custom has much degenerated from its ideal standard, we fully acknowledge that it is a mere form now, that it has lost all the various conditions under which it is enjoined to be performed in the Shastras. But in spite of all this change for the worse, it is still far superior to the custom of interring dead bodies. Fire indeed, is a powerful means of checking all virulent diseases. The plague of London

was at last destroyed by fire along with the old London. Efforts are being made by the Arya Samajists to restore this practice to its former purity once again, and no pains are spared to bring home to the people the advantages attendant on following the instructions of the Shastras with respect to the burning of dead bodies with the materials prescribed in those books. The Samaj is trying to gain its point both by example and precept. Bhai Thakur Singh book-seller, member of the Umritsar Samaj, losing his father a few days back, the ceremony of cremation was performed strictly in keeping with the Vedic doctrines. This moral courage and this righteous boldness displayed by the Samaj could not have entirely been thrown away upon the people, it must have produced some effect upon those who had the good fortune to be the spectators of the ceremony. Burning a dead body in accordance with the Aryan system is no joke. Forming a rough estimate it costs about 200 rupees, but, of course, the sum may vary when special circumstances intervene. Doubtless priestcraft has not left its work unfinished in this respect also. It has been as careful and wary to see that it exacts something also from an individual when he is no more, as the Mahomedan Mullahs have been cunning to secure out of what is allowed to a Mahomedan when he is being consigned to the earth. The present cost of burning a dead body hardly comes up to 20 rupees, so they have curtailed the expenses of the remains of every departed individual by 180 rupees which they have transferred to themselves in the form of Kirya, they being, as they say, the custodians of all this Kirya to help the departed out of thier difficulties in his next world. In many points our priestly caste has far out-beaten their brethren in Europe. It is, however, very encouraging to see that the Arya Samaj is trying to do justice to the departed by checking the cruel ravages of the priestly caste on what they have no right to at all. We sincerely hope that they will succeed in their well meant efforts and thereby earn the gratitude of their country.

"EYES OR NO EYES"

(Communicated.)

Most of our readers, we hope, fully understand the essence of the title which forms the heading of this article, and we need not, therefore, apologize for not explaining its meaning by giving a tangible illustration. Our object in this article is to show how we can apply the important truth contained therein to some educated men of India with reference to their relations with the Arya Samaj.

Bearing these relations in our mind we see that the opponents of the Arya Samaj are divided into two factions. One of these factions consists of that set of reformers, who for the sake of self-glorification, and for the sake of showing to the world that they are opposing a great movement like that of the Arya Samaj, hate it by its name. The other class is composed of those gentlemen who *bona fide* differ from us in their views. To the latter we have nothing to say but that they are sadly mistaken in their views and that truth must prevail some day or other.

But, on the other hand, we do bitterly complain against those who oppose merely with the object of gratifying their selfish desires. The gravest charge which they often bring against the members of the Arya Samaj is that they are in the habit of extolling too much their forefathers, as well as their ancient science, literature and philosophy. We leave it for our readers to judge how far the charge is a true one. Facts show that the Arya Samaj has by its act of extolling the great Rishis and Munis of India thrown a new spirit into the nation. It has drawn the attention of the nation to the once

prosperous condition in which we *were* and to the degenerate condition in which we *are.* Those who possess "*eyes*" can see signs of times clearly, and it is no fault of ours if some persons have got "no eyes." Those who pay attention to the feelings of the masses, those who have cast their lot with them, and those who have had occasion to pry into the feelings of the *so called dumb millions* can testify that the sparks of enthusiasm and patriotism shot forth from the electric machine of the Arya Samaj have gone and electrified the soul of the nation. The names of Kalidass, Vyas, and Goutam serve the purpose of a war cry. Those who roam about in villages to preach or to collect subscriptions always find the masses prepared to accept the messages they bring from their leaders. Everywhere learned Brahmins, Pandits and even English-knowing men are seen trying their best to shake the soundness of the doctrines taught by that noble body whose object is the regeneration of fallen Arya Varta. They try to disprove what the Arya Samaj proves by the same tools and weapons, and the result is that some of them, who have the honor to be straightforward in their convictions, confess their ignorance and admit their mistakes, and thus take part in the reformatory business carried on by the Arya Samaj. Others, who though not believing in what they advocate, still go on with their work of abusing the Samaj and its members merely for the sake of opposition. In other words they commit michief for mischief's sake. Their actions often reveal the fact that they have got "no eyes."

Those who have got eyes can clearly perceive what the Arya Samaj has done towards the achievement of that great end—the union of Indian people. We see people of different castes, creeds and colours forgetting their petty jealousies and going on one common platform in order to effect the regeneration of their mother-land. We see those people who were ten years before divided by a rigorous caste-system united into one compact whole for the accomplishment of a great common purpose. We see Brahmins, Kshatris, Vaisyas and Sudras, all helping each other like brothers in this noble task of saving Arya Varta from absolute ruin. Those who ever attend the ordinary or extraordinary meetings of the Lahore Arya Samaj can bear evidence to what we have said. The enthusiasm prevailing these meetings fills the minds of all well-wishers of India with new hopes for their mother-country. People have begun to understand what the caste system meant in olden times. They see clearly that they have fallen down from the pinnacle of civilization into the depth of ignorance, and here do they find what to aspire f r.

We conclude our short remarks with a hope that our countrymen would soon open their eyes and co-operate with the body the record of whose work is to take a most prominent place in the history of India's regeneration. May the Almighty God help the members of the Samaj in their difficult undertakings.

Editorial Notes.

We have received a communication from Saharanpur to the effect that a new Arya Samaj has been established at Banat, District Muzaffar Nagar, through the endeavours of Pundit Muni Ram, updeshak Arya Samaj Saharanpur, with Lala Ram Krishna as President, Lalas Kabul Singh and Girwar Singh as Secretaries, and Pundit Ram Saran Das as *Updeshak.* We wish this new Samaj long life and pray that it may continue to render useful service to the country.

* * *

The Secretary to the Jullunhur Arya Samaj informs us that on the occasion of the last general meeting

of the Samaj a Hindu lady, who has not given out her name, has sent with a letter to the Secretary of the Samaj, an ear-ring valued at Rs. 20 to be used by the Samaj in any work of charity. Hindu ladies are famous for their charity, and if once their attention is drawn to the good work carried on by the Arya Samaj there will be no lack of funds which are so much needed in the work of reform and regeneration of our beloved Arya Varta. We pray God Almighty that the example set by this noble and patriotic lady may be followed by others.

***

LALA Chura Mani, Secretary Arya Samaj Ludhiana, writes that Chaudhri Nawal Singh on his way home visited that Samaj also. A meeting was held in the premises of Lala Ramji Das, Sadar Treasurer, vice President of the local Arya Samaj, to hear his lecture and songs The meeting lasted for 3½ hours and the gathering was large. But the effect produced by the songs was such that notwithstanding the day being very hot none left the meeting until all the proceedings were over. The people present were greatly surprised when they learned that the songs sung by the Chaudri were of his own composition. Great sensation prevailed in the city. India requires such patriots who might work for its good without being burden to it.

***

SANNAYSI Ala Ram delivered a series of lectures at Rawalpindi. His indefatigable energy is praiseworthy indeed. He has now been invited by the Peshawar Arya Samaj On 9th instant *hom* ceremony was performed by the Rawalpindi city Samaj and Veda mantras were chanted. Sannyasi Ala Ram read an interesting lecture on *hom* ceremony of the Aryas, on conclusion of which some tracts were distributed gratis.

***

A FRIEND writes from Rawalpindi that a Kayastha named Krishna Lal, who had been excommunicated and treated as a Muhammadan some time ago on account of his living and eating with Muhammadans, and who was very anxious to be restored to Hindu society, has been regained through the efforts of the Rawalpindi Arya Samaj. In a meeting held on 16th August all the persons present, including many *raises* of the city and members of the Sukhdayak and Singha Sabhas, ate the sweetmeats distributed by Krishna Lal with his own hand.

***

THE above event and other similar events mark a new era in the history of Hinduism. Amritsar Arya Samaj has taken lead in this matter and the Hindu Society must be grateful to that Samaj. Very much is due, in this direction, to Pundit Tulsi Ram of Amritsar who takes a deep interest in the welfare of the Hindu Society, and who, deeply alive to the necessity of this reform, carries it into practice. Up to this time the Hindu Society alone has been the store-house on which all other religions used to feed themselves, but the Hindus also have been forced by circumstances to feel that if they take no steps to recover their lost brethren they may one day, one by one, be engulfed wholly by other religions. The result has been that such examples of regaining excommunicated brethren have been set in many places. We hope all the Hindus will come to see that times have greatly changed and that they must conform themselves to the present requirements.

***

THE evils of drinking are so apparent that one needs only open his eyes to be convinced of them. But still drinking is increasing in India. Outwardly India appears to be amking progress, but really our country is going down and down. The increase in the number of liquor shops in Lahore is a clear evidence of the increase of drinking among the residents of the

town. This shows that the present civilization does not affect so much the inner-self as the outward part of man. A very tragic event has lately taken place, and those who have got any sense and reason should derive a lesson from it. A young man of noble blood and connected with a rich family, named Tin Cowrie Pal, murdered a girl some time ago under the influence of liquor. On his trial on the charge of murder he was sentenced to death. The youth and social position of the poor condemned man excited sympathy in many a breast. A petition signed by 15,000 men including Raja Sir Jotendra Mohan Tagore and other influential gentlemen was submitted to the Lieutenant Governor of Bengal, but His Honour through a sense of justice did not pardon the murderer. The poor man has now been executed, and the ends of justice have been accomplished. The last words of the prisoner are very effective. When the death warrant was read to him he was visibly affected and with tears in his eyes said to the bystanders in Bengali. "This is the result of wine and misplaced love." All men should learn two things from this poor man's fate. Firstly, that drinking is a very bad habit and leads to very bad consequences. Secondly, that strict justice admits no favour. God being a strict judge we must expect reward or punishment for every good or bad act we do. It is man's weakness which invents mediators to avert the consequences of his bad life. When a man begins to mix with bad society and lead a bad life, he does not know where he will be carried away. Eeveryone, therefore, should check his bad inclinations in the beginning. If once his reason isoverpowered by passions, it will be out of his control to reform himself.

***

A gentleman writes from Shikarpur that when Chaudri Nawal Singh and Pundit Mulraj visited that place a discussion took place between some gentlemen of that place and Pundit Mulraj &c. of the Arya Samaj. The querists in the end put the following questions ;—"Who made God then, and how do you prove His existence"? The writer says that the Pundit and the Chaudri could not satisfy the querists on this point, and he asks us to answer these questions. The first question we consider as absurd, because a God made is not God, as we understand him God is self-existent and first cause and so he cannot be caused by any body. The second question, *viz.*, "How do you prove His existence" is, of course, important and reasonable. But at the same time it is so vast a subject that it can not be satisfactorily treated in a short paper or a short treatise. Many learned men of modern and ancient times have written on this subject. The querists, therefore, if they are really in search of truth should study those books, as well as their inner hearts, and then see whether they find any proof of God's existence there. The great argument in proof of the existence of a wise maker of this universe is the design and wisdom we see all around in nature. God and soul, and all other invisible things can not be known directly. Their existence is inferred from certain effects we see. We find order and design in nature and we therefore infer that its maker is some wise being. If it be said that this creation is formed by a certain force in nature which possesses wisdom, that force then becomes God. In our hearts also we have a great proof of the existence of God. Lord Bacon truely says that there is no real athiest in this world. This point can be better discussed orally.

***

It was a common saying on the lips of every educated man sometime ago that the 19th centry was an age of reason, and that the age of prophets and miracles had passed away long ago. But recent events have showg

that there is yet a large number of educated men who profess to be guided by reason and conscience but yet would calmly follow any person styling himself a prophet or a messenger from God. Our attention has lately been drawn by the prophet of Kadyan who has surpassed other prophets of the 19th century in as much as he claims the power of working wonders and miracles. He invited the whole world through newspapers to come and test his power of showing miracles with which God Almighty has endowed him, and to accept Islam on being convinced of it. Many gentlemen took up the gauntlet and offered their personal attendance. They demanded that the new prophet should do some such deed as might be beyond the power of man to achieve, such as splitting the moon into two parts as is believed to have been done by the prophet of Arab, or restore a dead person to life as is alleged to have been done by Jesus Christ. But the new prophet, who possesses great tact, has evaded the demands of such impudent persons. He has, however, readily consented to the request of some silly Hindus who, by the by, are suspected to have been influenced by him, to fulfil any one of his prophecies during the course of one long year and that prophecy too may not be of any extraordinary nature. The Lahore Arya Samaj has received a copy of the printed agreement drawn between the Mirza prophet and some Hindus of his own village where he possesses great influence. It is possible that, the Mirza may be able to delude some credulous and ignorant people but the better educated and well-informed cannot acknowledge him as a prophet sent by God unless he shows some miracle which is beyond man's power to work.

* * *

A GENTLEMAN has sent us the following communication from Mangalore in Madras Presidency for insertion in our paper :—"This district, though in a corner of the Presidency and commercially not of much importance, has of late made marked progress towards reformation. In 1872, a few Brahmo missionaries visited the place and introduced Brahmoism. It went on for some time, but afterwards some opponents rose and upset it altogether. It has, however, again come into life and a *mandar* has been erected. Subsequent to the introduction of Brahmo Samaj about the year 1875 or 1876, another Samaj called the Arya Samaj came into existence but before it was known to the public it died away. Now it has again revived with mightier force and without any fear of being met with opposition from any quarter. But for the good of the Samaj and its members there had been slight opposition during the first anniversary *homam* of the Samaj which notwithstanding was successfully performed through the able assistance of its warm supporter, a native gentleman of much learning, respectability and of high official position. Since then it has become very popular, its principles are widely known, all deception swept away, and the result is that the number of its members has considerably increased, and twice as many or perhaps more are about to join it before the end of the month. It is a very valuable institution indeed. It inculcates the religion of the Vedas which was the religion of our fore-fathers, and consequently we shall not be trangressing any human or divine law by voluntarily with one mind and heart and without further hesitation embracing the true religion taught in the Vedas. I earnestly request the public to have a view of the principles of the Arya Samaj, and I am sure and certain that one and all will find that there is not a particle of untruth in them ; on the other hand every thing is truth, and nothing but truth. May the Almighty bless this Arya Samaj with every success in the propagation of the true religion of the Vedas."

ONE of the chief aims of education is to teach people to think for themselves and to draw their own conclusions from what falls under their observation, in other words, to understand their relations with each other and to recognise their duties tewards their Maker. If this end has not been gained, its object has been quite frustrated and an individual can be called none the better for possessing it when it has failed to make a better man of him. How few persons there are, who have been truly benefitted by education, who have been led by it into a habit of self-thought, who have been taught by it to exercise their brain power. Every day in our life we meet with individuals who, though possessing an outward varnish of education, are on the same level with their entirely illiterate brothers, who know as much of their duties towards the members of the society in which they move as the man in the moon himself. Absorbed in their own selfish and ambitions thoughts, they never pay the least attention to any thing, but what effects themselves, they never care to bestow a thought on the state of their fellow creatures. It is, indeed, a sad mistake to think that all educated men are better than the uneducated, nay upon the majority the wholesome effects of education are entirely lost and they are far inferior to most of their illiterate brothers as far as their duties towards society are concerned. Who would not admire the sacrifice which Bhai Thakur Singh of Umritsur has made in his country's cause, by giving away to the Samaj a building of his worth 500 rupees for the use of the girl school. We wish we had rather such patriotic and philanthrophic men rather than our more learned brothers who only know how to plunder their impoverished country.

***

THE Secretary to the Mitra Sabha, Dehli, has sent us the following communication for insertion in our paper:—"Swami Sahjanand Saraswati has been staying here for more than twenty days, during which time he delivered a good many lectures. These lectures were very important and have been of great use to us. Swami Ishwaranand Saraswati had been away to Meerut for a fortnight. He came back here on the 3rd instant, and delivered very eloquent and impressive lectures on the 4th and 5th instant. In these lectures he tried to establish the truth of pure "Vedic religion."

The Deputy Commissioner having very kindly given permission to the Mitra Sabha, on its application, to use the Town Hall for the lectures of the Swamis, a public notice was given to the effect that the Swamis will deliver lectures in the Town Hall on the 6th instant at 4 P.M. The meeting held under the auspices of the Mitra Sabha came on with great *eclat* at the fixed hour. The hall was crowded to suffocation and we had to close the doors for want of room. First Sawami Sahjanand Saraswati delivered a lecture in which he proved the existence of God and His attributes as taught in the sacred Vedas and refuted the arguments which the opponents usually produce in their defence. After this Swami Ishwaranand Saraswati began his lecture which treated of different subjects. In the course of his lecture he dwelt upon the many corruptions and misconceptions under which the Hindus are labouring, and pointed out the directions in which immediate reform was needed, and lastly he impressed on the audience the necessity and advantages of "union." A brief account of the Mitra Sabha and its working read by the Secretary ended the meeting. These impressive lectures which were master pieces of eloquence and philosophy influenced the minds of the people to a great extent. Every word passed like an electric current through their minds when they were reminded of their illustrious forefathers, while the ill-founded opinions which people were made to enter-

tain against the Arya Samaj were at once exploded. This critical event will not only be remarkable and memorable in the history of the Mitra Sabha or the Arya Samaj, but in the annals of the religious reformation of India. The Brahmans who oppose the revival of the Vedic faith are very jealous of us and are leaving no stone unturned to oppose and threaten us, but thanks to the Almighty that their exertions are turned to no account. They were making noise outside the Town hall on the day of the lectures, till the police called to keep order dispersed them and stopped the noise. They have given out falsely that they are prepared to have a discussion and that we do not agree to it, while the case is just the reverse. Instead of agreeing to our terms on which many discussions have been held they offer terms on which it is simply impossible to hold any discussion. I cannot conclude this letter without expressing our thanks to Lala Girdhari Lal Municipal Commissioner and a member of our Sabha for the keen interest he takes in the movement and every kind of help he renders for its advancement."

Miscellaneous.

THE Maharajah of Cashmere has sent five thousand rupees for the Countess of Dufferin's fund for female medical education.

THE WORTH OF A WIFE.—A Mahratta, in the Nassick district, who beat his wife to death because she did not get dinner ready in time, was sentenced by the Sessions Judge to three months' imprisonment !

AFFAIRS IN THE SOUDAN.—It is reported that Khalifa Abdulla, the Mahdis's successor, was killed in a riot at Khartoum, on July 26th.

INSTALLATION OF THE MAHARAJAH OF TRAVANCORE.—The installation of the Maharajah of Travancore took place on 20th instant at Trevandrum.

A CYCLOPÆDIA OF INDIA.—Messrs. Quaritch have just published a third edition of Surgeon-General Balfour's large Cyclopædia of India and of Eastern and Southern Asia. It deals with the commercial and scientific products of the vegetable and mineral kingdoms, and of the useful arts and manufactures.

THE late Prime Minister of Kashmir, Dewan Kirpa Ram, devoted several years of his life to writing a biography of the Maharajah Golab Singh. The subject is one of much general interest ; and the *Golab Nama*, as the Dewan's work is called, has found a competent translator to introduce it to the European world.

THE CONGRESS OF ORIENTALISTS,—A congress of Orientalists will assemble next year at Vienna, and on that occasion an exhibition of articles brought from the East will be held in the Oriental Museum. A commemorative pamphlet will also be issued containing illustrations of the principal Oriental curiosities preserved in Vienna.

ACKNOWLEDGMENTS.

Lala Shankar Lal, Deputy Commissioner's Office Lahore	1	0
Lala Guran Ditta Mal, Peshawarya, Lahore	2	0
Lala Gopal Dass, Bhandari, Amritsar ...	2	8
Lala Sukh Diyal, Accountant General's Office, Lahore	2	0
Pundit Jaggan Nath, Sharma, Hardoi ...	2	8
Lala Daulat Ram, Oil Manufactry, Lahore	1	0
Rai Narayan Dass, E. A. C., Gujranwala	2	8
Lala Amolak Ram, Munsiff, Lahore ...	2	0
Lala Ram Sahai, Lahore	1	0
Sardar Dharam Singh, Sukkur	2	8
Lala Chiranji Lall, Bombay	2	8
Pundit Shivadat Ram, Amritsar	1	0
Lala Hari Chand, Lahore	2	0
Pt Har Gopal, Ditto	2	0
Lala Jiwan Dass, Lahore	2	0
Lala Ganesh Dass, Bahawalpur	1	4
Lala Shambhu Dass, Sialkot	2	8
Babu Ralla Ram, Ditto	2	8
Lala Guru Charan Dass, Ranchi	2	8
Lala Kashi Ram, Pleader, Ferozepur ...	2	8
Pundit Mulraj, Pleader, Ditto ...	2	8
Lala Din Diyal, Pleader, Ditto ...	2	8
Lala Ramsukh Dass, Pleader Ditto ...	2	8
Lala Amir Chand, Lahore	1	4
Bawa Gopal Dass, Peshawar	1	4
Lala Gurmakh Mal, Ditto	1	4
Lala Mul Chand, Ditto	2	8
Lala Ganga Bishan, Ditto	2	8
Dr. Kashi Ram, Ditto	2	8
Lala Lorinda Mal, Master, Ditto ...	1	2
Babu Surjan Dass, Clerk Ditto ...	2	0

(To be continued.)

Town ... ... Rs. 2 0 0
Mufassil ... ... „ 2 8 0

For occasional adverisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC

Vol. I. } LAHORE, SATURDAY, AUGUST 21, 1885. { No. 11

THE ANCIENT AND THE MODERN HINDU.

(*Communicated.*)

There is a tendency in the youth of the present generation to disdain every thing ancient, to scoff at every thing holy, and to ridicule the rites and customs of the ancient Hindus. The modern anglicised Hindu is proud of his contempt for the manners and customs of his country, and of his servile imitation of the modes of life of the West. It is generally believed that in the progress of time each succeeding generation takes a higher step on the the ladder of intellectual and moral advancement, and enjoys a brighter light of knowledge and civilization, than the generations gone by. This is not true in every case. Among nations which have yet to reach the zenith of advancement the present generation may be wiser and better than its predecessor ; but in countries which having reached the zenith of their glory, have begun to fall downward, this cannot hold true. The *English*, the *French*, and the *Germans* of this day are no doubt far more advanced than their forefathers in the 5th degree, but a *Hindu*, a *Greek*, and a *Roman* is far more inferior in intellectual and moral attainments than his forefathers.

In order to see where the boasted civilization and enlightenment of the present times has landed the modern Hindu and whether with all his academical honours, enlightened mode of thought and action, and all the advantages of the western civilization he is, in fact, intellectually and morally superior to the much-derided ancient Hindu, let us briefly compare the phases of the social, domestic and moral life of the two.

The sole aim and end of the ancient Hindu was to know himself and to know his God. He concentrated all his energies to know the *soul principle* within him, and its relation with the supreme *Brahma.* Considering the passing panorama of the world, its riches, honours, and powers, nothing more than an idle dream, he set his mind to liberate himself from the bonds of flesh, and to develop his soul. Leaving the world and its thousand cares behind, immersed in the gloomy shade of a deep forest, or seeking the remote cavern on a high mountain, content

to appease his hunger by such roots, leaves and fruits, as the forest supplied, and knowing of no other drink than the cool water of a crystal stream, he passed his days in meditation and prayer. Absorbed in abstruse thought and contemplation of the supreme good, he was lost to all internal emotions and external impressions. So intense were his inward communications with God and so complete was the loss of his sensuous consciousness, that he felt not the accumulations of drifts of loose earth and growth of herbage over his body. Having gained control over his animal appetites and passions by severe austerities, he strove to subdue the senses, or the five hinderances to his emancipation. Stage by stage he rose to a state of *nirvana* or supreme bliss. His victory was indeed supreme now, he had conquered death, and had the power to bid the car of time to stop and wait his pleasure. His soul rose triumphant over matter; the future, the past, the hidden and the remote, was equally visible to his inward eye. He divined the thoughts of others, was endowed with the strength of an elephant, or the courage of a lion, could fly over seas and mountains with the swiftness of thought, could contemplate all the universe with a single glance, and rose high to claim kindred with the *supreme Being*. He could almost say now *Aham Brahm.*

But the modern Hindu, thanks to the light of western civilization, is free from such childish notions. He sees no occasion for a God in this world. Has not science proved to his satisfaction that nature is endowed with certain forces and powers which create, maintain and annihilate all visible objects? *Gravitation*, *molecular attraction*, *electricity*, *heat* and *light* do all the work of a so-called God, a creator indeed! Are not all the forms visible around us aggregations of atoms? He is not to be befooled by the old myths of creation of the world and of an all pervading soul. Science tells him :—

"These particles of dust (atoms) cling together—tend to a common centre, obey certain hidden laws, are operated upon by external radiant forces, and lo! crystals, lordly trees, scented and painted flowers, luxuriant fruits, or blood, bone, nerve, and muscle appear."

He wonders at the simplicity of the ancients to believe in the theory of a soul. Have the best chemical analysis ever found any trace of it in the remains of the human body along with the varied forms of elements which compose it? Have the dissections and *post mortem* examinations by the best authorities assigned a place to it in the human body?

There are modes of prolonging life as well as means of cutting it short. Maladies can be cured by medicine, and it is beyond the power of any being to cure a disease when the doctors pronounce it to be incurable. If he admits the existence of a God, he sets about to reform and modernize Him. The God of the ancient Hindus is wholly unsuited to his enlightened requirements. A God under whom he can indulge in the foulest licencities and whom he can serve without the least physical inconvenience is his True *God*.

Wanting wisdom to comprehend the mysteries of nature on which the ancient religious and moral laws were based, he scorns what he cannot understand, and thinks himself wiser than the sages who after centuries of experience framed them.

Such is his moral life! a ship without a rudder, tossed here and there by the adverse winds of uncertainty and unbelief—at the mercy of every tempest of passion and carnal appetite, he is drifted onward and onward to the vortex of destruction and is finally engulfed in it.

(*To be continued.*)

A REPLY TO THE APPEAL TO THE ARYASAMAJISTS.

In an article which appeared in the May, June, and July number of the *Arya Magazine* headed "An appeal to the Arya Samajists," the writer a Marwari Arya Samajist begins thus :

"Such lamentably worse is the condition of the Arya Samajists in India at the present time that however indifferent an observer may be of its past and present condition he gets certain at the first moment that if the turn of time continues further for sometime to come in which it has been for some time past it should be a huge failure."

Nothing could be more absurd or unreasonable on the part of a man blinded by prejudice or labouring under some wrong impressions that appear to have been produced upon his mind by some narrow minded jealous person than the verdict passed by him upon the Arya Samajists in the sentence quoted above. Indeed, the more I think over it the more certain do I feel that the man is either always confined to the four walls of his house, or has been visited one of these days by a vision in deep sleep which has inspired his mind with thoughts that have appeared in the columns of the Arya in his *admirable* article refered to above. Before making any remarks of my own about the immense good the Arya Samajes in India have done to the public at large I beg the liberty to ask a few questions from our Marwari brother who proceeds to say thus :—

"Now where there are thorns some graceful flowers bloom also."

"Our disinterested brother Mr. Bary is the only person who has up to the present day appeared on the scene and exerted patriotically to fill up the gap but in vain."

(1). Is the establishment of Bava Narain Singh Anglo-Vedic School at Umritsur the outcome of the exertions of our brother R. C. Bary ?

(2). Is the establishment of an orphanage at Ferozepore the work of our brother R. C. Bary ?

(3). Is the large sum subscribed by the Arya Samajists and outsiders towards the proposed Anglo-Vedic College due to the energy and zeal of Mr. R. C. Bary, "*the graceful flower?*"

(4). Are the several female schools in different Arya Samajes the result of Mr. Bary's labours—*the only person who has up to the present day appeared on the scene and exerted patriotically to fill up the gap ?*

(5). Is the effecting of a revolution in the Indian world of thought (the revolution which has affected the educated and uneducated both) in any way due to the doctrines preached by R. C. Bary ?

(6). Has Mr. Bary up to this day paid his promised subscription towards Dyanund Anglo-Vedic College ? If not, does this conduct deserve to be called exerting patriotically ?

(7). Has Mr. Bary been punctually paying his monthly subscription of one rupee to the Arya Samaj ? If not is this to be termed self-sacrificing ?

(8). If Mr. Bary is 'the graceful flower', was it not equally his duty to sit down and accomplish the noble task of writing a life of the Maha Rishi Siri Swamiji Dyanund, but as it is, has he any claim superior to his being numbered among the lot of ungrateful members ?

(9). Is the important notice given in Mr. Bary's Journal *viz.*, "We also undertake to supply articles procurable in India on a commission of 3 per cent." intended for the benefit of the Samaj ?

Now as regards my own opinion about the working of our Samaj I will try to give to the public in general and my Marwari brother in particular a faint idea of the important services the Arya Samaj has rendered to the country by bringing

about a reformation in the social and religious ideas of the people. To begin with :—

(1). That the Arya Samaj has exerted its power, and successfully too, in bringing back its lost sheep to their proper fold.

(2). That the truths of the Vedic religion are so zealously preached that many Samajes are established in Arya Varta every week.

(3). That through the exertions of the Arya Samaj the uneducated community has now commenced to learn its duties towards its members and *vice versa*, and a great change has taken place in its thoughts about the Popish supremacy, and a strong love has sprung up in every body's mind for the true Vedic religion.

(4). That it was through the patriotic exertions of the Arya Samaj that the zamindar of Muzafernagar was convinced of the truth of the Vedic religion and was thus saved with a family of eight members from being converted to Mahomedanism.

As regards Mr. R. C. Bary's energy and zeal attributed to him in having started a journal for the sake and good of the Arya Samaj, as my Marwari brother is led to think, I deem it my painful duty to point out to him that it is not primarily from a motive of patriotism or for the sake of the Samaj that he has taken upon himself this arduous task, but to a great extent for his own personal benefit, and Mr. Marwari perhaps does not know on what terms Mr. Bary was requested to keep his paper under the wholesome supervision of the Lahore Arya Samaj, though not entirely to hand it over to that body, and I reserve my comments on his refusal for the present.

In conclusion I would beg to draw Mr. Marwari's attention to the fact that among the various errors into which human nature is liable to fall there are some in which even the people of true understanding, even when they are made sensible of their weakness, will persist on indulging and will go on acting in contradiction to the dictates even of their own reason and judgment. What we call prejudice or prepossession is certainly a most potent evil power which can spread its fascinating influence over our hearts, and exact a most servile homage from us. It is indeed the great ring-leader of almost all the mistakes that mankind is liable to, and no pains should be spared to eradicate it as effectually as possible. Truly has a philosopher said that as milk is the first element of nourishment for the human body, so is prejudice the first element for the human mind to feed upon. I would ask Mr. Marwari for brotherhood's sake to avoid such dangerous errors and to take nothing on trust but everything on trial as his article has caused a great deal of excitement and not a little heart-burning.

NOTE.—By giving insertion to the above we have no mind to hurt any body's feelings, indeed nothing can be farther from our intentions. We think ourselves justified in allowing it to appear in our columns because of the wrong impressions which Mr. Marwari's appeal could not have failed to produce upon many an honest man's mind, and we think it our bounden duty to enlighten the public as to the true aspect of the case. An objection might be taken here and there to the tone of the communication in question but it is only fair and just on our part to remark that it is not the outcome of individual malice or personal pique but ows its origin to the same spirit of righteous indignation as that which actuated Mr. Marwari (as he says) in publishing his appeal.

Editorial Notes.

THE Secretary, Peshawur Samaj, under date the 20th instant, informs us that Sunnyasi Alla Ram has reached there, and that he intends staying there for a week during which time he will deliver a series of lectures on Vedantism.

***

SWAMI Atmanand was lately at Kangra. A student of the Mission

School at that place has sent us an account of the discussion which took place between him and the Christian converts of that place. Our informant says that the Christians being baffled in argument came to blows, and, but for the timely interference of the police, the matter may have assumed a serious aspect. We wonder at such a conduct on the part of our Christian friends.

* * *

A new Arya Samaj has been established at Muradnagar, in the Meerut District, through the exertions of Pundit Muni Ram Updeshak, Saharanpore Arya Smaj. We wish the Samaj may live long and render useful service to Arya Varta.

* * *

There is another piece of good news from Muradnagar. A teacher at that place, Kayastha by caste, through ignorance of his own ancient and pure religion, had made up his mind to give up Hinduism for Muhammedanism. It is to the credit of Pundit Muni Ram that he succeeded not only in preventing him from taking this dangerous step, but also made him firm in his own religion. But for the timely aid of Pundit Muni Ram this man would have been lost for ever to his society and relatives as well. It is strange that the orthodox and the Puranic Pundits have not yet come to see what service Arya Samaj is rendering to the Hindu Society. Many learned and wise men have been blinded by self-interest and prejudice.

* * *

A Gentleman writes from Dharmsala, that Swami Atmanand Saraswati has arrived there, and is delivering lectures on Vedic religion. It is hoped that a Samaj will shortly be established there. The exertions of these patriotic *Sadhus* are very praiseworthy indeed. In the cause of the revival of Vedic religion they disregard all ideas of personal ease and comfort.

* * *

The Secretary to the Jullandhar Arya Samaj informs us that opposition to the Samaj has not yet completely died away, but day by day the Samaj is gaining ground. A learned Pundit of the city has been engaged by the Samaj to conduct divine service (*upasana*) and to give instruction in Sanskrit and Hindi to the members of the Samaj. On last Sunday Sunnyasi Ramta Ram delivered a lecture in the Arya Samaj premises on the evils of drinking before a respectable audience. Lala Munshi Ram, President of the Samaj, also spoke on the occasion. The lectures produced very good effect on the people present.

* * *

The third anniversary of the Bareilly Arya Samaj comes off on the 25th October next. Those, who will grace the Samaj with their presence on the occasion and take part in the proceedings, will please intimate their intention to the Secretary some days previous to the fixed date so as to enable him to arrange for conveyance and lodgings in time. It is hoped that those, who can afford to join the anniversary of the Samaj, will not deprive themselves of the advantages resultant on such occasions.

* * *

A Gentleman has sent us the following from Rawalpindi for insertion in our paper :—

"Pundit Mulraj, Updeshak of the Arya Samaj, has been staying here for four days and delivering lectures everyday. The three lectures delivered by him up to this time have been excellent and attended by a sufficiently large and respectable audience. If the Pundit could be prevailed upon to stay here for about a month it is hoped that many shopkeepers and rich people of the Station would join the Samaj. On last Sunday two Brahmo gentlemen came with the intention of holding a discussion with the Pundit. They asked him to prove the revelation of the Vedas. The Pundit explained it to their full statisfaction. It is, however, to be regretted that when the Brahmo gentlemen could not refute the arguments of the Pundit they repeated their former reasoning and then left the place saying that they did not understand what the Pundit was saying."

It is very curious on the part of Brahmos that while they claim individual inspiration direct from God for themselves they would not suffer Vedas to be called revealed books.

* * *

PT. SHIAMJI Krishan Varma, says the *Desh-Hiteshi* (or the Patriot), was lately invited over to Krishnagarh (in Rajputana) by the Ruler of that realm to enlighten them as to whether the Puranas were at all entitled to the same respect from us as we accord to the Vedas. The Pundit with unrefutable and unanswerable arguments proved that the so-called Puranas were a mere mythology and had no claim to the name given to them, that the real Puranas were the works of the learned Rishis and Munis of yore, such as Brahmans, etc., because their contents nowhere clashed with the revealed books. He also asserted and proved there and then in the presence of the Maharaja and his Pundits that the Vedas were self-proving, in other words that no proof or authority, but their own, was needed to prove that they are the words of God. The Maharaja, concludes our authority, was highly pleased at the masterly way in which the Pundit dealt with the subjects and at the amount of sound arguments which he brought to bear upon his position.

* * *

A FRIEND writes from Amritsar that some members of the Samaj have opened an Aryan Debating Club, with Pundit Shivadat Ram as President and Pundit Lekhraj as Secretary. The members meet together on every Wednesday in the Arya Samaj premises. The senior Students of the District School take great interest in the club. Debating clubs are useful in many ways. By their means men learn to speak fluently before public, which power otherwise remains latent, and the critical faculty also, which is so essential in distinguishing truth from falsehood, is greatly developed. The views of those people who attend such clubs are sure to be enlarged by coming in contact with persons of different opinions. It is a fact that all the great statesmen and distinguished members of Parliament in England have taken prominent part in debating clubs in their early life. As we in the Punjab are generally deficient in the power of making good speeches we wish that each school and each Samaj should have a debating club attached to it.

* * *

WHEN argument fails to bring the Heathen Hindu to the Lamb of God, foul means must be resorted to secure the prey in the trap, no matter if conscience recoils from this process with horror, for conscience you know is a monitor that can be silenced with a single threat. The fable of the wolf and the lamb drinking at the same fountain is peculiarly illustrative of the new tactics which our Christian brethrens have adopted to gain their ends. "We will not let the heathen Hindu die unsaved" seems to be the motto of the followers of the gentle lamb; he must be saved by any means, fair or foul, no matter what. And yet our friends can claim no originality in their new tactics. They have long been forestalled in this by their more cunning Mahomedan brothers. Who has not as yet fresh in his memory the pleasure he enjoyed for full two minutes, when Sunnyasi Ala Ram gave us the Mulla version of one of our Vedic mantras some time back in the premises of the Lahore Samaj. The original Sanskrit was interlaced with Rasul Mahomed and Allah, as if the words meant Allah and his prophet alternately. Here is now a Christian version of the Vedic mantra "*Om bhúr bhawa sowah tat Jesus Christo savitur varenium.* In this way they have interpolated the whole Vedas, or rather they have made a Veda of their own. We forgot to note that these Christians are Roman Catholics. They give their Veda to the Brahmans telling them

that it is a relic of their forefathers. Whether these Christians made their Veda for bread or with any other motive we will not stop to inquire. We will only say that the religion of Christ, do what its votaries may, is crumbling to dust and that it is doomed to be swept away from the face of the civilized world at no distant date. The Vedic religion is fast rising into notice and none but this will form the religion of those who will live in this age and other ages of science and progress.

* * *

"We should always be ready to accept what is truth and to reject what is untruth" is the fourth principle of the Arya Samaj, and nothing can be more sensible or just than the beautiful sentiment conveyed in that principle. We believe, there are few or no individuals who, irrespective of their castes and creeds, do not admit the force and the justice of this principle, and yet we would not be wide of the mark, if we said that there are not many who have the moral courage to boldly carry out what they believe theoratically into practice, who can uphold it in teeth of all opposition from society, who can stand firm against the impotent threats of the vulgar and who can regard with supreme contempt the abuses and anathemas of the misguided mob. Indeed, there are rare instances who in defiance of the popular opinion hold fast to their principles and brave the raging storm with the indifference of a rock at whose feet the foaming billows beat to lose themselves into the sea again mortified and ashamed. Those, who maintain truth at all hazards, even at the risk of their lives, are individuals who indeed possess the power of infusing energy into the expiring spirits of a nation, they only can root out successfully the inveterate apathy of a people towards liberalism and progress. Swami Dyanund Saraswati's e strongly verifies the truth of these remarks. His absolute indifference, which not unfrequently forced itself into a contemptuous smile on his lips, towards the torrents of curses hurled against him by the shallow-minded, and his calm and cool attitude towards those who failing to meet fair argument by fair argument, and who being unable to have recourse to argument *ad Baculum* under the shadow of Queen Victoria vented the suggestions of the evil genius, as it were, in his very presence, brings home to us in vivid colours the wonders that can be achieved by vigorously maintaining truth both in public and private. Who does not feel the *cutting* force of the golden words which fell from his lips at Umritsur, when he was advised to retire inside the house to guard against the ill effects of the rash-headedness of some hair-brained fellows who not content with mere words had been cowardly enough to throw stones at him, "that you will have showers of flowers after me in return for those very words which procure *me* this rain of stones, and that I will stand here under the canopy of heaven, be the consequences whatever they may." And verily these words have come to be true to the very letter. His unflinching devotion to the cause of truth has not been thrown to the winds, its effects have been traced on the sands of time for evermore. The people are now beginning to take more kindly to the Arya Samaj which they at first regarded as an innovation, and the softening hand of time has put them into the way of discerning truth for themselves. Even people whose hatred to us from a point of religion is something inconceivable have not failed to imbibe this spirit of enquiry after truth, and some of them cast into a higher mould and possessing noble minds, have come forward like men "bold and true," and laid open to the public what they think and feel, without any thought of succumbing before what it may do. It is most cheering to hear

that Mirza Imam-ud-deen, a Rais, and Munshi Morad Ali Khan, a Rajput of Kadian have accepted the Vedic religion after a thorough examination of their own and other so-called existing religions. These two gentlemen are not the only Mahomedan gentlemen who have been pioneers of those that will come after them—nay there are many others of great intelligence and culture who became Arya Samajists long ago. Truth is always victorious.

Miscellaneous.

COLONEL OLCOTT AT ALLAHABAD.—The President Founder of the Theosophical Society arrived at Allahabad on the morning of the 19th and started for Jubbulpore on the evening of the 22nd.

THE French authorities, alarmed at the irregularities which have arisen from the practice of holding large lotteries, have resolved to withdraw their sanction from such institutions for the future.

AFTER a prolonged discussion, the limit of age for the protection of girls was fixed at sixteen years by a narrow majority. The House refused to impose the penalty of flogging for criminal assaults on girls of tender years.

THE *Mirror* thinks that a Vegetarian Society is very much needed in Calcutta. Our contemporary holds that no Hindu should eat either flesh or fish, and mourns over the degeneracy of the Hindus of Bengal who are distinguished for their fish-eating propensities.

MR. T. H. Darwin is making progress with the biography of his father. The volume, it is stated, will contain an interesting account of Darwin's method of research, and for the first time the public will have presented to them a true picture of the great naturalist's home and daily life. It is anticipated that the book will be issued by Mr. Murray before the year is out.

EDUCATION IN ENGLAND.—The number of children on the school registers of Great Britain last month was 5,200,000, which was one-sixth of the population. Concurrently there had been a great decrease in crime, especially in respect of younger criminals. The number of youths in prison under 16 years of age had decreased from 429 in 1880 to 268 in 1883. The decrease in criminals under 30 years of age formed 52 per cent. of the whole.

PROPOSED NEW HOSPITAL IN BOMBAY.—The *Rast Goftar* regrets to hear that the offer of 75,000 made by Mr. Vurjeevandas Madhowdas and his nephew, Mr. Hurkisondas Narotamdas, for the purpose of establishing a new hospital in Bombay has been declined by Government. The paper believes that Government must have been compelled to decline the offer for want of funds, because the offer made by the donors was on the condition that Government should contribute an equal sum towards the establishment of the hospital.

A VIENNA correspondent is informed that a fresh Italian expedition to the Red Sea has been resolved upon, and that it will start from the Mediterranean in the course of the approaching autumn.

ACKNOWLEDGMENTS.

	Rs.	A.
Lala Faqir Chand Govt., College, Lahore	2	0
Lala Hari Chund, Hoshiarpur	1	4
Lala Radha Kishan, Kutch *via* Quetta ...	2	8
Lala Balak Ram, Act. Genl.'s Office, Lahore	2	0
Lala Shankar Das, Agra Bank, Lahore ...	2	0
Lala Khushi Ram, Secretary Arya Samaj, Kalka	2	8
Rai Achhru Ram, E. A. C., D. I. Khan ...	2	8
Pundit Bihari Lall, Pleader, Amritsar ...	2	8
Lala Lajput Rai, Mukhtar, Rohtak ...	2	8
Lala Ram Chand, Ditto ...	2	8
Sardar Arjan Singh, E. A. C., Ditto ...	2	8
Lala Ramjee Dass, Rohtak	1	4
Lala Mansa Ram, Ditto	1	4
Lala Murli Dhar, Drawing Master, Hoshiarpur	2	8
Lala Mokand Lall, Hoshiarpur... ...	2	8
Mian Shatrughan, Ditto	2	8
Lala Raghunath Dass, Ditto	1	4
Lala Ratan Chund, Ditto	1	4
Bawa Basant Ram, Ditto	1	4
Pundit Bishan Narayan, Ditto	1	4
Ki Naraina Ram, Esq., Sub-Registrar S. Canara	2	8
Lala Bakhtawar Lal, Sood, Kapurthala ...	2	0
Master Khiali Ram, Model School, Lahore	2	0
Lala Batalia Ram, Registrar's Office, Ditto	1	0
Lala Durga Parshad Acct. Genl.'s Office, Lahore	1	0
Lala Shahzada Nand, Ditto Ditto	2	0
Lala Bhagat Ram, Post Master General, Nabha	2	8
Lala Kalka Parshad, Telegraph Office, Lahore	1	0
Lala Bashi Lal, Chief Court, Lahore ...	1	0
Lala Munsa Ram, Ditto ...	2	0
Lala Durga Das, Lahore	2	0

(To be continued.)

Town ... ... Rs. 2 0 0
Mufassil ... ... „ 2 8 0

For occasional adverisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC

Vol. 1. } LAHORE, SATURDAY, SEPTEMBER 5, 1885. { No. 12

THE CURSE OF CONSERVATISM.

In no other country, we believe, is the feeling of conservatism so strong, so deeply rooted in the minds of its inhabitants as in India. One and all of the various nationalities of which the population of this country is composed have this feeling in common and their sensitive temperaments cannot brook even a distant thought of the slightest departure from the hard and fast rules laid down for their posterity by their unfeeling ancestors of course (we allude to the dark days of India.) The present generations appear to seek their highest rewards in a rigid adherence to the principles which have descended to them as inheritance from their forefathers and recognize the chief aim of their life in keeping up and preserving in their criminal purity, the code of laws which was in mercy drawn for them by their early proginitors as an infallible specific against the civilizing influence of the times to come. So tenacious does the Indian community appear of what has been bequeathed to them by the dark days of India that those who should have the audacity to impeach the evil tendency of the old institutions are answered by a supreme indifference from the votaries of those institutions, and they are indeed thoroughly impotent to effect any improvement in the existing conditions of the conservative party, and are in a way compelled to move and have their being in words and words only " for they only waste their sweetness on the desert air." It is nothing like the conservatism of the opponents of the liberal party in Parliament, that may and does lead to good results, but the Indian canservatism is simply fraught with mischief and as such can work mischief only. We may, however, state, and it is our private conviction, that the spirit of conservatism is far stronger in the higher ranks of Indian life than in the lower grades of the same. The Indian peasant is far less unwilling, nay in some cases he is quite happy, to tread along the path from which his more fortunate countryman (as regards position in life) shrinks with awe, the demon of excommunication haunts him day and night if he in his moments of reflection is carried so far as to countenance an improvement which in any way menaces to weaken the force of the inherited code of laws. Almost all the evils which are at present the bane of the

Indian society are traceable to the spirit of conservatism of the Indian people, nearly all of them owe their origin to this deplorable tendency of the Indian mind. What is so difficult to account for, what is so inconsistent with the diffusion of knowledge, is this that these evils are having as strong a hold upon the minds of the illiterate masses (of high caste of course,) as on those of the people who have received all the benefits of education. "Custom thou art indeed a terrible power, who canst wield an undisputed sway over tutored and untutored minds alike, who canst for centuries together mock with impunity the meak efforts of knowledge to set aside thy supremacy. What have we not suffered at thy hands in the past and what shall we not suffer at thy hands in future. The most enlightened bow to thy yoke and cannot infringe thy commandments without having to abide by the consequences thereof." This is, indeed, sadly true, and true to the very letter, in the case of our own country.

A Mill would appear to a conservative to make a mountain of a mole hill in writing a large book upon the disabilities of the women of his country, although his book contained nothing but bare facts and his reflection upon those bare facts. If such a person be asked to write a similar book upon the disabilities of our women, to give a faithful picture of the life of an Indian lady, he would, in all certainty, decline compliance with such a request, probably because it is a bootless task, which would fail to alter the conservative propensities of the tyranous masters of the poor weak sex. That such undoubtedly would be the result of any such composition can hardly be denied, for we have ample evidence for this seemingly strange opinion. Look for a single moment at our Kashmiri Pundits, who are justly considered as the most enlightened section of the Indian community, and what do we find there; that they are inferior to no other people in the strength of their conservative spirit. Indeed in some respects they are far more scrupulous in adhering to the inherited institutions of the past than any other portion of Indian nation. Some of the worst practices that disgrace the Indian community and which are thoroughly against the doctrines of the Shastras and the Vedas, and independently of these, run counter to the dictates of reason and humanity, are prevalent in this community. Idol worship, use of flesh, child marriage, the disallowing of widow remarriage, and a host of other similar evils, are the prominent characteristics of this society, and woe be to him who dare trifle with the customs which must be wholesome and conducive to the well-being of the society, because they bear the unmistakable stamp of having emanated from the honorable men of the past. The Kashmiri community has been an enlightened community in times gone by and is at the present time far better educated as a body than any other section of the Indian population (Parsis excepted—they are indeed foreigners). It counts among its members some of the well known notables of the Punjab, most of whom are Government officials of great influence. In spite of all the advantages they possess, both with regard to education and state employment, they are at least on a par with, if not actually worse than, the common herd as far as their conduct in the social sphere is concerned. We fail to reconcile their spirit of conservatism with the liberalizing atmosphere in which they begin to move from their very childhood. Their social side is as dark as that of the illiterate masses. A rumour is rife that a Kashmiri girl of a respectable family, 16 years of age, who became a widow in her tenth year, has eloped with a gentleman of a high pedigree of the same caste. It is said that the Kashmiri community is going to take steps to recover the girl and bring her seducer to justice. The

girl is perfectly excusable in the step she has taken. It could hardly be expected that a girl, who lost her husband when she was comparatively in a state of unconsciousness and had a better notion as how to make clay-balls than that of a marriage, would pass her whole life in a dreary and dismal widowhood and for no fault of hers. How much better would it have been if the girl had been allowed to remarry—a measure which would have saved her family, and indeed all the Kashmiri community, from the disgace which her elopement has brought on both.

What would be the moral effect of the steps which the community is going to take with regard to this unpleasant affair on the general public? Only this that the Kashmiri community makes as little use of its boasted enlightenment as the most ignorant Kshatri shopkeeper. They would only bring redicule upon the conduct of the community. We hope that our Kashmiri brothers will consider well before they take any steps in the matter, and we also hope that they will try to overcome their conservative tendency and march with the progress of the age. "Much is expected from those to whom much is given," should be their motto, so that they may use their talents for the best in every department of human life.

AN ADVICE.

An esteemed gentleman has sent us the following letter for publication in our paper :—

SIR,—I am afraid what I am going to write will not prove tasteful to some of my Arya brethren, but my sense of duty obliges me not to withold it. Of late, I have observed a growing tendency in the local Arya Samaj to join issues on religious questions with Mahomedans, Christians and Brahmos. Whether in the papers, or in the Brahmo Mander, or in the open air evening discussions in the Anarkali Bazar, I have seen and heard the same war cry. I do not mean that they are the first to commence discussion in every case. Probably the case is just the reverse. But the fact is undeniable that from some time, and especially of late, warm discussions have been held between Aryas on the one side and members of the religions mentioned above on the other. Now, I ask whether in the present condition of the Samaj, which must be admitted to be its infantine state, is it at all useful and conducive to the progress of the Samaj to hold such discussions. It must not be understood that I am entirely opposed to holding religious discussions with members of other religions. The Arya Samaj has so far shown itself to be the shield of Hinduism. If any unjust attacks are made on the true religion of our forefathers it may be necessary to refute them, and there are proper ways of doing it without engaging in personal discussions. But I protest that the sole available time of the members should be spent in joining these, to my mind, useless and even harmful discussions. I again ask, is their any justification for this course in the past experiences ? Can the champions point to one iota of good done to the Samaj or Hindus in general by such engagements ? With your permission I will cite one instance only to show the nature of these discussions, and their result. From more than a month a very warm dicussion has been going on,on the doctrine of Transmigration of souls. The matter has been talked in the Brahma Mandir, it has been conversed in private walk and discussed in *pitched* debates in the Anarkali. I must here say at once that the doctrine of Transmigration of souls is a very abstruse doctrine. It embodies a grand effort to explain on moral grounds the inequalities of creation and the course of rewards and punishments. I am afraid, and so the discussions showed, none of the

parties ever read or looked into the treatises written by Hindu philosophers on this question, yet the doctrine has been dealt with on every hand as if it were a mere child's play. It looked like the attempt of a school boy, who never read Euclid to try to solve some intricate geometrical problem. But it is not my object in this letter to comment on the ignorance generally displayed in discussing this question and questions of the like nature. I may revert to this subject at some more convenient time. But what I ask is, has any good resulted from these fiery discussions, has any Mahomedan been made to believe the doctrine, has any Christian been won over on its side, has any Brahmo been convinced of it. I have seen all parties sticking to the same arguments from day to day a thousand times *ad nauseum*. Not a single new argument has been advanced on any side, since the discussion was first opened in the Brahma Mandir, or even before it. And it could not be otherwise. For the matter is discussed not on its own merits, but on the general consideration of defeat and victory. It is simply treated as a sub-question to be accepted or rejected according as it fits in or not the own religious doctrines of the disputant. I then ask to what purpose has this energy been spent? Mahomedans and Christians can afford a waste of energy (and my belief is they do it very rarely) as they are not encumbered with a muster of religious or social evils in their own brotherhood. Can we say the same thing of the Arya Samaj? Has it fulfilled the mission which mainly brought it into existence? Has it wholly reformed the Hindu society? Has it enthroned the Vedic truth in men's minds, in supercession of Puranic errors? Has it uprooted the social evils which are slowly eating up the vitality of Hindu religious society? If not, then, why waste your powers, why not employ them in a manner which can produce best results? The Arya Samaj has very few missionaries. Probably it cannot afford to have many. And I find very few members who think of engaging some time in matters of public utility and reformation. If these few thinkers also spend their leisure time in thus busying themselves in useless discussion with members of other religions one might be obliged to become despaired of the future progress of the Samaj in any appreciable manner. It is not opportune to describe here the social and religious defects of Hindu society. There name is legion. But I will conclude with noticing one which is local and well deserving the attention of the Samaj. There are several shrines of Mahomedan Saints in the suburbs of this city. These shrines are held in high respect by the Mahomedans. I have heard an intelligent Mahomedan remark that according to the true tenets of his religion it is improper to visit shrines. However, we are not much concerned to find out the true doctrines of Mahomedan faith in this matter. It is sufficient to note that the doctors do not agree. But what scandalises one most is that Hindu men and women should visit and pay homage at these shrines. I have heard that Hindu women very often frequent these shrines. But I have seen with my own eyes a respectable-looking Hindu with his wife and children, male and female, young and grown up, visiting one of these shrines, and pay his homage there. What a gain will it be to the cause of the Samaj if we could convince our Hindu brethren that it is repugnant to thier religious doctrines and authorities—nay it is a sin—to pay homage at tombs and shrines. Their is amplo field yet for reformation within, before we employ and entangle ourselves uselessly and unnecessarily in religious discussions with outsiders, and undertake to convert them to our own religious

views. The field inside is sufficiently large to satisfy the highest ambition for doing moral good. There is yet much of jungle and noxious herbage—the multitudinous overgrowth of centuries—which requires the application of the scythe, and to be cleared up, before the etherial truth from far can freely circulate and inspirit and invigorate faded souls. The prospect of success is also easy and encouraging to the smallest enterprise. My humble advice therefore is that we should husband our puny resources and employ them where they will best assimilate, grow and fructify. As the matter discussed is applicable in spirit to the whole body of the Samaj I hope you will give it room in your paper and oblige.

AN OBSERVER.

Editorial Notes.

WE are very glad to learn from Arya Samachar Meerut, that a new Arya Samaj has been established at Manglor, in the Saharunpur district, through the exertions of Pundit Umrao Singh, the distinguished Secretary of the Roorki Arya Samaj. It is hoped that on a second visit of the Pundit the number of members of the new Samaj will greatly increase. We hope the Samaj will make great progress if Pundit Umrao Singh and other able members of the neighbouring Samajes continue to give help to it from time time during its state of infancy.

* * *

WE learn from the same source that another Arya Samaj has been established at Jalalabad in the Meerut district through the exertions of Munshi Joti Sarup, the energetic and able Secretary of the Meerut Arya Samaj, with Chaudhri Ratti Ram as President and Munshi Beni Parshad as Secretary. The number of members is expected to increase before long. We hope the zealous members of the new Samaj also will use their best endeavours in spreading the principles of Vedic religion in the neighbouring villages and towns.

* * *

IT is a matter of extreme joy that the principles of the Arya Samaj are becoming more and more popular every day. No week passes in which we do not hear of the establishment of one Samaj or other. We hear many other towns and villages are prepared to have Arya Samajes established in them, and our Updeshaks are requested to visit them when they may be able to spare time.

* * *

LALA Ram Rakha, an Arya brother of ours, informs us from Nurpur that Swami Atmanand delivered there a lecture on the 29th ultimo, in the School Hall. From the attitude of the people of that place towards the Arya Samaj it would appear that they are perfectly willing to see a branch of the institution established in their city, but cannot at present muster up sufficient courage to carry their intentions into practice. We hope we will be in a position to announce the establishment of an Arya Samaj there ere long. Swami Atmanand is now going to Dalhousie and his letters should therefore be forwarded to the Post Office at that sanitarium.

* * *

FROM a letter from the Secretary to the Simla Arya Samaj, we learn that the third anniversary of that Samaj was celebrated on the 9th ultimo, with due splendour. The premises were decked out in a befitting manner for the occasion and diverse lectures on a variety of topics more or less affecting the interests of this country, were delivered and were well received; hymns were sung and the Hom ceremony was performed. The most cheering news in this connection is the bestowing of a princely gift by Seth Ram Narayan of Furrukhabad, upon the Simla Samaj in the shape of an extensive jungle worth about Rs. 60,000 which is to be devoted

to the benefit of the Samaj. We heartily thank the donor for his liberality and hope that others of his position will also come forward and with a generosity befitting their station will help the Samaj in its work of reformation. Nothing could be more creditable to the givers and welcome to the receivers than large and substantial donations for a speedy and much-desired establishment of the proposed Dayanand Anglo-Vedic College.

* * *

SWAMI Sahjanand Saraswati, we learn from a letter from Lala Lajpat Roy, Secretary Rohtak Arya Samaj, addressed the people of that station on the subject of *Dharma* on two consecutive days *i.e.*, the 20th and 21st ultimo, at the premises of Lala Bhagwat Surup, Vice-President of the Samaj. On the morning of the 23rd, a public notice was given to the Pundits of the city in which they were challenged to come forward and prove, if they could, that idolatory was enjoined in the Vedas, or in default of that to prove it by argument only. The Pundits failed to be present at the time fixed for the discussion (which was 3 P. M. on the 25th), and it was not until half-past-five, when they made their appearance in company with several Kayasth officials. It was agreed that the discussion should be conducted in writing so as to make it impossible for either party to fly from their word. The proposed discussion was however summarily disposed of by a Pandit who appears to have more than an ordinary acquaintance with the tactics of his fraternity to scrape through such trials. And to his credit be it said that his knack succeeded but too well to turn the whole affair into a mere farce. He managed to speak a word or two to the Swami in Sanskrit, who, while paying him in his own coin, we believe with interest too, asked him to speak in Bhasha, so that no body might be deprived of the wisdom of his remarks, but on the contrary be able to digest his thoughts, no matter if he was *surfeited*. Then there was a regular jackal howl, which would have resulted in a serious danger to the lion and the indignant opposing host had not the majesty of the Police hushed the uproar into a golden silence.

* * *

WITH reference to the letter of a gentleman, which we have published elsewhere, we also are of opinion that it is rather waste of time and energy to entangle ourselves in such discussions which produce no good result, because such discussions generally are not carried on with a spirit of enquiry after truth. The members of the Arya Samaj have got more useful and important works in hand. For example the Anglo-Vedic College proposal is very useful, and requires great energy and labour on the part of every member of the Samaj. We are not against holding discussions; but it is our firm belief that they can be useful only if conducted in a calm and gentle spirit and with the intention of sifting truth from falsehood. We, therefore, request the members of our Samajes to hold discussion with men of other religions only when both sides seem to have a desire to enquire after truth. It is quite useless to engage in discussions which, instead of producing any good result, create ill feelings between the opposite parties.

* * *

A CORRESPONDENT from Ludihana informs us that the Samaj there is not at present working well. If it be true at all, which we doubt, the sooner the members should come to see the real state of things the better it would be. We hope the Samaj members will continue to take the same abiding interest in the Samajic affairs as they evinced in the beginning. Any communication from the Secretary as to the authenticity of the news would be welcome.

* * *

THE last number of the *Dharm Jivan* takes us to task for what it

considers as personal attacks on the preachers of the Brahmo Samaj, and affixes a short note to the Uurdu version of the correspondence that has passed between us and the Editor of the paper in question. No doubt, the impartial public would sift the truth for itself from what actually falls under its observation rather than from anything in the small note itself. We again assure our cantemporary, to make the assurance he has already received from us doubly sure, that there has never been any intention on our part to make personal attacks on the conduct of the preachers of Brahmo Samaj, nor has ever anything appeared in our paper which could be construed into such an attack by the utmost stretch of the imagination. It shall be always our duty as a journalist to make any reasonable comment, to pass any just strictures we think proper, on his or his fellow workers' public conduct. If he is entitled to give vent to his feelings in a strong language in connection with the public conduct of others, we see no reason why we have to keep in the back ground when his own conduct as a public man seems to us impeachable. If the private conduct of an individual is safe from the lynx eye of the Press, his public conduct has no claim to such an indulgence at its hands, and we hope our friend will be careful how he rushes into print upon a subject upon which every man of average parts is well enlightened, and a discusion upon which can benefit nobody.

***

WE have received the first two numbers of a Hindi weekly paper started by Pundit Siri Krishna at Lahore. It is intended for the study of the Hindu females. The want of a paper in easy Hindi and containing useful information was long felt, and we hope the enterprise of our friend will meet with success. We, however, think it our duty to point out some defects in the paper which the Editor should try to remove as early as possible. First of all the language of the paper is more Urdu than Hindi. It is full of big Persian words which our females cannot be expected to understand, because generally female education among Hindus is imparted through the medium of Hindi and not of Urdu. Secondly, political discussions should be avoided as far as it can be. Political questions are so very difficult and require such deep knowledge of Geography and History that it is almost impossible, under the present state of female education, for our females to understand them. Thirdly, the printing of the paper also is in need of improvement. It would be well if the paper be printed in type even though the price might have to be increased a little. We have no intention to discourage our friend in his undertaking. We by pointing out the above defects only wish to see him successful in his enterprize. The annual subscription of the paper for town is 12 annas.

***

THE Secretary to the Sukkhar Arya Samaj sends us a rather lengthy communication touching the lectures which have been recently delivered by Pandit Devi Parsan in that Samaj on various important subjects. On account of the limited space at our command we cannot insert it *Verbatim*. Suffice it to say that the subjects chosen by the Pandit for his lectures were important subjects and we have the pleasure and the satisfaction to learn from our correspondent's letter that one and all of them were ably dealt with. The 1st lecture was on *Dharma*, the second on *Vidaya* and *Avidya*, the third on the origin and contents of the so-called *Puranas*, and the *4th on Navina Vedantism* ; and independently of these, which were public addresses, he benefitted the Samaj members by discoursing with them upon different topics, for which our correspondent tenders him his heartfelt thanks. The Pandit was invited over to Rohri by Dewan

Chouth Ram, Tehsildar of the place, on the 22nd ultimo to hear him preach to a large audience which had assembled there for the purpose. To judge from the interest the Dewan takes in common with Lala Dwarka Dass, Head Clerk Assistant Loco Superintendant's Office, in the cause espoused by the Arya Samaj, there is every probability of a Samaj being established there shortly. We thank the Pandit for his patriotic exertions and hope he will remain steadfast in the course of life he has adopted.

Miscellaneous.

WE are extremely sorry to record the untimely death of the beloved wife of Lala Amolak Ram, Munsiff of Lahore, which took place on 24th August 1885 at 4-30 P.M. We greatly sympathize with our friend in his present affliction.

THE Rao of Cutch has contributed Rs. 5,000 to the Countess of Dufferin's fund.

THE Thakur Sahib of Bhownagur with his usual liberality has made a donation of Rs. 5,000 to the Sind Arts College Fund.

THE Postmaster-General of the Punjab is said to have under contemplation a scheme for the employment of female clerks in some of the principal Post offices of this Province.

HIS Highness the Nawab of Rampore has subscribed the generous donation of Rs. 5,000 towards the Countess of Dufferin's Fund for supplying medical aid to the women of India. We may add that Lady Lyall at Naini Tal, acting in support of Lady Dufferin, has organised a committee for establishing a branch Association to promote in the North-West Provinces the objects aimed at.

THE MAHARANA OF OODEYPORE.—In accordance with telegraphic instructions received from his Excellency the Viceroy, Colonel Walter convened a durbar in the Palace at Oodeypore on Saturday evening last, and invested His Highness the Maharana Fateh Sinha with plenary powers. In the course of a brief speech delivered in Hindustani, the Resident remarked that the Supreme Government highly appreciated the abilities displayed by His Highness.

RELIGIOUS DISTURBANCE AT HYDERABAD. A disturbance took place on the 14th instant near the *Fattley Buraj*, Hyderabad, owing to the funeral ceremonies of a Gossain. Just as the funeral pyre was about being lighted a number of Mahomedans interfered, saying they would not permit the corpse to be burnt in the vicinity of a Mahomedan mosque. An angry crowd of Hindus and Mahomedans soon congregated, and a riot was prevented by the timely arrival of the kotwal, Akbar Jung, who persuaded the large crowd to disperse, after which he inquired into the matter, and appointed a place a few hundred yards off, where the ceremony was proceeded with.

ACKNOWLEDGMENTS.

	Rs.	A.
Pundit Nihal Chund, Ziladar, Tarn Taran	2	8
Bhai Sant Singh, Chief Court, Lahore ...	2	0
Pundit Sita Ram, Lahore...	1	0
Lala Bhagat Ram, Tarn Taran	1	4
" Surjan Das, B.A., Dt. Engr., Bijuour	2	8
" Ishar Das, M.A., Rawulpindi ...	2	8
" Ganda Mal, Offg. Head Master, Bahawulpur	1	0
" Shiva Nath, Thomson College, Rurki	2	8
" Ganga Ram, C. E. Ex. Engr. Labore	2	8
" Chura Mani, Mukhtar, Ludhiana ...	2	8
Babu Intazar Husain, Bahawulpur ...	1	4
Pundit Janki Das, Overseer, Meerut ...	2	8
Lala Munshi Lal, Mukhtar, Talwan, District Jullundhur...	2	8
Pundit Diwan Chund, Simla	2	8
" Ganga Ram, Agent's Office, Biluchistan, Quetta	2	8
Lala Ramjee Lal. Sub-Engineer, Peshin *via* Quetta	2	8
Lala Shugan Chund, Nowshera	2	8
Babu Debi Parshad. Lucknow	2	0
Babu Lakshmi Narayan, Bankipur ...	2	8
Lala Bihari Lal, Saharanpur	2	8
Bhai Narayan Singh. Lahore	2	0
Lala Ganga Ram, Lahore...	2	0
" Jawahir Mal, Sukkur	1	4
" Gobind Sahai, Lahore	1	0
Rai Pohlu Mal, E. A. C., Sialkot... ...	2	8
Babu Ram Narayan, Saigal, Sialkot ...	2	8
Dr. Sadanand, Asst. Surgeon, Bhiwani ...	2	8
T. D. Madhoke, Station Master, Do. ...	2	8
Lala Chiranjit Kohli, Bhera	1	4
Lala Shiva Diyal, ex-Engineer, Madras...	2	8
Savur Shiva Ram, Esq., Madras... ...	2	8
Mian Imam Buksh. Lahore	1	0
Babu Milkhi Ram, Amritsar	2	8

(To be continued.)

RATES OF SUBSCIPTIONS YEARLY.

Town ... ... Rs. 2 0 0

Mufassil ... ... „ 2 8 0

For occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC

Vol. I. } LAHORE, SATURDAY, SEPTEMBER 12, 1885. { No. 13

EARLY GREATNESS OF INDIA.

(Continued from our issue No. 9.)

Owing to certain unforeseen causes we could not revert to the subject earlier.

But it may be asked of what good it is to waste our time in singing songs of the ancient glory of India or chanting the praise of the adventurous heroes of the past? Our reply would be that the knowledge of the ancient history of a country gives an impetus to the intellectual advancement, and accelerates the progress of a nation. The past must teach the present, and the present should elucidate the past. India, though poor at present, has an heirloom in its ancient glory; her sons now have the prestige only of a line of illustrious ancestors. Nothing has now been left to them except to chant the praise of the heroes that are never to return. Yet, when the incubus of inactivity shall pass away, the spirit of admiration shall contribute much to the regeneration of India. This, indeed, is a noble pride which dignifies us the more in our fallen state.

But to return. The science of Astronomy, which ennobles the heart and the intellect, was the branch to which the ancient Aryans specially devoted their thoughts even at the earliest times. Even Bentley, the most inveterate opponent of the Aryas in their *pretensions* to antiquity, acknowledges that their division of the ecliptic into twenty-seven lunar mansions was made 1442 years before the Christian era. The much-talked-of-law of gravitation, for the discovery of which so much credit is given to Sir Isac Newton, was long known to the ancient Aryans. Bhaskaracharya in his *Sidhanta-Siromani*, chap. III, Sl. 3. (Wilkinson's translation) says :—"The property of attraction is inherent in the earth. By this property the earth attracts any unsupported heavy things towards it. The thing appears to be falling, but it is in a state of being drawn to the earth."

It is true the Puranics have attempted to explain the phenomena of heaven in a metaphorical way and have consequently thrown them into the deepest obscurity, but the authors from whom they derived their knowledge of science afford us a reasonable and perspicuous explanation of them. Thus in elucidating the theory of the eclipses the Puranics have brought forth demons to suit the

simple minds of the mass of the people, and therefore instead of enlightening the world, as they professedly intend to do, they have thrown it into a state of confusion and superstition. But the *Surya Sidhanta* sees *Rahu* and *Ketu* in no other light than simply as the ascending and descending nodes. According to it, the solar eclipse is the interception of the light of the sun by the moon's intervention between him and earth, and the lunar eclipse takesplace when the moon moving eastward enters the earth's shadow, which is of a conical form, and extends to a distance considerably beyond that of the moon's orbit. Both the *Surya-Sidhanta* and the *Sidhanta-Siromani* give full particulars for calculating everything connected with the eclipses.

The instruments used by the ancient Astronomers of India were varied and unique. There were the *Jeypragas*, *Ram Yantra* and *Samarat Yantra* (or the prince of instruments) by which the meridional distance and the declination and the right ascension of a heavenly body may be known, Bhubhagola or the Armillary sphere, Kapalyantra or the sand clock for measuring time, and a host of others.

Mr. Colebrooke observes that the ancient Hindus were in considerable advance of their contemporaries in two points, one was in their notions regarding the precession of equinoxes, in which, he says, they were more correct than Ptolemy, and the other relates to the diurnal revolution of the earth on its axis. The last was discovered by Arya Bhuta, the first and the sole Astronomer who affirmed this theory, long before it was known to the civilized Europe as discovered by Copernicus. The principles which the ancient Aryans deduced were not only peculiar to and different from those of other nations, but they showed a knowledge of discoveries not made, even in Europe, till within the course of the last two centuries.

The *Surya Sidhanta* is supposed to have been written in the fifth century of the Christian era, and most of the calculations therein have been made with the aid of Trignometry and Geometry. The book contains a system of Trignometry which not only goes far beyond anything known to the Greeks, but involves theories which were not discovered in Europe till the 16th century. The knowledge of the proportion of the radius to the circumference of a circle, unknown to Europeans until modern times, was known, so far as can be traced, to the Hindu Scientists of the 5th century.

The *Surya Sidhanta* says: "The diameter of the earth is 1600 *yojans*, multiply the square of the diameter by 10, the square root of the product will be the circumference of the earth" (chap. I. Sl. 59.)

"The Hindus," says Sir William Jones, "are said to have boasted of three inventions, all of which, indeed, are admirable; the method of instructing by *apologues*, the decimal scale adopted now by all civilized nations, and the game of the *chess* on which they have some curious treatises." They had attained a high degree of perfection in the science of Algebra. They attained this perfection on account of their knowledge of Cuttaca which is a general rule for the resolution of indeterminate problems of the first degree. It was not known in Europe till published by Bochet de Mezerio in 1624.

The application of Algebra to astronomical investigations and geometrical demonstrations is peculiarly a Hindu invention, and their manner of conducting it has been justly eulogized even in the present advanced condition of science.

India is a country of poetry and feelings, it is no wonder, then, that musical science attained a very high degree of perfection here. Such a perfection has never yet been attained by any other nation on the face of the

globe. The country owes much to Dr. Sourindro Mohan Tagore, not only for his patronizing the musical art, but also for the knowledge he displays in his valuable publications replete with laborious researches into the science of Hindu music. Painting too was one of those sciences to which the ancient Aryans specially devoted their attention. The beautiful sculptural works, in the cave temples of Southern India bear testimony to the fact. Time indeed has done her destructive work, but it is more to the ravages of invaders than to those of time that we ascribe the deprivation of most of the pictures of the Mahabharata period.

Mahmood of Ghazni took away from India the gates of Somnath, Nadir of Persia her Peacock throne with the Kohi-Noor to boot, Ahmed Shah Abdali her jewels and ornaments. If every conqueror thus took away something that struck his fancy, there is no wonder that India should have lost her ancient paintings as well.

A word now for their knowledge of medicine. We will let the foreign writers speak on this subject. Professor M. William says: "The Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. They define and distinguish symptoms with great accuracy, and their materia medica is most voluminous."

The knowledge of the ancient Aryans in chemistry was also very extensive; they knew how to prepare sulphuric acid, nitric acid, and muriatic acid; the oxide of copper, iron, lead, tin, and zinc; the sulphuret of iron, copper, mercury and arsinic, &c., &c. (Vide Elphenstone's History of India, Book III. Chap. IV.)

This is a brief outline of some of the ancient sciences of the Aryans.

The more we know of them the more distinctly we can appreciate their genius and the extent of their investigations.

FEMALE EDUCATION.

The Hindu of the old type is gradually passing off the stage and with him are perishing his characteristics. Those ideas, those notions, which moulded his course through life, which guided his conduct in relation to those among whom he was born and bred, and which affected his standing in Society for the better or worse according as he did or did not act up to those ideas and notions, are for the greater part mouldering into dust and will scarcely leave a trace of their existence in the next few generations. A set of new ideas of a higher cast and more in keeping with the spirit of the new era, which has dawned upon country, has sprung up and is communicating its influence right and left to all those whom circumstances have not, in any way, debarred from drinking in the various influences of the age. One of the chief characteristic of the age is the recognition, though very slightly, of the duties which we owe to the weaker sex. The younger section of the uneducated masses whose growth has been simultaneous with those who now compose the educated community has fairly imbibed the ruling passion of their more fortunate brothers and can duly appreciate their efforts in their country's behalf. One of the happiest results of these favourable relations between the two communities has been the establishment of various female schools in different parts of the land, particularly in the Punjab. The Arya Samaj, which like any other Society can never sit loose on its country, has been foremost in this noble task, and has played a conspicuous part in providing this admirable means of bettering the state of our females. Much is due to the energy and zeal of the Umritsur Arya Samaj in this direction. And here, by the by, we cannot help remarking that the Umritsur Arya Samaj has worked most satisfactorily

simple minds of the mass of the people, and therefore instead of enlightening the world, as they professedly intend to do, they have thrown it into a state of confusion and superstition. But the *Surya Sidhanta* sees *Rahu* and *Ketu* in no other light than simply as the ascending and descending nodes. According to it, the solar eclipse is the interception of the light of the sun by the moon's intervention between him and earth, and the lunar eclipse takes-place when the moon moving eastward enters the earth's shadow, which is of a conical form, and extends to a distance considerably beyond that of the moon's orbit. Both the *Surya-Sidhanta* and the *Sidhanta-Siromani* give full particulars for calculating everything connected with the eclipses.

The instruments used by the ancient Astronomers of India were varied and unique. There were the *Jeypragas*, *Ram Yantra* and *Samarat Yantra* (or the prince of instruments) by which the meridional distance and the declination and the right ascension of a heavenly body may be known, Bhubhagola or the Armillary sphere, Kapalyantra or the sand clock for measuring time, and a host of others.

Mr. Colebrooke observes that the ancient Hindus were in considerable advance of their contemporaries in two points, one was in their notions regarding the precession of equinoxes, in which, he says, they were more correct than Ptolemy, and the other relates to the diurnal revolution of the earth on its axis. The last was discovered by Arya Bhuta, the first and the sole Astronomer who affirmed this theory, long before it was known to the civilized Europe as discovered by Copernicus. The principles which the ancient Aryans deduced were not only peculiar to and different from those of other nations, but they showed a knowledge of discoveries not made, even in Europe, till within the course of the last two centuries.

The *Surya Sidhanta* is supposed to have been written in the fifth century of the Christian era, and most of the calculations therein have been made with the aid of Trignometry and Geometry. The book contains a system of Trignometry which not only goes far beyond anything known to the Greeks, but involves theories which were not discovered in Europe till the 16th century. The knowledge of the proportion of the radius to the circumference of a circle, unknown to Europeans until modern times, was known, so far as can be traced, to the Hindu Scientists of the 5th century.

The *Surya Sidhanta* says : "The diameter of the earth is 1600 *yojans*, multiply the square of the diameter by 10, the square root of the product will be the circumference of the earth" (chap. I. Sl. 59.)

"The Hindus," says Sir William Jones, "are said to have boasted of three inventions, all of which, indeed, are admirable ; the method of instructing by *apologues*, the decimal scale adopted now by all civilized nations, and the game of the *chess* on which they have some curious treatises." They had attained a high degree of perfection in the science of Algebra. They attained this perfection on account of their knowledge of Cuttaca which is a general rule for the resolution of indeterminate problems of the first degree. It was not known in Europe till published by Bochet de Mezerio in 1624.

The application of Algebra to astronomical investigations and geometrical demonstrations is peculiarly a Hindu invention, and their manner of conducting it has been justly eulogized even in the present advanced condition of science.

India is a country of poetry and feelings, it is no wonder, then, that musical science attained a very high degree of perfection here. Such a perfection has never yet been attained by any other nation on the face of the

globe. The country owes much to Dr. Sourindro Mohan Tagore, not only for his patronizing the musical art, but also for the knowledge he displays in his valuable publications replete with laborious researches into the science of Hindu music. Painting too was one of those sciences to which the ancient Aryans specially devoted their attention. The beautiful sculptural works, in the cave temples of Southern India bear testimony to the fact. Time indeed has done her destructive work, but it is more to the ravages of invaders than to those of time that we ascribe the deprivation of most of the pictures of the Mahabharata period.

Mahmood of Ghazni took away from India the gates of Somnath, Nadir of Persia her Peacock throne with the Kohi-Noor to boot, Ahmed Shah Abdali her jewels and ornaments. If every conqueror thus took away something that struck his fancy, there is no wonder that India should have lost her ancient paintings as well.

A word now for their knowledge of medicine. We will let the foreign writers speak on this subject. Professor M. William says: "The Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. They define and distinguish symptoms with great accuracy, and their materia medica is most voluminous."

The knowledge of the ancient Aryans in chemistry was also very extensive; they knew how to prepare sulphuric acid, nitric acid, and muriatic acid; the oxide of copper, iron, lead, tin, and zinc; the sulphuret of iron, copper, mercury and arsinic, &c., &c. (Vide Elphenstone's History of India, Book III. Chap. IV.)

This is a brief outline of some of the ancient sciences of the Aryans.

The more we know of them the more distinctly we can appreciate their genius and the extent of their investigations.

FEMALE EDUCATION.

THE Hindu of the old type is gradually passing off the stage and with him are perishing his characteristics. Those ideas, those notions, which moulded his course through life, which guided his conduct in relation to those among whom he was born and bred, and which affected his standing in Society for the better or worse according as he did or did not act up to those ideas and notions, are for the greater part mouldering into dust and will scarcely leave a trace of their existence in the next few generations. A set of new ideas of a higher cast and more in keeping with the spirit of the new era, which has dawned upon country, has sprung up and is communicating its influence right and left to all those whom circumstances have not, in any way, debarred from drinking in the various influences of the age. One of the chief characteristic of the age is the recognition, though very slightly, of the duties which we owe to the weaker sex. The younger section of the uneducated masses whose growth has been simultaneous with those who now compose the educated community has fairly imbibed the ruling passion of their more fortunate brothers and can duly appreciate their efforts in their country's behalf. One of the happiest results of these favourable relations between the two communities has been the establishment of various female schools in different parts of the land, particularly in the Punjab. The Arya Samaj, which like any other Society can never sit loose on its country, has been foremost in this noble task, and has played a conspicuous part in providing this admirable means of bettering the state of our females. Much is due to the energy and zeal of the Umritsur Arya Samaj in this direction. And here, by the by, we cannot help remarking that the Umritsur Arya Samaj has worked most satisfactorily

ever since its foundation, all its movements, all its actions are marked with that activity and energy which prevails in the market of the commercial capital of the Punjab. We have the highest admiration for the moral courage and boldness of execution which it has ever displayed in its relations to those who coiunt themselves outside the pale of the Samaj. It is ever bringing out new means for improving the finances of the Samaj and thus facilitating the work of reformation., We hear from a trustworthy source that, through the exertions of this body, all the pleaders, at present practising at Umritsur, have promised to pay in future out of their daily income a donation of two annas a day, which, our correspondent informs us, comes up to two or three rupees a day—by no means an inconsiderable sum. The money, in all probability, is a free gift from the clients, who will feel none the worse for paying this nominal sum extra. Those who can afford to waste large sums of money in litigation and in some cases entirely ruin themselves by following this injudicious mode of deciding their quarrels, can surely afford to give two annas to be employed in a better cause. A mere peon draws on them to the amount of eight annas when they come to court and what then if they pay one-fourth of this sum to the Samaj who will dispose of it in the best possible way. How gladly do we wish that the members of the Lahore Samaj were as fertile in inventing plans to better the pecuniary condition of their own Samaj as they are liberal-handed in giving. How pleasingly would any such plan break in upon the monotony that generally characterises its workings in the social sphere. It would be highly gratifying to see the Lahore Samaj opening up some channel of pecuniary income simultaneously with the Umritsur Samaj, but if that was found impracticable, it would be consoling to see it at least following in the footsteps of that body and imitating its movements. Our Samaj counts many a pleader among its members, who perhaps stand on a higher level with their co-professionalists at Umritsur as far as income is concerned. As we have said above, we by no means mean to say that they are wanting in large-heartedness, but what we mean to say is simply this that they are not up to the task in thinking of and carrying out new plans to place the finances of their Samaj on a better footing in its *various branches.* Now the existence of the fund which the Umritsur Samaj has lately created, is very essential. The female education should be advanced as much as we possibly can help it, and if we had a fair income of some thirty or forty rupees a month, we could do much in this direction. The strength of the school could be increased by holding forth a little encouragement to girls and at the same time the staff of teachers could be strengthened by securing the services of one or two persons more. We hope that our Samaj Members, chiefly pleaders, would consider with attention our remarks and do what they can to popularize the education of females.

Editorial Notes.

THE next universary of the Umritsur Arya Samaj will be celebrated somewhere near the Dusehra Festival. We shall be glad to formally announce the exact date when it is fixed.

***

SOME friends of the Arya Samaj recently waited in deputation on a few gentlemen of Jhelum who subscribed the following sums to the Anglo-Vedic College Fund :—

	Rs.
Babu Fatteh Chund, Asst. Surg. Ry. ...	150
Lala Amir Chund, Naib Tehsildar	10
Sirdar Kartar Singh, Rais, Tehsil Pind Dadan Khan	200
Lala Kirpa Ram, Munsiff, Jhelum	100
Lala Duni Chund, Tehsildar, Pind Dadan Khan...	100

Munshi Rassik Behari Lal, Tehsildar of Jhelum	100
Lala Fakir Chund, Munsiff Hasan Abdal ...	100
Lala Ram Kishen, Pleader Jhelum ...	100
Babu Devi Dayal, Supdt. Ferries, Jhelum ...	75
Lala Sobha Ram, Inspector of Police ...	50
" Bodh Raj, 3rd Master, Jhelum ...	30
" Baldeo Sahai, Head Master, Do. ...	80
" Jugul Kishore, B.A , 2nd Do. ..	20
" Amrit Roy, Teacher, Do. ...	12
" Bhawani Dass, Head Treasury Clerk	12
" Udho Das, Local Fund Clerk ...	10
Babu Sant Singh, 3rd Clerk, Deputy Commissioner's Office	5
Sheikh Mahomed Nasir-ud-din, E. A. C. ...	100
" Fatteh Hussein, Mukhtar	50
Lala Prabh Dayal, Muharir, Gujar Khan ...	20
" Lachman Das, Student, Law Class, Lahore	5

* * *

No attempt has as yet been made to write a life of Swami Dayanand Saraswati. As the tide of time rolls on, the facts of his life would become more difficult to be collected and the task, arduous and hard as it is, would become doubly so when the impression, vivid though it may be, left on the minds of those with whom he came in contact has grown fainter. There are, indeed, few persons in our country who are at all up to the important task of writing a biography of a great man like Swami Dayanand Saraswati ; but it is not necessary that the desired biography should be a model and a perfect biography. If a person can be found who is competent to arrange the bare facts of his career in a proper form, he would do for the present. As for reflections and criticism, that requires as great and noble a head as he had himself, and that we may leave to time. It is earnestly requested that all Arya Samajes and all outsiders who know anything touching the facts—the simple facts of his life—will kindly place them at the disposal of the Secretary to the Lahore Arya Samaj, who will be much obliged to one and all for their kindness.

* * *

An Arya brother writes us from Dalhousie :—"Swami Atmanand Saraswati arrived at Dalhousie on the afternoon of the 5th instant, and delivered a lecture on the 6th at about 4-30 P.M., on the subject of religion. The lecture which lasted till about 7 P.M. was well attended both by educated community of the plains and the citizens of the place. The Swamiji delivered the lecture most eloquently, so much so that the whole audience were well pleased. The Swamiji will stop here for some days after which he will proceed to Chamba. It is as yet impossible for a Samaj to be established here as the educated gentlemen are to go down the hills in about a month, but there is a perfect hope of the ideas of the persons being changed into the ideas of the Samaj." From the above communication and from several others that have already appeared in our columns it will be seen that the prejudices of the people to the Arya Samaj are gradually wearing away, and that their interest in its movements is becoming livelier and livelier by the march of time. Echoes, though as yet faint, are heard from every part of the country to the doctrines preached by the Aryan Missionaries, and the day is not far when the Vedic flag will be seen floating in all its glory in every nook and corner of this vast empire.

* * *

We had occasion in a recent issue of ours to remark that one of the happiest results of the movement of the Arya Samaj in this country has been to awaken a spirit of enquiry after truth among the people, irrespective of their castes and creeds. They have, we said, begun to view things comparatively in a clam and impartial spirit, and here and there is found an individual who, casting aside all reserve, openly proclaims his convictions in the face of the severest persecution which he may meet at the hands of the society with whom he is supposed to have identified his interest by the accidents of birth. We illustrated our remarks by citing the names of two Mahomedan gentlemen of Kadian who had adopted the Vedic religion after a thorough conviction that Vedic religion alone could stand

the test of reason and science. That such has been the gratifying result of the establishment of the Arya Samaj is incontestable. Hardly a week comes round without witnessing the reconversion of a Christian or a Mahomedan convert to the Vedic religion. The Umritsar Arya Samaj has snatched about 40 or 50 persons from the hands of the Mahomedans and Christians conjointly, and there are coming forth others from time to time from their ranks entreating and begging the Samaj most earnestly to admit them to the true religion of their forefathers. Here is an instance of the eagerness with which Christian converts seek an admittance back to the Aryan community. A friend from Agra informs us that a native Christian who was baptized nine years ago, is anxious to be taken back to the Hindu Society; and that the Samaj there, is watching carefully the tendency of his mind to see whether or not he is actuated by the sincerity of heart in the step he contemplates. We shall be glad to announce his conversion to Aryanism when it takes place.

* * *

OUR friend who sent us a disheartening communication touching the present state of the Ludhiana Samaj, the substance of which we gave in the Editorial columns of our last issue, asks us in a subsequent letter received from him, "to consign his previous letter to our waste paper basket." He had penned his letter, he says, without having beforehand thoroughly satisfied himself as to the truth of the news he was going to send us, and he is now heartily sorry that he ever took a step of such an importance without having sufficient data to proceed upon. That he may be right in laying the whole blame on his ignorance of real facts we are disposed to concede, but the communication rather creates some doubt in our mind. The Ludhiana Samaj has been no prosperous Samaj in times past, but the public would not mind it much could the members thereof be induced to throw a little more energy in their connexion with the Samaj affairs in future. As water is essential to the growth of a plant, so is living faith necessary for the success of a movement. We hope that we shall have no cause in future to make such remarks with respect to the Ludhiana Samaj affairs and we trust that if there is something radically wrong in the Samaj in question, it will be righted by the Secretary who, we doubt not, has the welfare of the Samaj at heart.

* * *

THE opponents of the Arya Samaj, especially those who spare no pains to proclaim to the public that the Samaj does nothing practical, will be greatly surprised to hear that another widow marriage has been celebrated under the auspices of the Umritsar Arya Samaj, on the 10th September, 1885. This is the second widow marriage which has taken place at Umritsur through the efforts of the local Arya Samaj. In the present case the pair belonged to the Arora caste, one of the high castes in the Punjab. The bridegroom is one Diyal Singh, son of Sital Singh *Misriwala*, aged 35 years, while the woman, who became a widow about four years ago, is named Jaskaur, and her age at this time is 22 years. The gentleman who has set this noble example for his countrymen is quite an independent man, and is a respectable shop-keeper. The ceremony took place in the Mandir of the Arya Samaj Umritsar at 8-30 P.M. Though no public notice was given, yet people began to pour in from 5 P.M., and by 8 P.M., the place was so much crowded that many must have been obliged to go back. All the balconies and roofs of the neighbouring houses were crowded by ladies who assembled in great numbers to witness the ceremony. On the former occasion also a great sensation had prevailed through-

out the city, because that marriage was between two members of the Kshatri caste, which forms the most respectable portion of the community. But the majority of people approving the action of the Samaj took no active steps against that departure from the common custom of the day. All persons present on the occasion seemed to take great interest in the matter. Even elderly women were heard to praise the action of the Arya Samaj in trying to remove the untold sufferings of young widows, who were forced by the rigour of society to lead a most miserable life, and were often tempted by immoral men to go astray from the path of virtue. Impressive songs suited for the occasion were first sung. Prayers were then offered to God Almighty, and Veda *mantras* were chanted. The '*niyoga*' (re-marriage) ceremony was conducted by Pundit Gopal Shastri, Pundit Mulraj of the Lahore Arya Samaj, and many other Pundits also took part. *Hom* ceremony was performed by the pair, and then the man and the woman were married according to Shastras. Great sensation prevailed. Many members of the Lahore Arya Samaj also went to take part in the proceedings. We praise the energy and moral courage of the Umritsar Arya Samaj. That Samaj has been the foremost in works of practical reform. We congratulate the Widow marriage-Sub-committee on the success achieved by it on two occasons. Umritsar Arya Samaj was also the first to regain their lost brethren who had adopted other religions through ignorance, and theirs is also the glory of being pioneers of widow-marriage in the Punjab among persons of high caste. In the end we praise the members of the Samaj for the pluck and energy shown by them on many such occasions, and it is hoped the example will lead to many others of its kind. Our opponents will now see that the members of the Arya Samaj do not sit idle, and that it is they who are bringing about reform from the heart of the nation.

*
* *

BABU Radhaka Parshad writes as follows from Muthra :—" Your Gwalior correspondent was right in his report of the persecution which Chobey Keshava Deva suffered at the hands of the Vam-margis for preaching Vedic truths. The Chobey, however, true to his convictions and bold in spirit has not been discouraged in any way. He is now preaching zealously and regularly every day at Agra near the Fort Railway Station, and hundreds of people flock to hear him.

" Lately the missionaries of St. John's College, Agra, persuaded a Kayastha boy of about 15 years, who was studying in that College, to become Christian. His afflicted parents tried their best to find out the boy, but the merciful missionaries of the Cross kindly removed their new convert to Gorakhpur.

" In the month of Sawan and Bhadon numerous pilgrims are visiting Muthra and Brindaban from every part of India. I think not less than two lakhs of people visit these sacred places every year, and if each of them be induced to pay 2 annas on an average for the Anglo-Vedic College a handsome amount may be collected within two years. Why not all the Arya Samajes take measures to send some members to these famous *tiraths*, and to impress on the minds of the pilgrims the present sad condition of the Sanskrit language and the desirability of the diffusion of its knowledge? I am glad to inform you that Pundit Bal Krishna Shastri, one of the pupils of the late Swami Brijanand Saraswati, has lately started a Sanskrit press with a view to publish old Sanskrit works which have become rare in these days. I wish every success to his useful project."

*
* *

PANDIT Bishan Lal Sharma of the Agra College has sent us the following

verses for publication in our paper. We can only say that no attempt has been made therein to transcend the bounds of actual facts, in other words, that there is not the least touch of imagination, not the slightest iota of exaggeration, in the poetry, but it is a faithful picture of the revered Swami's carreer expressed in the briefest manner possible. We congratulate our Arya brother on his poetic genius and trust we shall be benefitted by it from time to time :—

TO THE VEN'BLE SWAMI DAYANAND SARASWATI.

Revered, beloved, respected sage,
The pride of scholars of thy age,
Thy name inscribed on history's page,
Shall continue from age to age.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

2

Thy learning of the sacred lore,
Didst for thy noble brow secure,
The diadem, which days of yore,
Saw on the head of Rishis pure.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

3

Thy struggles were hard, though not in vain,
Thy hands did n'er still remain,
But ever strove with force amain,
The rise of Arya Varta to gain.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

4

No Martin Luther for his land,
No famous John Zitzka with his hand,
Did ev'r achieve a feat so grand,
As thou O Swami ! for thy land.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

5

Alas ! The cruel unrelenting force,
Which ev'r strikes without remorse,
Did premature its power enforce
And left us on our own resource.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

6

Rise ! India, rise ! the day is near,
Let each of us dispel our fear,
And every man, with heart sincere,
Unite to save his land so dear.
By thy hands was destined India's rise,
O learned Swami ! good and wise.

BISHENLAL SHARMA.

Agra, August 28th 1885.

Miscellaneous.

THE PUNJAB CHIEF COURT.—Pundit Ram Narain has been appointed Judge of the Chief Court, Punjab.

THE Mahomedan College in Sind was opened a few days ago amid great enthusiasm.

THE Maharana of Udaipur has subscribed Rs. 5,000, and the Begum of Bhopal Rs. 2,000. to Lady Dufferin's Fund.

A CLERGYMAN of the Church of England is standing as a parliamentary candidate for a Metropolitan constituency with a view to the abolition of the disqualification now attaching to such a candidature.

AN INDIAN NOTABILITY.—A bust in marble of Babu Pearichand Mitra president of the Horticultural Society of Bengal, by E. Geflowski, of Bruton street, was placed in one of the committee rooms of the India Office, on exhibition for a few days before being despatched to Calcutta, where it is to be permanently placed, by order of the Municipality, in the Town-hall.

LIBERALITY IN BURDWAN.—The conduct of the zemindars in the Burdwan division seems to have been particularly good during the past year. Some of them gave liberal contributions in aid of the relief operations undertaken by the Government, while others altogether stopped the collection of rents from their tenants. The Lieutenant-Governor has conveyed his thanks to the gentlemen who thus came forward to help in a matter where their assistance was peculiarly appropriate and effectual.

OPENING OF A TEMPERANCE HALL AT MEERUT.—A Temperance Hall in connection with the Roman Catholic Church was opened at Meerut on Tuesday last. It will be under the sole management of the Rev. Father Joseph, the zealous and indefatigable Military Chaplain at the station, and was inaugurated by the rev. gentleman in an eloquent address setting forth the evils of drunkenness and the blessings of a temperate life. There are already over sixty members.

A STRANGE CAREER.—Corporal William Whewell Slatter, of the 5th Battery, Ist Brigade, Lancashire Division, R. A., who died in the station hospital at Fortress Gwalior, of cholera, on the 23rd instant, was a B. A. of Oxford. He was 41 years of age when he died. The life of a B. A. of Oxford ended at 41, as a Corporal of Royal Artillery would probably form a curious biography.

GOVERNMENT AND THE "*Pall Mall Gazette.*"—Government has commenced a prosecution at the Bow Street police court against Mr. Stead, the editor of the *Pall Mall Gazette*, and Messrs. Barmmell and Booth and others, on a charge of abduction of a girl named Eliza Armstrong.

PRINTED AT THE VIDYAPRAKASHAK PRESS LAHORE BY M. HIRA NAND PRINTE

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH

WEEKLY ORGAN

OF THE

ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, SEPTEMBER 19, 1885. { No. 14

THE TERMINOLOGY OF THE VEDAS.

(Continued from No. 7 of 10th August 1885.)

One of the most successful methods of unravelling ancient literary records is the *Antiquarian* or the historical method. It consists in approximating, in so far as possible, for the interpretation and explanation of the record in hand, to the books and general literature of the period to which it belongs. For the obvious reason that direct evidence is always to be preferred to second hand information, this method is next in value to none but to the direct evidence of the senses. Now, in so far as in historical research, where the study of a past epoch is concerned, one has inevitably to fall for information on the literature and historical records of the period with which he is concerned, an examination of the conditions which render such evidence valid and a labour on it no unfruitful task, is essential to establish the canons of historical research. The veracity of our knowledge of past events depends upon two factors, on this method ; firstly, on the faithfulness of the records we obtain of the event or of the period; and secondly on the faithfulness of our interpretation of the records. We would forego an analysis of the first factor as this factor is amenable for the estimation of its evidence to laws which do not come within the compass of our subject. The interpretation of the record is what directly concerns us.

The excellence of the historical or the Antiquarian method lies in the fact that it renders our interpretation of past records less liable to error. And the reason may be thus explained. Language, like all other things that live or are of organic growth, is subject to constant variations, to variations depending partly on the laws of development of phonetic organs, partly on external circumstances of fusion and introduction of foreign languages, and partly on the laws of the evolution of human thought itself. Owing to this and many other causes all living languages are daily undergoing changes, which accumulate and appear after a sufficiently long interval to have created very different, though cognate, languages. Any thing, thought, or philosophic system, that is invested with linguistic garb, therefore, requires for its correc terpetatinonr

that the laws which govern those linguistic variations and the variations of the sense of words should be carefully studied. Otherwise our interpretation would suffer from misconception and anachronism. To take a concrete example, let us consider the case of the Roman Republic. In the time of the Roman Republic, when public press was unknown, newspapers unheard of, locomotive engines undreamt, and other means that engender or facilitate the communication or indelible impression of human thought or reason unthought of, and when Forum supplied the place of all, audience and oratory had a totally different meaning from those of modern times. The Senate signified a different institution from what it now is; Republic or democracy of the people—the people then existing—was what would be to us something like oligarchy, though very different from it in many essential features. Now a reader studying the literature of the period corresponding to the Roman Republic would find his information of the period incommensurate with facts, if on account of his being unguided in his studies the words Democracy, Republic, and the like, were to call forth before his mind what they now signify. Such a knowledge would be inconsistent with itself, a medley of two epochs, and would be such as on critical examination would be termed sheer nonsense.

The applications of this method in the domain of history are beyond doubt various and most important. But not the less important are its applications in the fixing of the dates, or the succession of periods, of the Puranas, the Darshanas, the Upnishads, Manu, the Ramayana, the Mahabharata, and so on. Various professors have fruitlessly tried to fix dates of these writings by searching in them, in most cases in vain, for any well established consistent historical facts. But far more important in the fixing of these dates, is the knowledge of historical evolution of Sanskrit literature. The Sanskrit of the Puranas is so different from the Sanskrit of the Mahabharata, that of the latter so different from the Sanskrit of the Darshanas, which again is so different from that of the Upanishads, that a clear line of demarcation in each case is easily laid down. The one can not be confounded with the other.

It is a matter of great surprise and wonder that in the case of the Vedas the method, whose merits are so evident and obvious, and which is so well recognised in the domain of history, should not have been applied at all, or should have been so loosely and carelessly applied as to render modern interpretations of the Vedas by some very well-known professors of Sanskrit simply unintelligible and absurd.

In the case of the Vedas the learned professors of Sanskrit, whose versions of the Vedas are so extant, have all derived their inspirations from the commentaries on the Vedas by Mahidhara, Ravana and Sayana, writers of a period decidedly very much later than that of the Vedas, and only well coinciding with our own time. These writers themselves were as much ignorant of the terminology of the Vedas as we are. Their interpretations of Vedic terms, according to their meanings extant in their own times, were as wrong as would be those of words like democracy in our studies concerning ancient Rome. Mahidhara and Sayana fare in no way better than ourselves. It seems astonishing that in adopting the interpretation of the Vedas by Sayana and Ravana, our modern professors of Sanskrit should have forgotten the invaluable maxim that the nearer we approximate to the literature of the period to which the Vedas belong for their interpretation, the greater would be our chances of the interpretation being more probable and more correct. According to the date assigned by these professors for the Vedas, their interpretation of the Vedas would be based on the literature of a

period so heterogeneous to the times and spirit of the Vedas as to give rise to nothing but confusion and error.

To the view of any impartial reader who has studied the investigation of Goldstucker on this point, the whole fabric of dates crumbles to dust, and the whole system of modern recognized chronology is easily upset. According to the best (and they are, as a matter of fact, the worst) authorities on the subject, no writings of date anterior to five or six thousand years before Christ seem to have existed. The whole world seems to have been circumscribed within 8,000 years. The whole region of the intellectual activity of man seems to have been focussed in the 6,000 years B.C.

Irrespective of these views let us come directly to the subject of the Vedas. The Shatapatha and the Nirukta are confessedly books of much anterior date to the commentaries of Sayana, Ravana and Mahidhara. We should rather resort to them and the Upanishads than to the times of Puranas, of Ravana, and of Mahidhara, for the interpretation of the Vedas.

The Upanishads inculcate monotheism. Where in the Upanishads or the Shatapath do Indra, Mitra, and Varuna signify the deities and not the Deity? The Nirukta even lays down explicit rules on the terminology of the Vedas which are as yet quite unheeded by the modern professors.

The Niruktakara in the very beginning of his book forcibly inculcates that the terms used in the Vedas are *Yaugika* (possessing derived meaning) as contrasted with *Rurhis* (terms having conventional, arbitrary or concrete meaning.) We will on some future occasion quote at full length from the Nirukta, and render a better exposition of the doctrine. Here, however, we have simply said what the main assertion of the Nirukta is. This assertion is supported by the Mahabharata and other older books on the subject, includng Sangraha.

ELECTICISM AND THE INFALLIBILITY OF BOOKS.

Many persons who have got English education have come to detest the doctrine of the infallibility of books. To withhold one's assent from the doctrine is, in their opinion, an honour to his English education; to believe in it, is to disgrace the Western light which he has received. A well-reasoned belief in the infallibility of one book or the other, is an impossibility in their sight. Those who are its advocates are either hypocrites or idiots. Any other alternative is beyond their comprehension. How a normally constituted being can assert such nonsense, is what they cannot conceive. It may be pardoned in a man of low education or of no education at all, but it can never be excused in a man who has received his University degree, has studied the great masters of the West, and thoroughly understood the spirit of their writings.

Were such people contented with cavilling the beliefs of those who are so unfortunate as to attribute divine source to some book or the other, we would have nothing to say against them. We would leave them alone to ruminate on the folly of the most considerable part of mankind. But our anger is aroused when we see those very persons, who, some minutes before, declaimed in the severest possible terms the belief in the infallibility of books, silently acquiesce in believing certain persons as inspired from the High; rejecting, as they do, the belief in the doctrine of the infallibility of books, they have, at the same time, the impudence to believe in electicism.

We consider such persons as inconsistent in their beliefs. They afford the example of those persons who spend the whole acuteness of their intellect in detecting flaws in the views of others, while they have none left for themselves to perceive inconsistencies in the circle of their own

opinions. We should not taunt our brother with a mote in his eye when we have a beam in our own.

We will try to show that both the doctrines are essential to one another. They are founded on the doctrine of man's direct communion with God, and to demolish the foundation of the one (the infallibility of books) is to let the other fall to the ground. If one is not prepared to believe, for example, in the infallibility of the Vedas, he should be ready to renounce his belief in the existence of any inspired person on earth.

Both the elect and the Vedas profess to give us certain truths, and claim as irrevocably true what they assert. In other words, they claim infallibility for their assertions. Moreover, they attach a sort of sanctity to their own assertions by claiming them as coming from a high source. Now if we are to believe the words of an elect as inspired, and therefore true, we attach infallibility to what the elect says and to the man himself. His sayings are infallible. Is it not another form of saying that such and such a person is infallible. Then what difficulty is there in believing some assertions which are embodied in a book to be infallibly true. They were made known to man by God at some period of history, and if an elect is now inspired there is no reason why God did not inspire men of former times. The Vedas are said to be the collection of precepts delivered to four Rishis immediately after the creation of man. We assert that what they contain is infallibly true. We challenge the opponents of the Vedic religion to bring forward any *sruti* which can be stigmatised as erroneous. Then, there is no reason why Vedas be not accepted as true, and therefore infallible; while those very moral principles of the Vedas promulgated by a person of no uncommon intelligence are believed in as inspirations from Heaven.

The theory that because God communes with man at the present time, there was no necessity of revelation in the beginning of the world, cannot be held. If God holds communion with man now, He held communion with him before. A revelation was needed for the guidance of man and to point out to him the way of communion with God. But we need not advance arguments for what the opponents of the Vedic religion do not themselves deny. It is sufficient to remark that the rejection of the fact of a revelation in ancient times involves the admission that there is no *living* cause of the univese.

There are some who while accepting the revealed nature of certain books, cast them off as superseded by the revelations of the present times. Vedas are not needed for us because there are persons in the Punjab who claim to be the messengers of God. It is the task of such persons to show *any new element* in the present revelations, and to point out any *omission* or *error* in the former. It was this last point on which Swami Dayanand Saraswati laid great stress in his discussions with his opponents. We refer to Swamiji's letter on Mr. Hume's pamphlet, published in the Bharat Mitra.

It is a pity that none of those who are always ready to denounce the divine authority of the Vedas, take upon themselves the task of showing any error in them. They do not substantiate their remarks by direct quotations from the Vedas themselves. As long as such a course of reasoning is not followed, it is very difficult to throw discredit on the Scriptures of the Aryans. If there are no errors in the Vedas, as we believe to be the case, the position of Babu Keshab Chandar Sain and Pundit S. N. Agnihotri is not a whit better than that of the commonest person who believes in the Vedas.

Here we must remark that we have taken for granted the doctrine that God communes with man. Therefore our

reasoning does not apply to those persons who have no belief in the communion doctrine. That no book can have a divine source, and that it is impossible in the very nature of things for a book to be infallible, is what can only be held by those who reject the communion doctrine, for if God has ever revealed anything to man, that must *ex hypothesi* be infallible.

Therefore we leave it for our readers to choose either of the two alternatives —the infallibility of books, or belief in a God who is not *living* but *dead*. Those who accept the latter alternative, can question the grounds of believing certain truths coming from a high source. But a communionist has not that advantage. He can only reject the doctrine of the infallibility of the Vedas, or some other book, by denying the possibility of man's communion with God—a position which if not actually atheistic leads to something like that.

Editorial Notes.

We are glad to announce that Sannyasi Ala Ram visited Gujrat on the 7th instant, and delivered a series of lectures on Vedic religion, which produced a sensation in the minds of the audience. The *Hom* ceremony was performed on the morning of the 13th, Sunday last, by the Arya Samaj, in which the Pundits of the city helped in chanting the Vedic hymns. Though the Pundits of the city bear a deadly animosity towards the Samaj yet no one dared to oppose or have a discussion with the revered Sannaysi.

Lal Ladha Ram Patwari, who lately joined the Samaj, performed the *Hom* ceremony in his house according to Vedic rites. Nearly thirty new gentlemen have joined the Samaj through the exertions of the energetic Sannyasi.

* * *

An Arya brother from Chamba informs us that Swami Atmanand Saraswati has lately been delivering lectures at that station. The lectures were well-chosen, and were eminently effective. A discussion was held by the Swami on some important topics of religion which was conducted with rare ability throughout. The Swami is not expected to stay there long as the water at that place is peculiarly bad and disagreeable.

* * *

A correspondent writing from Dalhousie says :—

"Swami Atmanand Saraswati delivered a lecture on the 7th instant, on "Social Reformation." The lecture was well attended both by the Hindus and the Mahomedans. On the 8th, the Swami asked the Pundits and the citizens of the place to come forward and state their objections, if they had any, against the principles of the Arya Samaj. A discussion took place on idolatory, &c., with Pundit Nathu Ram and Munshi Ralla Ram. But the Swami removed all their objections in a satisfactory way. He left for Chamba on the 9th instant. All his letters should be sent to Chamba *via* Dalhousie.

* * *

A Bengalee official is going to translate the Vedas into Bengalee under the auspices of the Government of Bengal. The great authorities in the proposed translation are to be Sayanacharya and Professor Wilson. That commentator (Sayana) of the sacred scriptures of the Aryans has interpreted them in a thoroughly idolatrous spirit and his version is entirely at variance with their recognised interpreters of yore. The ancient Rishis and Munis have explained the meanings of the Vedic mantras in a thoroughly scientific spirit, and their explanations alone are regarded as trustworthy and correct. Sayanacharya's commentary is not supported by old Rishis and Munis and consequently instead of being in harmony with nature and revealing to us the glory of one God, is a description ... great

many gods thoroughly mythological in character. The commentary of Mahidhar on the other hand, is the most obscene possible, and would bring the person within the clutches of the law should he attempt to publish a similar book without basely making the Vedas as the ground work. Imagination itself could not invent more horrible tales of immorality than we meet with in this commentary. While this is one thing good that this commentray is not to be any authority in the translation, we strongly object to the other being made the chief authority, if we can approve of its being made an authority at all. If the older Rishis and Munis could not be studied, we would advise the Government to have Swami Dyanand Saraswati's translation published side by side. It will not cost much trouble as it is rendered in pure Bhasha which can be easily put into Bengalee. The public would then be able to judge which is correct and which is incorrect; the one that is supported by the wise men of yore or the one which is not. If the Hindi interpretation of the Vedas by the Swami is faithfully rendered into Bengalee, we hope, it will do incalculable good to the world.

* * *

A FRIEND from Madras kindly furnishes us with a circumstantial History of the origin and progress of the Arya Samaj in Mangalor. After giving the meed of praise due to the people of that place by virtue of the lively interest which they all along have taken in both social and religious questions, he takes a passing notice of the establishment of the Brahmo Samaj and the Widow-Marriage-Society, and of their having completely failed to do any substantial good to the people. The Arya Samaj there is at present in a flourishing state owing, as we remarked in a former issue, to some extent to the assistance and cooperation of one of the ablest and influential members of that body. It is, however, a pity that the Samaj members should have given way to fits of groundless nervousness and unreasonable fear at the menacing tone of the orthodox society; for their threats, be it remembered, are as transitory and impotent as water bubbles which vanish before the least pressure of the atmosphere. They should have borne in mind that truth in the end prevails. If they had boldly held their ground, the whole opposition would have died out of its own accord. There is hardly any place in this country where the reforming body has not had to encounter the opposition of the conservative party, but in the end, by keeping up an attitude of boldness, and by showing an unbending devotion to its principles, it has invariably succeeded in completely defeating the aims of the persecuting party. Our correspondent informs us that the Mangalore Samaj in certain questions put to it, has shown a considerable want of moral courage by according its approval to some of the orthodox customs which it is the aim of the Arya Samaj to root out. We hope the Samaj members will in future be more straightforward and plain than they have been, and as the Samaj is now in a prosperous condition, we trust they shall spare no pains to advance it to a state of perfection.

* * *

FATE OF REFORMERS —In all ages, those who have lifted their voice against the prevalent ideas of the day, those who have tried to remove the evils of the Society in which they were born, those who were bold enough to expose the vices and denounce the customs from which they resulted, have sufferad persecutions from the ignorant people of their time. It is but natural that the ignorant masses, who are led by men equally blind, should be incensed at the audacity of a man who should assail their customs and beliefs which they have held in honour for ages. Peo-

ple would equally show their wrath to a person who should make public the scandals of Society. These facts are borne out by history, and are not only true in the case of this country, but in that of every country over the globe. We have been led to these reflections by recent occurrences in England. Our readers must have read or heard it by this time, because nearly all the papers have written something on this important topic of the day, that the *Pall Mall Gazette* in a series of articles has brought to light some of the most deplorable and shameful fate to which the girlsof poor men are doomed in London. There are thousands of brothels in London which are regularly supplied with girls by persons who deal in this infamons trade and who seduce poor men's daughters in all possible ways. A regular trade of this kind is going on, and London is the great emporium. The credit of bringing to light these horrible facts is due to the Editor of the *Pall Mall Gazette.* General Booth of the Salvation Army also gave great help to the courageous Editor. But this action of his, as might have been expected, created a host of enemies to the patriotic gentlemen. Many tried to move the Government to prosecute the Editor of the *Pall Mall Gazette*, but the exposures being founded on truth, none dared to take any legal action against him for that act of his.

***

IT is, however, now learned through a telegram, that Government has prosecuted the Editor of the *Pall Mall Gazette* and General Booth leader of the Salvation Army, and other gentlemen, who figured prominently in the recent exposures, on a charge of abducting a girl. To us this charge against such respectable gentlemen appears to be altogether got up by persons who not bearing the exposures of the evils of their country have taken this way of taking their revenge on them. It is quite revolting to the common-sense to believe that General Booth who sends out regiments every year to save people of India from vice and everlasting perdition, may himself have become a prey to the snares of Satan. We believe, that the gentlemen named above are only suffering the persecutions for their bold, but virtuous, act of exposing social scandals of London society. Such men only who are prepared to suffer persecutions for the good of mankind, achieve great things, and we quite sympathise with these virtuous gentlemen. But if, which we do not at all expect, these gentlemen are proved guilty, our ideas of Christian morality will be greatly shocked. But, by the by, why do these missionaries come here to convert Hindus to Christianity, when they have got so much work at home, and when nearly the whole population of London is being brought by Satan into his own kingdom, which seems to be increasing in dimensions day by day.

***

PUNDIT Gopi Nath has sent us a pathetic appeal in aid of the poor Kashmiris, whose sufferings consequent on the terrible earthquakes which are still shaking the Kashmir Valley to its very foundation are simply inconceivable. The earthquakes have played a terrible havoc with that beautiful land, and what is more deplorable, they have not as yet stopped the work of devastation. Those of the poor victims, who have not been buried alive, are reduced to the greatest straits. Starvation is staring every body in the face and hurrying off numbers to a premature end. In short their troubles are simply of a kind from which human nature actually shudders, they cannot be contemplated without feeling a most distressing anxiety on the poor famine-striken people's behalf. It is the duty of every person who has a spark of fellow-feeling and sympathy in his nature to render all possible aid to ... alleviating

the sufferings of the Kashmiris. A Maharajah dies and stuffs with his gold to their very throats some greedy Brahmins, who can hardly digest what they have already in their bellies; while, not a finger has been raised against the total neglect of these victims of famine on the part of the state. It behoves one and all, who have not actually hearts of adamantine, to be free with their purse in behalf of the Kashmiris, who have been run down by adversity. We hope that the appeal will be largely responded to, and no pains would be spared to ameliorate the condition of the inhabitants of the now unhappy valley of Kashmir.

* * *

WE are extremely grieved to report the death of His Highness Maharaja Ranbir Singh, the ruler of Jammu and Kashmir, which sad occurrence took place on 12th September at 4-30 P.M. The late Maharaja was a generous, good-intentioned and high-minded prince, and had always the good of his subjects at heart. He was a great lover of learning, and tried, as far as he could, to promote the study of Sanskrit, and to revive some old sciences. But the influence of the orthodox Pundits, who surrounded him, was so great that he hardly succeeded in achieving something great. The Maharajah spent karors of rupees on feeding the poor Brahmins, but has left no such monument as might continue to remind the posterity of his goodness and greatness. We hope his successor will tread on the footsteps of his worthy father in supporting the cause of the revival of the ancient language and literature of India.

Miscellaneous.

FIFTEEN cases of lunacy have occurred among religious enthusiasts since the Salvationists landed at Sydney.

HIS Highness the Maharaja Dhuleep Sing has engaged passages to India for himself, the Maharanee, their family and attendants by the *Parramatta*, leaving Gravesend on October 28th next.

MR. Jehanghier Cowasjee Jehanghier has subscribed Rs. 1,500 to the Lord Ripon Memorial Fund.

NATIVES FOR PARLIAMENT.—Mr. Narayen Ganesh Chandawarker, B.A. L.L.B., the delegate chosen by the Bombay Presidency Association and the Poona Sarvajanik Sabha, to interview friends of India in England who intend to stand for the next elections for Parliament, left on the 6th instant for England. Mr. Narayen is a young man about twenty-nine years of age, a graduate of the Elphinstone College, and has been the English editor of the *Indu Prakash* newspaper for the last seven years.

SAYS the *Hindoo Patriot*:—At the July meeting of the Asiatic Society of Bengal Dr. Rajendralala Mitra exhibited five old Sanskrit MSS. on the nature, character, habits and diseases of horses as known to the Hindus. These were the first that have been brought to the notice of the public, and to the antiqurian and historian they must prove of peculiar interest. The remarks made by the Dr. in regard to them were prefaced by some interesting observations on the causes which led to the neglect in India of Veterinary Art, and on the time when it was first cultivated by the Hindus.

THE RIPON TECHNICAL SCHOOL.—We are glad to learn (says the *Indu Prakash*) that the project of the Ripon Technical School has advanced a further stage. The promoters of the movement are now assured of a monthly income of about two or three thousand rupees, and they are now seriously thinking of putting the scheme into some shape. The chief difficulty is as to what form the school should take. There may either be a polytechnic institute, teaching the general scientific principles applicable to all industries, or an institution with workshops teaching different industries in all their details. The second idea looks at first sight an attractive one, but it will require a considerable amount of capital to put up the workshops in the first instance, and such provision can be made only for a few limited industries. A comprehensive scheme of that sort will require an amount of capital which the committee may well despair of ever collecting. The less ambitious scheme of a polytechnic institution is considered to be feasible with the present means, and is thought to be sufficient for our wants.

Town	2	0	0
Mufassil	2	8	0

For occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, SEPTEMBER 26, 1885. { No. 15

CRUELTY TO ANIMALS.

Gratitude is one of the noblest impulses which can warm the heart of a man, it is one of the brightest ornaments that can beautify his existence on this earth, and it is one of the greatest virtues that can influence and regulate his conduct in his dealings with others. The possession of this quality, of this noble feeling, has been recognised as indispensable in all ages and in all times, and those in whom this feeling has died out, or has got extinguished, through whatever causes no matter, are looked upon as the most despicable individuals in the world, in other words they are regarded as the scum of Society. No nation on the face of the globe has ever ignored the necessity of the existence of this feeling in man—in fact this feeling is equally strong, if not actually stronger, in those people who are lagging behind in the march of civilization. In Afghanistan and in several other countries of the same status with it, this feeling appears to be deeply rooted in the nature of every soul, and woe to him who dares stifle it, or tries to throw off its beneficial yoke. His punishment, indeed, is very terrible, and not unoften costs him his life. But in those countries where the progress of civilization has displaced the law of force, where well-organized Government has placed might by the side of right, and curtailed the undeserved rights of one and brought them down to those of the other, the want of this feeling in a person can only draw invectives and reproach from Society, and if his heart has become entirely cold to its genial warmth, he is entirely shunned—not a light punishment in civilized countries. In India, in particular, people are very sensitive of the existence of this feeling in themselves, as well as in others, and those that lack it are styled *kirtghans* and are treated with supreme contempt by those who know them. Some people carry their indignation against these people so far as to say that God will extend his grace and mercy to every one but to this class, who will experience all the tortures they deserve by virtue of their being *kritghans*. Thus, we see that there is no people on the face of the globe, from the most civilized to the most savage, that ignores its necessity. Nay, even when we descend to the lower animals, we see that among different

degrees nearly in every species, forming a part of their instinct. In those animals, however, who contribute materially to man's happiness by supplying various articles of food or by assistance in other ways, this feeling is peculiarly strong, and they would even lay down their lives in defence of their masters. They are decidedly superior to their masters in the uniformity of this quality, their gratitude for the favours received never dies, and if it dies it only dies with their death. Man, however, stands no chance of equalling these inferior creatures in magnanimity of conduct in his relations with them. Not only is he generally devoid of this feeling in his dealings with his own kind, but he is guilty of a most wanton cruelty to those who are, as it were, by God confided to his care and who are fully paid by His bountiful hand in the important services which they render him. He violates the most sacred trust by lifting his hand against these helpless creatures, and thereby renders himself dishonest and culpable in the sight of God. Here in this very world breach of trust is visited with a severe punishment from the ruling powers, and it would be vain to hope for mercy from Him whom no entreaty or promise of amendment can ever induce to swerve from his line of justice. In relations to the lower animals themselves, the tyrant man stands in the light of a most cowardly being who, dead to the benefits he derives from them, and well aware of their helplessness to offer him any resistance, puts an end to their life with unheard of tortures, merely to gratify his artificial carnivorous propensities, for the sake of satisfying his guilty appetite. Among our own kind, it is considered the height of crime to treat otherwise than with kindness those who have confided their lives to our protection, and we are bound to see them safe even at the peril of our own lives. But these chivalrous feelings, these magnanimous views, are sacrificed to our selfish desires in our treatment with lower animals; we kill them to satisfy the cravings of our tongue without, in the least, fathoming the full extent of torments caused to the poor victims by making an experiment of it ourselves. It is, indeed, as we have said above, the height of cowardice and ingratitude to repay the poor creatures for the immense benefits we receive from them, with such barbarous and inhuman treatment. Let us consider for a moment how important a part the cow plays in our life, and how it is that it is regarded with such veneration by the Aryas. It's milk, besides possessing medical virtues, is the most wholesome and nourishing, and has been compared to a mother's milk for all children whom circumstances compell to have recourse to it.

There is hardly any person who does not use it as a part of his food in some form or other. The choicest sweets are made out of it in combination with various other productions of the soil, which serve as luxuries for the tables of the rich as well as exceptional articles of employment for the poor. The cow is a great source of wealth to those who rear and tend it, and sell its milk. Milkmen's tribe is in easy and prosperous circumstances in every town and every city in this country. These people are strong and sturdy, and present a strange contrast to what are called the caricatures of nature, and this is simply the result of their having plenty of milk at their disposal and subsisting largely on this invigorating and strength-imparting food. The animal requires the simplest as well as the most readily-to-be-procured things in nature. Straw and grass are what it demands from us in return for a substance, the absence of which would, without any exaggeration, curtail half the pleasures of this life, and might perhaps render our very existence difficult. There are no countries (except that are situated in the Frigid zone) where its milk in its different forms does

not form a very important constituent of daily food, and their food, indeed, would be totally insipid if this substance was struck out of the list of their eatables. India has been greatly impoverished ever since this cruel practice has been imported in it. The Mahomedan invaders were the first who, along with a host of other evils, brought with them the savage practice of killing cows which wounded the innermost sensibilities of the genuine sons of the soil. Nor has the advent of the freest and the most just nation in our country removed this curse—nay the evil has been aggravated manifold and the land is cleared of this animal in hundreds in every day of our life. This is, indeed, a most lamentable propensity of our rulers—in fact it helps to impoverish our already impoverished country. Before the Punjab became subject to the English sway, *milk* and *ghee* were extremely cheap, so that each family could enjoy 20 seers a month at a nominal expense. This is one reason why they were generally very strong. But day by day it is becoming dearer and dearer, until there will come a time, when only persons of consequence would afford to use it, and when it would be beyond the power of the people of humble means to enjoy it. The people could do much in removing this curse if they represented to Government the evil consequences of cow slaughter from an economical point of view. If the horrible practice should not be entirely abolished, it would be considerably lessened by being represented in its true light to such a just Government as that of ours. Not only does it hurt the religious sensibilities of the Hindus, but it materially affects the prosperity of the country. The preservation of the cow especially, and of other similarly useful animals generally, was probably identified with religion itself by men of yore to secure the greatest protection possible against the hateful tendency of the human mind. It was enjoined on every body to take the greatest possible care of these invaluable animals, and even to lay down their lives where their safety, especially that of the cow, was in peril, and there have been instances in the History of India when copious blood has been shed to shield these poor creatures against the encroachments of the *carnivorous man*. That period is now past away, and another has come and taken its place. The law of force is now abolished; force is no longer necessary and essential to repress force, as was the case in the dark days of this country. We have now a civilized and just Government on our heads and whose sympathy is never wanting when we represent our grievances fairly.

Though it is absolutely necessary to draw the attention of Government to this evil practice, it is far more necessary that the people should leave nothing undone in this direction as far as it lies in their own power. They should unite into one compact whole to impress the usefulness of this animal on those who kill it, and should make it one of the chief aims of their life to prevent these animals from falling into the hands of those who are likely to deprive them of their lives. They should make a common cause in alleviating the condition of these useful animals, and leave nothing undone that money can do to ensure their lives against the encroachments of brutes in the human forms. There are people who would preserve cows at the sacrifice of other useful domestic animals; nothing could be more absurd and stupid than this show of mock sympathy. We are ready to concede that the cow renders more important and substantial services than other animals, but that is no reason why we should surrender the latter on the principle of this relativity. We know that other animals, such as sheep and goat, render to us very great services, and that they are as harmless and gentle and affectionate as the cow. Independently of these, life is as sweet to

them as to the cow itself. Then in the face of all these facts, how can we accord our sanction to the killing of sheep, goat, and withhold it in the case of cow. We have positively no ground to see the cow preserved at the expense of other animals. Those who are for the cow in this light, are totally mistaken in their sympathies and only make themselves ridiculous by a display of compromising spirit, where it is thoroughly useless and can lead to no good resutls. We see then that it is as much our duty to extend our sympathy to the sheep and the goat as to the cow itself, and those, who will save the one and surrender the other to the tender mercies of the carnivorous, are as much of philanthropists as a stonehearted robber who murders his fellow-creatures to feed his family. There are persons, who argue that animal diet makes a man strong and bold, that it increases his energies. Nothing could be more false and unfounded than this dogmatic assertion. In these days of carnivorousness when there is every day a regular carnival in every city of importance, the bulk of the population are flesh eaters from the swarthy Babu to the tawny Punjabi, and from the fair Kashmiri to the black Madrasi—one and all are indulging in this disgusting luxury. The Bengalee Babu passes his whole life in regaling himself with fish, fowl and quadrupeds, and yet History can scarcely furnish a record of even a single Bengalee who ever fought like a vegitarian Punjabee jat. Let us consider the case of the Punjabi educated community, and the illiterate masses who are shopkeepers (or say traders). What do we see here. There is not a touch of bravery in their character to relieve their pedigree, to vindicate the honor and glory of that blood which they have inherited from those who have played a conspicuous part in the Military History of India, when the whole country was plunged in the turmoils of war. And yet if you see, you will scarcely find a single Babu or say clerk, who does not consume a seer of flesh and bones procured after exercising the excruciating and inconceivable tortures upon the poor sheep and goat. Day after day their corrupted stomach is charged with this so-called *energyzing food*, and yet the fact is but too true that they seldom display any bravery. They will not, for the life of them, stir out of the city gates when it is dark, but like the two Banias will breath dire vengeance at each other, while they are actually receding though preparing for a hand-to-hand fight. What a miserable contrast do they present to the manly peasants of the soil, who, while living the whole of their life on vegetables only, are ready to throw away their lives when occasion requires. They regard every danger with unmitigated contempt, and are ready to encounter every risk which is enough to make our Babu and Clerks pack up their trunks for the world to come. Thus we see that flesh does not at all make a man bold and does not at all increase his energies. Man can do splendidly without it, and is intended to do without it. The real fact is, that it is all association which makes a man coward or bold. If a person has had to live in danger from his very birth and if he has had to do with arms ever since he has been sufficiently able to use them, he will unquestionably be a bold warrior, while those who have never left their beds of roses, who have enjoyed uninterrutped immunity from danger, will be found perfect cowards, even if they have been gorging themselves with animal food all their days. The nations which are familiar with the use of arms, those who experience vicissitudes of fortune, are brave people, and where these things are wanting the people thereof are sheer cowards. There are persons who allege that hunters are always bold and strong, and all that this is the result of eating flesh. They who

advance such a weak argument in favour of animal diet are labouring under a falacy. They forget the dangers and the amount of exercise which these hunters undergo. The advantages of exercise in the open air are too-well known to require any mention here, and the wonders resultant on living in perpetual danger are also apparent to those who will reflect for a moment upon the life of the peasants in the country. From the foregoing remarks it appears, therefore, that there is nothing inherent in flesh which can make a person strong and brave, but that vegetable food is at least as good (if not far better which it really is) as the animal diet. The real cause of being coward or brave lies in association as has been satisfactorily shown above. We hope our country men will reflect upon these remarks and, if convinced of their truth, will not only leave off using animal diet themselves but try to persuade others to follow their example as far as their influence extends. This is the only means of partially removing the evil consequences that result from the use of flesh, although an entire eradication of them is simply impossible for many ages to come. We hope to revert to the subject ere long.

THE LATE MAHARAJA OF KASHMIR.

It is with feelings of the deepest sor row that we have heard of the death of Maharaja Ranbeer Singh,—Ruler of Kashmir and jammu. The Maharaja has done enough during his life to perpetuate his memory in the annals of our country, especially those of the Panjab. He was endowed with some of the noblest qualities, which can adorn a prince, and which are regarded as indispensable in a native ruler. His career in connexion with the concerns of his own state has been one painful struggle to put it in as thorough a state as possible, and his energies have all along been vigorously directed to see his subjects happy and contented. If he has failed here and there in accomplishing his heart's desire, if his laudable efforts have not been able to secure to his subjects perfect ease and comfort, the fault has been scarcely his —there have been other agencies which have, as it were, defeated his aims and have proved a serious hitch between himself and his subjects. That he was one of the best native rulers of his time, and was entirely free from all those vices which darken the character of most of his position in these times is an uncontrovertible fact. He had a deep reverence for the Aryan sages of the past and his own character took its best and holiest colouring from the teachings of those immortal personages. The result was that all his thoughts and actions were governed by that pure moral spirit which was breathed into his soul by an uninterrupted communication with the unperishable works of those holy men, and whatever he did has upon it an unmistakable impression of the noble and lofty sentiments inspired by those works. There was not the slightest touch of the much-to-be-deplored vices in his character which so fearfully mar the character of others of his rank. Throughout his career he has been a distinguished patron of learning. He has liberally contributed to the carrying out of all schemes which had for their object the diffusion of knowledge. The Panjab University owes a never-to-be-concelled debt of gratitude to the late Maharaja for the truly princely generosity with which he helped it in its undertakings. It is to be doubted whether there had been a University at all in this province, had not this prince kept up the Panjab University College by a magnificent endowment of a large sum of money annually. He chiefly concentrated his energies in reviving the Sanskrit language, the original language of the Aryans, the

language of the Vedas and Shastras. Not only did he try his best to provide for the revival of Sanscrit in the Panjab but he had gathered round his throne a large number of Pundits who enjoyed his bounty. He was free with his purse with every poor Brahmin who appealed to him.

He was unsparing with his purse to the widows and other proper objects of charity. How many thousand of boys there are in the Punjab, who owe their education to the late Maharaja. The Oriental Department of the Punjab University College maintains and has maintained numerous students on the gifts of the prince. The Sanskrit literature has opened up mines of thoughts to the world, and no amount of efforts to encourage and stimulate the study of Sanskrit can at present be over estimated. The name of the Maharaja is conspicuously connected with the revival of Sanskrit and will ever command a tribnte of praise from us in this connexion. The deceased magnate is also enshrined in the heart of the natives of the Punjab in particular, and of the Indians in general, for the warm interest which he has taken in the preservation of the cow—one of the most useful animals which this world possesses. His Highness took great care to secure the safety of this useful animal, and dealt very severely with those who would torture it. His Highness has, morever, exhibited all along a keen interest in the welfare of the Hindu community by taking the best possible measures against the encroachments of other religions upon it. The Hindu Society, as everybody knows, was continually being thinned in numbers before the existence of the Arya Samaj in this country. There was hardly a day, which did not witness the conversion of half a dozen Hindus to either Christianity or Mahomedanism. But since the Arya Samaj has been established the evil has been checked to a great extent. It is but bare justice to say that the deceased prince had of late years exerted his best to take measures by which lost Hindus might have one chance of coming back. His Highness had a book compiled on this subject, in which the authorities of the sacred books of the Hindus have been quoted to prove that a renegade can be brought back to his religion again. The simple fact of his causing such a book to be compiled, speaks volumes in his favour, but he did much practically also in this respect. He has entitled himself by his exertions in this respect too, to the heartfelt gratitude of his countrymen. We hear also that several duties on trade have been abolished in obedience to the wish of the Maharajah. Who would not think well of the ruler after coming to know of such instance of his sympathy with the public.?

As we have remarked above, the Maharaja was a man of high character and was far above most of his rank in those qualities which are recognised as necessary and essential in a ruler. It is true we here and there see some defects in his administration, but allowance must be made for the great difficulties which a prince has to encounter in the discharge of his duties. There are minor agencies under him, who not often see their private interest in misrepresenting the true state of things to their master, and thus result some of those evils which are laid to his own charge. The present distress in the unhappy valley of Kashmir may, for the most part, be attributed to this cause.

The Maharaja is also known to have made strenuous efforts in discouraging and checking the use of strong liquors in his own territory, as well as in places where his influence extended. The fatal tendency of the native mind to follow their white conquerors in this hateful vice, is highly deplorable. Not only does the use of alcoholic spirits undermine the whole fabric of the human body and bring about its speedy dissolution, but it generates a host of other vices which completely

demoralize the mind, and lead the drunkard to violate some of the most sacred moral laws, and incite him to commit some of the most unnatural and fearful crimes. It is unnecessary here to dwell upon the evil consequences of drinking liquor, and to draw a picture of the life of a drunkard. We meet with practical illustrations of this nearly every day in our crowded thoroughfares. Those who girdle up their loins to cudgle out this evil from among our countrymen are conferring a great boon upon humanity, and are entitled to a grateful remembrance from their fellow countrymen. The late Maharaja was thoroughly alive to the fearful waste of money and body which resulted from the use of intoxicating liquors, and he did his very best, at least in his own dominions, to discourage their use. He is truly a benefactor of this country in this respect, and it is our duty to bear a grateful remembrance of his services to the cause of temperance.

Editorial Notes.

IT is always characteristic of spontaneous national movements that for their spread they require very little labour, and their popularity begins from the very day they come into existence. All such movements are work of time, and are brought about by circumstances which have their effect, more or less, upon the whole nation. That the Arya Samaj is such a movement is an unquestionable fact. The movement being purely national has already spread far and wide, and is destined to work its way in all the nooks and corners of the country. The following interesting account of the establishment of a new Samaj will prove the truth of our remarks made above. There is a village, named Jandu Singh, in the Jullundhur District, situate on the road to Hoshiarpur. The population, which consists chiefly of Jats, does not exceed 800 persons in number. Some residents of the village who, now and then, happened to visit the Jullundhur Arya Samaj, invited Lala Deva Raj, S. P, Secretary to that Samaj to their village. Our esteemed and energetic brother, Lala Deva Raj, through whose influence many men have given up the use of meat and wine, responded to their call. Though suffering from fever on that day he delivered a very pathetic and impressive lecture in the Dharmsala of the village on the 21st instant. More than 200 Jats were present on the occasion, and our informant, who was present on the occasion, says that he never before saw Jats, who are generally uneducated, hearing such things so attentively. When our brother finished his lecture it left such mighty effect on the minds of his audience that four or five men actually burst into tears saying that up to that time they had wasted their life in useless things.

An Arya Samaj was then established in the village with Sardar Ujjal Singh, Lambardar, as President, and Lala Niranjan Das, Teacher, as Secretary. It was also decided by the common consent of the people that in future the Samaj meetings should be held in the house of Sardar Ujjal Singh, Lambardar, which is situate in the centre of the village, where men and women would easily meet together to worship one Holy Ruler of the Universe. It is believed other villages will follow this splendid example. We pray God Almighty for the long life and prosperity of this Samaj. We hope our brother Lala Deva Raj will now and then look after the infant institution established by him.

* * *

WE are glad to announce that an Arya Samaj has been established at Bhera through the exertions of our able and zealous brother Lala Labdha Ram, Sahni. This gentleman has already rendered signal services to the cause of the Samaj while staying at Jub-

balpur, and this is not the first fruit of his devoted attachment to the Arya Samaj that brings him prominently before the general public. We hope we shall have ample opportunities to record our sense of gratitude in connexion with what he may do for the Samaj in future.

* * *

WE are requested by the Secretary to the Amritsar Arya Samaj to publish for the information of all the Arya Samajes in India, and the general public, that the next anniversary of that Samaj will be celebrated on the 17th and 18th October, 1885, that is to say on the day of the Dusehra festival and the day preceding it. It is hoped that brothers from all Samajes will grace this happy occasion with their presence.

* * *

FROM a communication from an Arya brother from Dalhousie it appears that Swami Atmanand Saraswati has been dilivering a series of lectures at that station. These lectures, among other things, have laid bare the absurdities of the Christian religion, whose doctrines are simply untenable before the scientific discoveries of the age. The Christian fraternity of the station managed to muster up courage to hold a discussion with the Swami, and actually came in the plain where it was to be held. They, however, thought it more prudent on a mature deliberation to honourably withdraw before it was too late. And so off they go, having made some excuse or other for their being unable to hold the discussion.

* * *

IN an article under the heading "Female Education" published in our issue of the 12th instant, we made some incorrect statements for want of exact information, and we are now requested to correct them. First of all, it is not all the pleaders of the city of Amritsar that have come forward to subscribe out of their daily incomes towards the Female Education Fund started by the local Samaj, but only some respectable Hindu Pleaders who have done so. Secondly, each Pleader, who has promised to help the said Fund, pays two annas for each new case he receives, and not two annas per day. But these small items which are regularly paid make up a large sum in the long run, and are a material help to the Fund.

Miscellaneous.

THIRTY Thousand persons are said to have been killed in the massacres of Christians in Annam.

HIS Highness the Nawab Bahadur of Murshidábád has given a donation of Rs. 1,000 to the Countess of Dufferin's Fund.

MR. D. P. N. Datta (Punjab) and Mr. C. C. Bose have passed the Final Examination for the Degree of M.B., C.M. at the University of Edinburgh.

The Rewah State has ceded to the British Government full jurisdiction in the lands lying within that State which are occupied, or may be hereafter occupied, by the Bilaspore-Etawah Railway, and the lands known as the Umaria coalfields.

GOORKHAS FOR THE BRITISH ARMY.—Further representations are, it is said, being made to the Nepal Durbar with a view of facilitating the enlistment of recruits for the new Goorkha regiments, who should be forthcoming next November, if all goes well.

NEW ANJUMAN ASSOCIATION.—A preliminary meeting composed of the influentia Mahommedan gentlemen was held at Madras on the morning of the 13th instant for the purpose of establishing a new Anjuman (Association) for devising plans for bettering the prospects of the Mahomedan community.

POONA AND PROGRESS.—A Poona paper writes with something like enthusiasm of the development of local industries in that city and neighbourhood. We have now, it says, two paper mills in a fair way towards completion—one near Mundwa, on the railway line, and the other near Karakwasla, both of which, it is expected, will shortly be placed in active working order. Some local soap works have been doing good work in the way of supplying the Commissariat Department, besides disposing of large quantities to both Bombay and Madras dealers. Lastly, it refers to the erection of factories for the production of lead pencils and matches.

Town	2	0	0
Mufassil	2	8	0

For occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, OCTOBER 3, 1885. { No. 16

CRUELTY TO ANIMALS.—II.

A custom which is sought to be upheld and supported on the ground that it is followed by the whole society is not in all cases conducive to the well-being of the society in which it is prevalent. "The generality of a practice is in some cases a strong presumption that it is, or at one time was, conducive to laudable ends." But the practice of using animal diet has not the least extenuating circumstance either in the past or at present in its favour; it has nothing that can relieve in the least measure the blackness, the enormity and the magnitude of the evil which results from it, and which tells so terribly upon the prosperity of a counrty. It ever carries with it marks of inhuman cruelty and cold-blooded tyranny, from the contemplation of which humanity shudders. It not unfrequently happens that at a particular time and period a certain custom or customs are introduced under the cover of religious dogmas into a society, which mitigate, in some measure, the sufferings under which the society is at that time groaning, but the custom of a daily carnival has neither anything in the past, nor in the present which can, even in the least degree, reveal the necessity of foisting it upon the public. The hideous practice is so thoroughly barbarous and savage-like in its character that it would, indeed, be committing a blunder, if we imputed its existence to any other source than that of barbarity personified itself. It is not of Hindu origin, its very mention sounds strange and inconsistent in connection with this sympathetic and religious people. It was brought in by a foreign hand, and is entirely foreign in its characteristics. The fearful extent to which it has prevailed among the Hindu nation is mainly owing to the decline of their civilization and the consequent ignorance which was the result. An untutored mind is more prone to take things at second-hand than a cultivated intellect—the former is more liable to fall into pits than the latter. Ignorance begets a spirit of strong curiosity, an intense desire to imitate the actions and movements of others. Hence arose the general use of flesh in our Hindu brothers who being completely ignorant of the contents of their sacred books began to servilely imitate whatever they

saw or heard. It is clear, then, that the practice of taking animal diet has not originated with the Hindus, but has been imported into our country by strangers as we pointed out in our last issue. This very fact is enough to show that it can never do, nor could ever have done, any good to our country. The customs of which our own country has been the author may, at one time, have been introduced to serve some grand purpose, as the custom of child-marriage is alleged to have been introduced to guard against the lustful propensities of the Mahomedan conquerors of India.

But this is esssentially a foreign usage and has crept among this nation simply through imitation. It has made its way among Hindu circles just in the same manner as the use of strong liquors is doing at present. It would be as absurd to argue that the use of flesh is wholesome and morally right because it is a general practice, as, that the use of intoxicating liquors is beneficial to the society because the evil is spreading with such marvellous rapidity in the society. Nor is it positively wrong to arrive at such conclusions on such weak grounds. Both of these practices are not of indigenous growth and are consequently unnatural as far as our countrymen are concerned. Such arguments are, however, only advanced, when the advocates of a custom find it hard to maintain their ground when confronted by logical and rational arguments. They recognize the weakness of their position and also see through the evil consequences of following a particular custom, but through long habit or through attending to the cravings of their spoilt tastes, they must advance some sort of reasoning to defend themselves against their assailants. Such persons, however, seldom leave the world better than they found it.

There is a class of people who justify their use of animal food on the ground that their teeth resemble in their shape and structure with those of the canine race. In the first place, it is thoroughly outrageous and degrading to the dignity of a man to justify his actions by appealing to the instinctive habits of inferior animals who have no control over their actions. These brutes are under the influence of an irresistible force which, as it were, impels them to do a certain thing, and they have to implicitly obey its commands. They are not endowed with reason, as man is, to see the right or wrong of actions ; they have no such faculty which can help them to judge their actions, which can bring home to them the injustice of the line of conduct they adopt towards their victims. They are completely unconscious of the good or bad of what they do. All that they have to do is simply to satisfy their hunger and other animal passions which nature has given to them, and they must do that in the way in which their instinct teaches them—whether it does or does not involve violence towards their victims they don't care.

But man possesses reason, he can distinguish between good or bad. He can fully realize the extent of tortures which are caused to the poor creatures whose flesh is wrenched from them after subjecting them to inconceivable sufferings. He is anxious that no unnecessary or uncalled-for violence should be exercised on others, but that every one should enjoy equal exemption from pain as the creature of God. If he had not the faculty of reflecting upon the phenomena which fall under his observation and thereby deriving his conclusions to guide his conduct, we could then have no reason to blame him for brutalizing himself to justify his brutal actions. But as it is, his duty is to exercise his brains and to leave off doing what not only runs counter to the dictates of humanity, but brings a dark stain on his character as a human being. Independently of the discredit which results from the way in which he justifies brutal conduct towards inferior

animals, he is by no means warranted by the existing facts to justify his carnivorous propensities. The animal that has the nearest approach to man in bodily shape is the monkey, whose teeth also resemble those of the carnivora. But, as is well known, the monkey tribe entirely lives on fruits and other vegetable food. It is undoubtedly true that natural history tells us of a particular kind of Baboon which does eat ants and scorpions and sometimes eggs. But, as a general rule, the monkey entirely abstains from flesh. If, however, any person should insist on eating flesh because the 'small man' does eat ants and scorpions, he is by all means welcome to regale himself with the same luxury even to his heart's content. This will help us to get rid of these noxious insects, and will save the mischief which they do to human property and human life. But we are sure the human carnivora have no liking for this luxury. They have no mind to try the scorpion sting. We see, then, that the monkey, as a rule, entirely lives on fruit, and this animal approaches closest to man as far as the structure of the body is concerned. Not that it has not the courage to hunt such gentle animals as goat and sheep, or that it is a vegetarian, but because it is an unnatural food for it. It clearly shows that man is not intended to live on flesh. The animal that stands next to him in the scale of creation furnishes us with an undeniable proof that his superior, that is God's noblest and most stupendous work, is to be entirely a vegetarian.

There is another class of people who use animal diet because, as they say, the whole nation would never give up the practice if they left off using it. This is, indeed, a ridiculous way of defending one's position, but still it is a fact that there is a large number of people, both educated and uneducated, who do argue the subject in this manner. These persons by defending their actions in this way only commit themselves to a very ridiculous position. In the first place, they take it for granted that they are wiser than the rest and that none besides them have the sense of looking at a thing in the same light as they do. In the second place, they quite ignore the moral effect which would be produced on the minds of their friends and acquaintances by this step on their part in the right direction. Just in the same way as one folly makes many fools, so does a wise act make many a person wise. It is well known that a person's character generally takes after that of his friend ; it is sure to undergo a change for the better or worse according as he falls into good or bad company. If a person keeps on steadily in the path of virtue, if he regulates his conduct in life in strict accordance with the principles of morality, he exerts a very healthy influence on the character of those who come in contact with him, while those who are persons of a depraved nature impart some of their own depravity to those who have the misfortune to fall into their company. It is, doubtless, true that all reforms are brought about after encountering great difficulties, but the evil practice of using animal diet can be rooted out, we think, with comparative ease, for it is not regarded in a favorable light at all by the people.

Editorial Notes.

WE are glad to announce that an Arya Samaj has been established at Nagina, Bajnor.—*A. S. Ratnakara.*

***

"A TATWA Shodnah Samaj" (an Arya Samaj) has been established at Kas Gang through the exertions of Pundit Dinesh Ramjee.—*Ibid.*

***

A DEPUTATION consisting of some respectable members and sympathisers of the Samaj was told off to visit different places in the Punjab, and collect subscriptions for the Anglo-Vedic Col-

lege Fund. The first of the two parties, into which it was divided, left on the 9th September, the other intending to follow it soon after. The former went first to Jehlum where they raised subscriptions to the amount of Rs. 1,350 as detailed in a previous issue, thence to Rawulpindi, and thence to Abbotabad and Haripur, two hill stations where through their exertions about Rs. 1,000 and Rs. 300 were respectively subscribed. Of the latter sum about Rs. 200 were realized on the spot. The second party was not, however, able to start earlier than the 18th on which date they started to Rawulpindi, and thence to Peshawar. At Peshawar they did not move the College question but only contented themselves with delivering two lectures both of which were very favourably received by the orthodox Hindus. These lectures went a great way towards pacifying the people and producing a wholesome effect upon their minds. This done, the party came back to Rawulpindi where they were joined by the first party. Here no less than three lectures were delivered and exertions were put forth to collect subscriptions. A sum of Rs. 3,000 was subscribed and 1,100 realised in the course of a day or so. The people here showed so much enthusiasm in the cause of the proposed institution that both Hindus and Mahomedans subscribed with equal zeal. A Mahomedan gentleman by name Mian Kutab-ud-din Mistri had on a previous occasion subscribed Rs. 100 and paid it the same day. This time he subscribed with much pleasure Rs. 100 again, and paid the amount in the same way the same day. The attempts of the deputation though not made on an organized scale were more than rewarded. The lists of subscribers and the names of the members of the sub-committees formed at different places for collecting subscriptions will be given in a future issue.

*
* *

Our brothers of the Amritsar Arya Samaj are, of course, working very zealously and steadily. We had the pleasure of announcing the establishment of two girls' schools at that place through the exertions of the local Samaj. A similar good news again comes from that quarter. A third girls' school has been started by that body in Kutra Dulo from Sunday, the 20th ultimo. The cause of female education through indigenous agency has received great encouragement in the city of Amritsar. We learn on good authority that monthly subscriptions for Female Education Fund have already reached the sum of Rs. 70, and there is every hope of further increase. We are, however, very sorry to remark that this endeavour of the people to take the education of their girls in their own hands does not find favour with Christian Missionaries, because they fear that the girls' school set up by them, mainly with the object of alluring native girls to their own faith, will be left by Hindu girls in time, and thus their baptising mission among Hindu females will be greatly checked. These efforts in the cause of female education on the part of the Amritsar Samaj, will, we are certain, receive great encouragement from our benign Government and the Public.

*
* *

PUNDIT Satyanand Agnihotri has kindly favoured us with a copy of his work entitled "The evils of Caste" which he has asked us to review in our paper. The Pundit would have the caste system entirely abolished. Nor can we find any fault with this view of his in the abstract. Caste system, as is well-known, was originally founded on the same principles as are observable in this respect among European nations. But looking at the present state of Hindu Society, it would be the height of unwisdom to wish the system at an end at once, for this step would break into isolated individualism the wonderful organisation which is a striking feature of the Hindu Society. As knowledge, how-

ever, progresses on, it will of itself proportionally loosen its hold upon the people, till it entirely disappears. That, indeed, would be a suitable time for it to be no more among us. But, as it is, it would be a mistaken zeal to try to get rid of this system. It would be destroying a splendid edifice and breaking it up into individual useless bricks. The society is thoroughly unprepared for this grand revolution. Besides, it would be labour lost to attempt to destroy the caste system. It would be inflicting a severe blow on the civilisation of the country to force it on the attention of the people. It is characteristic of the Pundit to move out of his right track and kick against the pricks. He shows his world-wide erudition in passing his never-to-be-upset decision that the Vedas were *composed* in different epochs. What a learned dicision it is. It is, however, characteristic of the Pundit. It savours of the ill-conceived attempts of the Grecian god to fly to the sun with wax wings to only fall into the sea. Passing over this unpleasant tendency of the Pundit's mind, and taking a general view of the contents of the book under review, we have no hesitation in declaring that the book contains some very sensible remarks which are at once sympathetic and pungent, but it is utterly impossible for the society, constituted as it is at present, to receive these arguments, substantially correct though they may be in the abstract, with any good grace at all. It is not always the case that a principle, which is true in the abstract, can be applied with safety and advantage to the improvement of the existing conditions of a society. We trust we will not be misunderstood on this point. We refer to political economy with reference to our own country for the illustration of our remarks. It is our firm conviction that it is unwise in the highest degree to waste our energies on the removal of caste system. It will never give way to any other influence but to the indirect influence of education, and let us leave its destruction to that influence only. We may, however, state that caste does and must exist in every country in some form or other, as we see in the European nations themselves, but it is much to be desired that it should rest on the variety of occupations than on any such notions on which it is understood to rest by our countrymen in general.

* * *

We are very glad to insert the following poem which we have received from a friend in memory of the late Revered Swami Dayanand Saraswati :—

O thou ! whose orient dazzling flame,
Dispelled the darkness from this age,
Siri Dayanand Saraswati, learned sage,
Who shall forget thy glorious name ?
The latent truth at length you sought,
And seeking, taught it to the rest,
Enraptured India quickly caught,
And safely locked it in her breast.

2

O thou inspired from on high!
To drive blind error from this land,
Well you fulfilled the divine command ;
Thy fame outsoars the towering sky.
Impelled by force, the grand and low,
Thy heavenly genius, all admire,
Through all the East is felt thy glow,
While far in West, is flashed thy fire.

3

Misguided Brahmans trembling saw,
Their ancient reverence flung in mud ;
And countless force, precipitate led,
In hope the infant truth to thaw ;
But who can stem the mountain tide,
Through medium of a fragile plank ?
They saw them scattered far and wide,
And one by one, reluctant, sank.

4

Armed with artillery you have given,
We have encountered face to face,
Empty pretenders clad in lace,
And pell-mell from the field have driven ;
Our sun ascendant comes to noon,
Untarnished by the vapours, least,
No more shall wear we pantaloon,
Led by enticing Christian priest.

5

O Great Reformer ! passing wise,
Thou champion ! of our Aryan land
Though death has laid his icy hand,
And wafted nimbly to the skies ;
Yet seed which thou hast kindly sown,
Within the soil of our breast,
Into a blooming tree has blown,
Where virtue pure has built her nest,

6

Generals may hard encounters win,
And Kings their victories may proclaim,
They are but glow worms to thy flame,
For you have conquered hearts of men;
Then rest assured sacred shade!
Thy mission has been acted well,
We bless thy name, that shall not fade,
And thank in heart though tongue be still.

Dated 22nd Septr. 1885.

* * *

IT is a healthy sign of the times that new and fresh reforming bodies are gradually springing up in all parts of this vast country. We can have nothing to quarrel with these societies, provided their aims and objects be such as are in no way calculated to retard the onward march of our country towards civilization, but on the contrary are thoroughly in keeping with the requirements of the day. The Students' Association at Rawalpindi was chiefly started with the view to remove, as far as possible, those social evils which are at present the bane of the Hindu and Mahomedan communities. All religious discussions have been kept out of the working sphere of the association. There are people who are gnashing their teeth in impotent rage at the body for its not having identified itself with the cause of one or other of the various religious bodies existing in this country, and it is indirectly hinted that the Brahmo Samaj is the best available for the purpose—being, as it is, a universally accepted religious society. Barring all discussion upon this unpleasant topic, as it is impossible to divest the advocates of Brahmoism of their false, though pleasing, delusions, we will only say that to find any fault with the body because it is not a religious body is foolish in the extreme. It would savour of absurdity on any body's part to compel the various scientific bodies in England to be religious in their character. They are better fitted to advance the cause of science now than they could, if they employed most of their time in religious discussions. Thinking this body as in no way liable to the stigma which some people have cast upon it, we will now say a few words about the working of the association. From the rather large list of important subjects which have been discussed throughout the year 1883-84, it would appear that the society is actuated with a sincere desire in the furtherance of the cause it has adopted. It has had to encounter various difficulties at the hands of a petty despot of a president who is still unwilling to restore to it the stationary etc. which he has unjustly taken possesion of, as it is virtually the property of the association. It was hardly creditable to the president to infringe the rules of the Society, and on meeting with an opposition to his high-handedness as a president, to try to dissolve the association. We are, however, glad the association has admirably faced the dangers with which it was beset by the president, and the final triumph it has gained. There is a sweeping statement on its second page, but taking a general view of the report we can only give our thanks to the Society for its patriotic exertions, and hope it will spare no pains to further the cause it has undertaken.

CORRESPONDENCE.

MANGALORE ARYA SAMAJ.

[TO THE EDITOR.]

SIR,—I would be highly obliged to you by your kindly publishing the following in the next issue of your very valuable paper :—

I feel exceedingly glad to inform you as well as (through your esteemed *Patrika*) all our Aryan fraternity that the Shravani of this year was enjoyed by the Arya Samajists of Mangalore at the house of Mahashaya Rangappa Mangesh, the generous patron of the Mangalore Arya Samaj, and a zamindar of Manjeshwar, a village about 12 miles distant from Mangalore.

On the 23rd of August at about 11 A.M., all the Samajists cheerfully drove

to the village in carts purposely kept by the noble-minded patron; they reached it at about 5-30 P.M., and were kindly received, and very hospitably entertained. At about 7 P.M., a meeting was held, hymns were sung, Vedic mantras were recited harmoniously, and a fervent prayer was offered to the Almighty Creator.

Early in the morning of the 24th, the Samajists after taking their baths assembled all in the Yajnashala, so beautifully prepared that it would bring to a spectator the sacred remembrance of Badrikashram. The Yajnakundam had been constructed agreeably to the directions contained in *Sanskar Vidhi.* All sweet, fragrant and nourishing things were burnt in the prescribed form and Vedic mantras recited. Just in front of this a singing party had been arranged, so that the concord of both created, amongst all, a sort of solemn devotional feeling. Thus, the *Hom* ceremony lasted from 8 A.M. till 3 P.M., after which a sumptuous feast was given, which being over, the Samajists enjoyed amongst themselves a short discussion upon some religions topics till 6 P.M. Afterwards they were conducted to a magnificently decorated hall of the house. Of course, no words can describe the beauty of this hall. The hall had been richly painted and brightly illuminated, plates engraved with Vedic verses in ornamental letters and other pictorial illustrations adorned the walls on all sides. A fanciful variety of native productions of skilful handicraft and gilded pots filled with various sorts of valuable perfumes, arranged on fine marble tables placed side by side with each other, added much to the splendour of the will. In short, it had been so finely adorned that a skilful artist would have to exhaust the full fund of his wisdom to decorate a hall like this.

After the members entered and were seated on nicely prepared cushions, music began; hymns were melodiously sung, and a fervent prayer offered to God. Soon after this, the lecturers of the day successively mounted up the platform which had been decked all over with silken clothing and purposely meant for the lecturers to stand; thence occasionally cheered on by the audience they vehemently addressed the crowded public on several topics. At last the patron himself came forward and was received with shouts of joy; he went through his lecture so pathetically that tears of joy ran down every face, and for a while solemn silence prevailed everywhere; so much so that nobody came forward to address the audience for fear of disturbing the excited feelings so fairly raised in them. At length utmost thankfulness was expressed to the patron on the part of the Samaj for his hospitable entertainment. In the meantime six respectable gentlemen from amongst the audience, impressed with the effect of the lectures, applied on the spot for membership and were accordingly enrolled. Then the clock struck 11 and the proceedings were closed.

Thus was a great festival lately enjoyed by the Arya Samaj here, which, beginning with a few ardent members, can now, by the gracious mercy of Providence, count upwards of 50 enthusiastic ones, all Gouda Brahmins. The success that has hitherto attended the Samaj is chiefly due to the self-sacrificing exertions of this generous patron and another native gentleman of high official position of a very generous heart who had rendered essential service to the Samaj during its first anniversary, and who has since been an ardent upholder of the cause of the Arya Samaj. May His great spirit ever smile on its future labour and bless it with a long and prosperous life.

N. KRISHNA RAM MANGESH,

Sharma, F. A. S.

Miscellaneous.

THE Indian Association has sent a delegate o Ghatal to inquire into, and report upon, he distress of the people, caused by the recent nundations.

THE subscriptions realised for the New Catholic University at Washington in America have now reached nearly 85 millions of dollars, and it is expected the work on the building will be commenced next year.

A CONTEMPORARY hears that a new concession is coming into force immediately, under which unregistered book-packets can be sent value-payable and be paid for at the door, instead of being sent for to the Post Office, as is the rule with other value-payable articles.

THE works of Raja Ram Mohun Roy are at last to be republished after having been neglected for fifty years. The first volume of the great Hindoo reformer's writings was issued a week ago.

LADY DUFFERIN'S FUND.—The Maharaja of Jeypore has subscribed Rs. 10,000 to the Central fund, and the Raja of Kapurthalla Rs. 5,000 to the Punjab branch, of Lady Dufferin's Fund. The Bank of Bengal have instructed their London agents to receive subscriptions from the United Kingdom, and it is hoped that the friends of the movement at home will pay their donations into Coutts's in London, instead of remitting small sums to India.

THE *Indian Mirror* laments the fact that Bengal " is indifferent and idle in regard to technical education, as in respect to most other things which can make her sons a great nation, worthy of the great and glorious traditions of the ancient race."

THE VEDA VEDANTA VARDHANI SABHA.—The seventeenth anniversary of the Veda Vedanta Vardhani Sabha (or Society for the Propagation of the Vedas and Vedanta) was celebrated yesterday afternoon, in the Sri Parthasarathy Swami Temple at Triplicane, His Holiness Goinatam Jiyar Swami presiding. There was a large assembly present, among whom were Pundit K. A. Srinivasa Chariar, Pundit S. Srinivasa Chariar, S. Narasimha Chariar, M. Sringara Chariar, M. O. Parthasarathy Iyengar, M. A, M. L, S. T. Parathasarthy Iyengar, S. T. Kristnama Chariar, Ragava Iyengar, Pundit Sudarsana Chariar, Condappah Chettyar, Vera Pundit Singara Chari and Kesava Mudelliar. The majority of the students under instruction, at the instance of the Society in the various branches of Hindu literature and philosophy, attached to the shrines at Triplicane, Sri Perambathur and Conjeveran were assembled in the temple. Pundit Nerasimha Chariar of Sri Perambathur, with his seven pupils, trained in the Tarka Sangraha was also present, as also several private pupils who competed at the Society's examinations. The proceedings commenced with a public examination of the students in Nyaya Shastra or Sanskrit dialectics, and Veda, and the recital of Ganum by Ganapatis. The Secretary, M. A. Gopal Charior, B.A., then read the annual report of the Managing Committee for the past year, which showed that the capital on the 14 August 1 84 amounted in Government promissory notes to Rs. 27,500, and the cash balance to Rs. 906. The receipts during the year under report amounted to Rs. 905, so that the total sum at the disposal of the Committee was raised to Rs. 1,811. Of this Rs 1,302 was expended, leaving a balance of Rs. 508. The Society opened a fourth branch during the past year at Melkote or Tirunarayanapuram, the holiest Vishnu shrine in the Mysore territories. The Society was only this year registered under the Act for the Registration of Literary and Scientific, Associations. The report being finished, prizes in the shape of money, cloths and books were distributed to the pupils and the teachers in the order of merit. The proceedings closed, as they had opened, with the recital of certain appropriate benedictions. Votes of thanks were passed to His Holiness Vanamamalai Swami for the accommodation afforded by him to the Society, in Mattam both for the examinations and for the daily studies of the pupils ; and to the Chairman for presiding ; to M. Singara Chariar, the President of the Society for his noble zeal and disinterestedness in amassing a large capital for the dissemination of Aryan literature and philosophy.

ACKNOWLEDGMENTS.

	Rs.	A.	P.
Pundit Janki Nath, Amritsar... ...	2	0	0
Babu Raghubir Sahai, Buland Shahar	1	4	0
Lala Parma Nand, Lahore	2	0	0
Lala Rup Chund, Do.	2	0	0
Rai Chuni Lal, E. A. C., Gujranwala	2	8	0
Babu Moti Ram, Chirat Hill	2	8	0
Lala Amir Chund, Zaffarwal	1	4	0
Pundit Badhawa Mal	0	10	0
Lala Brindaban, Kashipur	1	4	0
„ Ram Nath, Pleader, Kasur ...	2	8	0
„ Manohar Lal, Lahore	0	8	0
Mahta Giyau Chund and Gunda Mal, Govt. College, Lahore	2	1	3
Lala Ram Chand, Amritsar	2	8	0
„ Mathra Das, Do.	2	8	0
„ Shankar Das, Pleader, Amritsar	2	8	0
„ Karm Chund, Amritsar	2	8	0
Pundit Thakur Das, Do. ...	1	4	0
Sardar Dharm Singh Multan ...	2	8	0
Babu Bhagwant Singh, Dt. Tonk N. D.	2	8	0
Bakshi Gokal Chund, Abbotabad ...	1	4	0
M. Rama Krishna, Sharma, Mangalore	2	8	0
Lala Khem Karan Das, Dt. Jubbulpur	1	4	0

Town	2	0	0
Mufassil	2	8	0

For occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, OCTOBER 10, 1885. { No. 17

THE TERMINOLOGY OF THE VEDAS.

(*Continued from No.* 14 *of the* 9*th Sept.*)

If the main line pursued in discussing the question of the Terminology of the Vedas be correct, the conclusion we have arrived at leads to the following inquiry :—

What is the opinion of ancient Vedic scholars on the subject? Are the authors of the Nirukta, the Nighantu, the Mahábháshya, and the Sangraha, and the older commentators at one with the modern commentators *i.e.*, Ravana. Sayana, Mahidhar, and others who have of late followed the same line ; or are they at variance with the modern writers? That if they differ, reliance must be placed upon older commentators, the preceding remarks would have made clear. Let us then examine the views of ancient writers on this subject.

Speaking broadly, then, three classes of words are used in the Sanskrit language; the *yaugika*, the *rúrhi* and the *yoga-rúrhi* words. A *yaugika* word is one that has a *derivative* meaning, that is one that only signifies the meaning of its root together with the modifications effected by the affixes. In fact, the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. These being known, no other element is needed to complete its sense. Speaking in the language of modern logic, the word is all *connotation*, and by virtue of its connotation determines also its denotation. A *rúrhi* word is the name of a definite concrete object, or answers to a definite concrete technical sense, not by virtue of any of its connotations, but by virtue merely of an arbitrary principle. In the case of a *yaugika* word, we arrive at the name of an object by what may be called the process of generalisation. We see, taste, touch, smell, and operate upon the object by the multifarious means man possesses of investigating properties of sensible objects ; we compare the sensible impressions it yields with sensible impressions already retained in our minds and constituting our past knowledge ; we detect similarities between the two, and thus get a *general* or a *generic* conception. To this generic conception we give an *appropriate* name by *synthetically* arriving at it from a *root*, a primi-

tive idea or ideas. The word, therefore, thus ultimately formed, embodies the whole history of the intellectual activity of man. In the case of a *rúrhi word,* the process is far different. We do not generalise. Nor is, therefore, any synthesis required there. We only roughly discriminate one object or class of objects from other objects, and *arbitrarily* place a phonetic *post-mark,* as it were, upon it. An individual, to roughly discriminate him from others, is arbitrarily called John, another, Jones ; so an object is arbitrarily denominated *Khatvá,* another *Málá,* and so on. Here, we only discriminatively specify the object we are naming, with coming into general contact with it.

A third class of words, *yoga-rúrhi,* is one in which two words are synthetically combined into a compound, denoting a third object by virtue of the combination of these two words. Such words express any relation, or interaction of phenomena. The *Kamala* stands, for *instance,* in the relation of the *born* to *mud,* the *bearer* ; hence *kamala* is denominated as *pankaja,* (*panka,* the mud, and *ja* signifying to bear).

Now the author of the Mahábháshya maintains that the Vedic terminology is all *yaugika.*

Náma cha dhátujamáha Nirutkte vyákarane shakatasya cha tokam." . . .

"*Naigama rurhi bhavam hi susúdu.*" Mahábháshya, chap. iii., sect. iii., aph. i.

which means :—

Etymologically speaking, there are three classes of words, the *yaugika,* the *rúrhi,* and the *yoga-rúrhi.* But the authors of the Niruktas, Yáska, &c, and Shakatayana among the Grammarians believe all the words to be derived from *dhatus,* that is believe them to be *yaugikas* and *yoga-rúrhis,* and *Pánini,* and others believe them to be *rúrhis* also. But *all the Rishis and Munis,* ancient authors and commentators, without exception, regard Vedic terms to be *yaugikas* and *yoga rúrhis* only ; and the *laukika* terms to be rúrhis also.

The above is a clear and definite statement of the Mahábháshya to the effect that the Vedic terms are all *yaugika.* It is not difficult to prove by numerous and long quotations from Nirukta, Sangrah, and other older writings that all of them agree as to the nature of the Vedic terms.

Without going, then, into the details of this subject, it may be assumed that the Vedic writers of older epochs do not agree with those of modern times.

It is a strange thing to find our modern Professors of Sanskrit, well versed philologists, and professed antiquarians so forcibly asserting the value of the "*Antiquarian Method,*" and yet blundering at the very outset of this momentous question.

After the remarks we have made, it is not surprising to find that our modern scholars should think of finding mythological data in the Vedas, or of having come across the facts of ruder bronze age, or *golden* age, in that book of barbaric hymns.

THE ARYA SAMAJ,

as everybody is aware, is purely a philanthropic association, the fundamental object of which is the propagation of the most ancient religion of the world, revealed at the time of creation in the form of the Vedas for the righteous conduct of man upon earth. But as the things acquired from without, unlike those inherent in the human nature, are only retained with unremitting toil and sacrifice of worldly comforts —a circumstance which is, for instance, exemplified in the attainment of secular knowledge, which, but for constant practice and application, would soon escape from the hold of memory —this extraneous communication of God's commandments was almost lost by the luxurious indolence of man in the long march of time. Man's attempt to supply its place did nothing

but spoil the case, the ruinous consequences of which brought woe into the world in ten thousand hideous forms. The disappearance of true knowledge afforded ample opportunity to the selfishness of designing men to frame laws for their own glorification and introduce them under the specious pretext that the corruption of times justified the improving wisdom of God to annul his previous orders. The blindness of ignorance rallied round them. The strength of union was rewarded with worldly pleasures, which gagged the sceptical doubt in the enthusiastic breast. The success of one excited emulation in others, and then the sordid desires of love, fame and wealth came into full play, and produced a host of hypocrites as time rolled on. The natural result of all their laws was simply confusion and contention which folly looks upon as so many addenda and corrigenda of the law of God.

Now this diversity of religion throws the thoughtful mind into the vortex of an ocean of uncertainties, from which the soundness of philosophy alone can save it, for inasmuch as it is the science of causes in their effects, it gradually leads the mind from apparent variety to substantial unity. But as it is not in the power of average understanding, already distracted by the pressing necessity of stomachical servitude, to cultivate knowledge independantly and reap the fruit of happiness therefrom, the universal good-will of Swami Dayanand Saraswati has established the Arya Samaj, where people in general can freely participate with the learned in the enjoyment of knowledge, which ultimately tends to the salvation of man, for it is a well-known maxim that there can be no salvation without knowledge; or as Sadi puts it, that none can know God without it. It is a great pity that such a rare advantage for acquiring virtue, knowledge, lawful pleasures and happiness should be suffered to pass unheeded through engrossment of the fleeting sensual pleasures, the bewitching charms of which have overturned the natural order of things.

Though prejudice will never allow an impartial examination of its principles, yet the duty towards his country requires of every man, who can lisp or scribble, to point out its prominent features for the consideration of the general public.

Now the foundation of the Arya Samaj, the staunch advocate and vindicator of the doctrines of the ancient sages, is as firm as that of any rock in the bowels of the earth, since it teaches truth and nothing but mere veritable truth, the representation of things as they are. This primary claim of it has been recognised by persons who have spent their life in search of truth. Hence its teachings of truth, without regard to personal interest, have brought under its banner a splendid army of the masters of Oriental and Occidental learning, that strengthens and sheds dazzling lustre on its cause, before which the demon of bigotry and superstition skulks away in shame and dishonour. The purity of its doctrines is attested by the rapidity with which it progresses amongst the mass of people enlivened with reason. Scarcely a week passes without a few Samajes being established in some part or other of the country. Its peculiar position proves it nothing short of a miracle, a visible hand of God—which is witnessed at present in India. Take a comparative view of the prevalent religions, and the veracity of the above statements at once flashes forth upon the mind. Christianity—a sect of Judaism—was sent down into the world through the Jewish Carpenter of Nazareth, metamorphosed into the beloved Son of God, who announced that he did not bring peace, but sword into the world (Matthew x., 34). This was literally obeyed by the Christians in the carnage of Crusades and butchery of Inquisitions. War was not

its only ally. The mightiest monarch of the world that ever set his foot on man's neck gave £20 and a suit of white raiments to each proselyte to Christianity. What the sword failed to do, gold accomplished easily. It is said that so many as 12,000 persons daily confessed their faith in the Son of God. Mahomedanism likwise commenced its career with wars and bloodshed, which offered to the vanquished only one out of the two alternatives, either a belief in the mission of Mahomed or payment of a ransom for life (Jezia) forfeited by defeat. The love of life so characteristic of all animals soon accepted the new creed which associated Mahomed with God by bond of prophetship, which is proclaimed five times a day from the top of the highest minaret in every town in India where the Faithful pray facing to the Divine Black Stone (*hijrulaswad*) in the Temple of holy Mecca and the sacred *sepulchre* of the prophet at holy Madina. Was there ever a time when the Christians and Mahomedans laid aside the aid of power in the conversion of people to their faith? The moment they sheathe their sword or tighten their purse, their religion comes to a stand-still. Ugliness, of course, must use powders and jewels to compete with beauty which discards artificial aid. But, how does the Arya Samaj stand? Has God come down, or sent his Son or ambassador extraordinary to enforce his religion anew? Are there miracles performed in the Arya Samaj which induce men to accept its principles? Has the Samaj some imperial leader to inforce its teachings? Does it support its teachings with false sophistry and misguided philosophy? It does nothing of the sort. The truth of the doctrines of the Arya Samaj is pure and unalloyed, native to the mind and incapable of demonstration being the general condition of all facts. The geometrical axioms do not so readily impress the mind as do the simple truths of the Arya Samaj. If you doubt, ees them yourself, they are supplied gratis by every Samaj. There you will find that the eternal truth of the Unity of God is strictly maintained, and that it is neither obscured by incarnation nor defiled by the association of a prophet. Both of these cases are, my dear brother, nothing, but the total and partial eclipses of the glory of the Divine Sun. You will also see that the philosophical books (embodying the whole circle of sciences, both mental and physical) are justly denominated as Revelation from On High; for these sciences alone give us a notion of God but not the stories of the dead men called prophets, which fill the Bible and the Koran, and which militate against the teachings of Science. But as this is a distinct subject I may be permitted to resume it on some other occasion. D. P.

Editorial Notes.

THE Infant Samaj at Jandu Singh is making rapid progress towards reforming the inhabitants of the village. In a recent meeting it was unanimously resolved that the use of animal diet and strong liquors should be given up in future. Here is a lesson for our countrymen.

***

FROM a letter from Bankipur, we learn that the Samaj there is very desirous that some Aryan missionary should pay them a visit. It is hoped that some zealous preacher of the Arya Samaj will take their request into his consideration and will give them the benefit of his presence ere long.

***

WE are glad to learn that the Ludhiana Arya Samaj has taken some energetic measures to stop the evil custom of *Kanágti*. An influential body has been formed whose express aim is to root out this demoralsing custom. Much is due to the exertions of Lala Chura Mani, who exposed the absurdity of the practice and the evils that resulted therefrom.

We hope we shall hear of similar steps taken in other quarters.

*
* *

We received a telegram yesternight from the Secretary Rohtak Arya Samaj informing that "Swami Ishwaranand Saraswati arrived there extremely ill, and senseless. He is a little better now." We pray God Almighty may soon restore him to health that he may devote his life in the cause of the regeneration of Arya Varta. The Swami is really a very earnest worker, and this news will be heard with sorrow by all the Samajes.

*
* *

Lala Dwarka Das, M.A., Lala Parmanand and Chaudhri Nawal Singh visited Gujranwala at the request of the Lahore Arya Samaj. Lala Dwarka Das, M.A., delivered there two lectures on the 5th and 6th instant, in which he explained the aims and objects of the Anglo-Vedic College movement. Chaudhri Nawal Singh also sang his stirring reformatory sangs. They made great impression upon the people present, and it is hoped that a Sub-Committee will soon be appointed by the local Samaj to collect subscriptions for the Anglo-Vedic College Fund. Chaudhri Nawal Singh has been detained by the Gujranwala Samaj for two or three days more.

*
* *

An Arya brother from Ajmere speaks in rapturous terms of a lecture delivered in the Arya Samaj there by Pundit Umar Dan a councillor to Maharajah Partap Singh of Jodhpoor on the 27th September. The writer brings all his eloquence to bear upon his position as judge of the rare abilities and unusual powers of oratory displayed by the learned Pundit on the occasion. The subject of the lecture was "Social evils of Rajputana," but on account of the limited time at his command and the vastness of the subject, he could not do more than show in all their nakedness the various spurious religions that are being palmed off upon the Indian people for several thousand years back. The State is indebted to him for the introduction of many social reforms of which the abolition of the practice of kine slaughter is the most prominent. The use of foreign cloth has also been strictly prohibited to the State courtiers. The Pundit intends to embark for England shortly to study English and the physical sciences, to learn arts and manufactures, and to learn the science of warfare. He will see Pundit Shamji Krishna Varma before he sails for Europe. We wish the Pundit every success and hope he will be one of the foremost benefactors of his country.

*
* *

The Secretary, Bandikui Arya Samaj, informs us that Swami Sahajanand Saraswati after delivering a series of lectures at Dehli went down to Rohtak and stayed there for nearly a week during which time he delivered many lectures in the local Arya Samaj Mandir. He then went to Rajgurh where he halted for a week with Pundit Herdeo Das Sharma, Station Master. Thence he came to Bandikui and after staying for 24 hours left for Patna and Bihar by Agra route where he intends to preach Vedic religion for some time to come.

*
* *

In connection with the anniversary of the Arya Samaj Amritsar to be held on the 17th and 18th October 1885, a conference of the Arya Samajists will take place, in which the following subjects will be discussed :—

1. Dyananda Ashrama.
2. Dyananda Anglo-Vedic College.
3. Representative assembly of the Arya Samajes.
4. Widow Marriage Institution.
5. Register of members of all Arya Samajes arranged according to castes.

The question No. 3 is a very important question. So very necessary is the organisation of the Arya Samajes for their efficient interaction and

co-operation, that a unanimity on this point is most desirable. The members of the various Arya Samajes, that honor the Amritsar Samaj by their presence will do well to come prepared on this subject. While the Meerut Arya Samaj has zealously taken up this question in the N.-W. P., it can never be far from desirable to take it up in the Punjab also. It is sanguinely expected that measures would be taken to soon realise the scheme of organisation cherished since ever so long.

* * *

IN our last issue we could hardly do more than indicate in as few words as possible the movements and the work of the deputation sent to further the cause of the Anglo-Vedic College proposal The deputation could not, for certain reasons, be as complete as was intended to make it. Nor could it commence its operation at an earlier date. The time the deputation devoted to its work was also very small. But the success it has been able to achieve during this small space is really very satisfactory. It seems evident that the people all over the province now feel the necessity of the study of Sanskrit. They understand that unless they learn the language of their sacred books there can be no possible way of their uniting into one nation and improving their own vernaculars. To induce the people to subscribe freely for this college it only remains to explain to them properly its scope and objects. Looking to the work of the deputation and the short period devoted to it we cannot but express our extreme satisfaction at its success. A little more organization and time would have much augmented the funds and otherwise popularised the movement. We hope that when a similar deputation is arranged next time it will achieve a much greater success and thus place the movement in a fair way towards completion.

* * *

An interesting lecture was delivered in the premises of the local Arya Samaj by Lala Dwarka Das, M.A., Principal of the Mohendra College, Pattiala, on the necessity of reviving the Sanskrit language. The delivery was admirable and eminently impressive. It resembled the easy and smooth flow of a gentle stream interrupted in its course with stones and blocks. The different remarks stood like links in a chain in relation to each other. There was a tinge of real earnestness and unquestionable sincerity about every word and every syllable which fell from his lips. The tongue uttered what the heart felt, and that joined to the justice of the cause advocated, produced an effect which was at once deep and natural. The scene was worth looking at, an expression of seriousness and gravity was visible on every face; indeed, the hearers were all attention. The claims of Sanskrit on the people of this country were established and fully justified on various grounds. It was proved satisfactorily that its claims were not confined to any isolated section of the Indian community, but that the whole nation was in a way bound to recognise them. It was not only the Arya Samaj, the Brahmo Samaj, or any other society individually that was and should be interested in the revival of this most perfect of languages, it was not that Punjabees, the Bengalees or the Gujratees as distinct portions of the community, that should contribute their mite towards the spread of this earliest and venerable tongue, but that one and all of these conjointly and collectively were under a moral obligation to afford encourgement to the Indian youth in every possible way, to the study of Sanskrit, to give an impetus to the acquiring of a language, which on philological grounds has been proved and acknowledged to be an elder sister of the various languages of the different branches of the great Aryan family. The various dialects at present spoken in the different parts of this country were one and all derived from Sanskrit, and if the speakers of these wanted to

improve, and to enlarge these dialects so as to suit this age of progress and this scientific era, it was a matter of dire necessity for them to revive their great mother which alone could furnish them with requisite materials to advance their respective dialects. This revival of Sanskrit and the consequent progress and improvement of her offspring alone could blend them one and all into national language—a result which was pregnant with numerous advantages to our country. It was necessary to revive the Sanskrit language because therein were lying hidden the thoughts of the sages of yore, therein were buried the philosophy, the logic and other sciences of antiquarian India, the researches of ancient savants, the experiences of immortal Rishis and Munis were all embodied in the ancient Sanskrit books, shut up from the gaze of modern ignorance. The nation which taught Pythagoros and other foreigners, which formed an unexhaustible fountain of learning and sciences for strangers, was worth studying and could only be studied through its books. The study of those books would lay bare the insignificance of the much boasted advancements in spiritual and material spheres of the European nations. It was also necessary for the advancement of any nation to remember its past, to respect its departed benefactors so as to stimulate the present generation to emulate their forefathers and serve as an incentive to make future, advances. The Hindu or rather Aryan nation had never been callous and cold towards its sages of yore—an undeniable proof of which was met with in the *Shradh* and other ceremonies current among them. No nation could prosper which did not remember its men of yore and although our own nation was highly sensitive of the memory of our ancient sages being kept fresh ; it was still necessary to study their imperishable works which alone could give us an insight into their extraordinary learning. The Sanskrit language was such a perfect language that no language upon earth could boast of half as much perfection.

* * *

Only two days after we had the pleasure to hear the same gentleman on the important subject of affording an impetus to the development of arts and manufactures in our country, in the same place and nearly at the same hour. The present lecture was not a whit behind the first as far as argument and oratory were concerned —nay it was an additional proof of the lecturer's great powers as a speaker. It would be a hopeless task to attempt here even a brief sketch of the various valuable remarks which fell from the speaker's lips, not because it would be impossible to present them in all the force and effectiveness in which they came clothed from the speaker's heart, but because we have not space enough to dress them even in the artificial garb we can create for them. It was conclusively shown that there could be no safeguard against starvation and famine and the consequence mortality as long as the people turned a deaf ear to the promotion of arts and manufactures in this country, as long as they did not develope and utilise the indigenous resources of our own country. The state of ancient India when abundance and plenty reigned over the land and the almost unattainable progress which had been made in spiritual matters because of the simultaneous advances in arts and manufactures, was contrasted with that of modern India, when thousands are swept away to the land of the dead by unrelenting famines and scarcity. Lala Guru Datta with his characteristic abstruse and learned way of dealing with his subject harangued the audience for more than a quarter of an hour after which the assembly was entertained with music by Choudri Nawal Singh, a sure specific against the acting influence of Lala Guru Datta's philosophical discussions.

CORRESPONDENCE.

[TO THE EDITOR.]

SIR,—Among the evil customs which are extant in our society, the most demoralizing one is "*Kanágati.*" It lasts for 16 days of *Sarádh.* On these days Hindu girls of mature age (even those of tender age) leave their houses when the first gleam of dawn appears in the sky—nay earlier and proceed to the Budha Nala in large bands singing all the while indecent songs. When they get to the river they plunge into it for the purpose of making *Ashnan* When they have done with it, they stand there and then in rows, the big ones being in the van, and use the most invective language towards girls of their adverse party, so much so that they come down to blows and a scuffle *pagnis et calcibus* generally ensues greatly to the delight of the bye-standers (a regular troop of idle vagabonds by whom the river is too often haunted especially in these days). Such an evil custom casts a slur on the Hindu community at large.

It is a cheering sign of the times that a large and influential meeting was convened in the city *Thaukurdwara* under the auspices of the most orthodox portion of the community to root out this pernicious custom. Lala Churamani, Secretary, Arya Samaj, delivered a lecture and pointed out the evil effects of the custom in question and said that if such like custom were allowed to continue for some years more, any attempt to ameliorate the condition of our women would be abortive. He also said that some measures should be adopted to check the further progress of this custom which is being observed since two days, and able and respectable men appointed to keep watch at the river, and go to the houses of their co-religionists forbidding the going of girls under the *heavy* penalty of ex-communication. His call was immediately responded to and the following gentlemen were appointed for watch :—Lala Naubat Rae, Lala Pahloo Mull, Chaudri Ishwar Singh, Lala Shiv Dyal Sahukar (Banker), Lala Munsa Ram, Banker, Chaudri Kanshi Ram and Chaudri Gobind Ram. Some more were appointed to go from house to house, and inform the parents of girls of the measures taken in the meeting. The result was, I am glad to say, that not a single girl went there. Who is to be thanked for all this ? Surely Lala Shiv Dyal, who though a man of old stamp has yet shown great zeal in the cause of reform.

I hope that our brethren of other cities of the Punjab will follow this example and try to eradicate the evil custom from among them, in order to secure for India her glory and renown which she ever enjoyed in days of yore.

S. C. D.

Miscellaneous.

SOME Dodo bones have been discovered in Mauritius. The scientific importance of this find is great, as there are only three complete skeletons in the world of this extinct bird.

HIS Highness the Maharao of Kotah has subscribed two thousand rupees to Lady Dufferin's Fund.

M. PASTEUR'S CURE FOR HYDROPHOBIA.—M. Pasteur lately made the first trial of his method of treatment for hydrophobia on a human being. The patient was a little boy who had been bitten in both thighs, both legs and in the hand. The treatment is said to have been perfectly successful, and M. Pasteur's method will therefore, it is to be presumed, soon come into general use among medical men.

THE MAGNET AND THE CHURN.—"Butter by electrictly" reads novel but such is, nevertheless, the latest application of this subtle fluid. We are told that recently electrodes connected with a dynamo of the power of 40 ordinary Daniel cells were put into 45 gallons of fresh milk, and in exactly 4½ minutes butter was produced. The quantity obtained was fully equal to that procured in the ordinary way, and the quality perfect.—*Indian Agriculturist.*

THERE would appear to have been a mild epidemic of cow killing, in the Jullunder Dowab, during the recent Mussalman festival of the *Id-ul-Zuha.* At Rahon, in the Jullunder district, an offence of this kind was perpetrated, and the District Magistrate and Superintendent of Police had to go out to the place to maintain order. At Hushiarpore, in the middle of the city, some buchers and a moulvi deliberately killed four kine. Prompt measures, however, were taken : otherwise a serious riot might have ensued. At Bura, in the Hushiarpore District, a follower of the Prophet, in order, like a true Mussulman, to show his contempt for the existing order of things and for the prejudices of his infidel fellow subjects, performed the ceremony of *qurban.* The orthodox Hindus and Sikhs rose to a man ; and to use the language of an eye-witness, at once made a *namuna* of the over zealous believer. This process could not, we imagine, have been a pleasant one for him. It involved his being beaten to death with clubs : perhaps—as Voltaire said of Admiral Bying.—"*Pour encourager les autres.*"—*C. & M. G.*

DOMESTIC OCCURRENCE.

DEATH.

At Lahore, on Thursday, 1st October 1885, the beloved infant child, (Gian Chand) of Lala Múl Chand, Súd, member Arya Samaj, Lahore, aged one year and one month—Deeply regretted.

PINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, OCTOBER 17, 1885. { No. 18

CRUELTY TO ANIMALS.—III.

One of the chief arguments which can be advanced against the use of animal diet is the fearful blow which it deals to the prosperity and general comforts of a nation. The sickening cruelty which is exercised on the poor animals, independent of its horrors, strikes at the root of a nation's rising into wealth and importance. It paves the way to starvation, and leaves the people a prey to famines, which darken the horizon from time to time and pounce unmercifully upon their victims. It is productive of untold sufferings in a country which places its sole dependence upon the products of land, and where there is a total absence of those arts and manufactures which are in such a high stage of development in European countries, and which give signs of busy life all around. They scorn and defy the ravages of famines, and when they do come they place an impenetrable barrier between them and their victims by supplying the latter with all that is necessary to sustain nature. But what is the case of a country whose sole source of bread is its land, which lives or dies as the crops are fruitful or scanty. How does that land fare whose lives are under the mercies of land products only, and which are forfeited if that land withdraws her gifts only for a couple of years or even for half a dozen of months. The misery and ruin consequent on the failure of crops defies all discription, the horrible agonies of starvation, the frightful torture of hunger can hardly be conceived by those who are not the actual victims of the same. Yet, whatever picture of the same we can form while lying in our snug beds, is enough to stimulate the blood of even a misanthrope, it is enough to shoot a temporary pang of fellow-feeling in a heart which has become entirely insensible to the genial warmth of human sympathy. The cruel famines which sweep over India so often have found leisure for many philanthropists to present their hideous work in writing, they have brought into play all the powers of eloquence in stating in adequate terms the terrible waste of human life which results from them. Unhappy India! what terrible vicissitude of fortune hast thou undergone in these times ; how unmercifully are thy sons cut off by the hand of a power which durst not raise

its finger against them in times of yore, which was truly a golden age. What a miserable contrast does the India of to day present to the Arya Varta of the times of the writers of Maha-bharata and Ramayna. Both of these present two opposite extremes. While the one stands out in all the glory of affluence and civilization, the other shrinks away in shame and dishonour into obscurity and finds refuge in ignorance and poverty. And yet the land does deserve this fate. It merits no better treatment. It is sinking deeper and deeper into misery, it is fitting up the measure of its ruin and fall. Instead of making the best of what is left to it, instead of enjoying the remnants of the past in a becoming manner, it is blindly throwing them away and rushing into still greater dangers. It was to be expected of a nation who was feeling heaven's resentment in all its rigour, that it would try to avoid tampering with nature, that it would girdle up its loins to make vigorous exertions to follow the footsteps of their immortal fore-fathers, to follow their teachings and so take leave of those vices which crept in among them and flung them so low. It was to be expected, that they would take warning from the state of things in which they were placed, that they would derive a wholesome lesson from the devastation which was but too clearly visible all around—wrought by nature's own hand; but no, they would pursue their iniquitous ways, they would do whatever they could to complete the work of ruin. It was to be expected that they would protect the poor animals against violence, that they would vouchsafe their protection to animals who could repay them more than adequately for that simple protection, who could prove their safe-guard against the failure of crops, and moreover keep them healthy and strong. But no; they are whistling quite another tune, they are cruelly dispointing those expectations. They are doing just the reverse of what could be expected from them. They are depriving these animals of their life, they are cutting their throats in obedience to their unnatural and false tastes, they are buying a host of evils by the destruction of their lives. While the use of animal diet gives rise to various diseases, the milk serves as an antidote to the same. And this is what has been pronounced by medical authority. But what do they care for medical authority, they must do what their whim dictates to them, they must give free scope for the play of their independent will, they must not fetter it by the chains of moral principles, it matters little if the gusts of their independent will involve loss of life or anything else.

And now let us see what is the effect of slaugtering these helpless animals, from an economical point of view. A common cow on average weighs about four maunds; if it is killed, it can supply with sustenance only 80 men for a day at the rate of two seers per head. But if it is continued to live, if it is spared that undeserved and worst of fates, now its usual lot, it can support at least three men for a period of at least nine months with its milk, supposing that it gives six seers of it a day. With a little rice boiled in it it will make one of the most delicious as well as invigorationg food for three men for a day. The total quantity of milk obtained from it in the space of nine months will amount to 1600 seers which in one day can support 810 men, or in other words 730 men more than the flesh of the cow can support. The difference is immense, and if we consider the virtues of both of these kinds of food, the most barefaced and staunch advocates of carnivorous food dare not place the milk-food at a low mark as far as flavour and the imparting vigour and energy are concerned. In similar manner one can defend the poor goat. A goat at the least gives a seer and a half of milk daily. On average its supply of milk continues for five months.

It weighs a maund and a half on average. If it is killed to satisfy the unnatural taste of man, its flesh will only be sufficient for 30 men for a day, while if it is suffered to live, the whole amount of milk obtainable from it during the course of five months will come up to 225 seers, which is fully sufficient, for 114 men to live upon for a day, while it can support one individual unit for 114 days. While from the above comparison it appears, that it is far more profitable, far more advisable from economical point of view to stop cutting the throats of these useful animals, than to kill them and *grub* them, it is also evident that there are great many other advantages in giving up animal diet. Every one knows how great is the fecundity of the goat—in a year or two a pair multiplies into full ten he-goats and she-goats, which in their turn begin to shower the choicest gifts which man can enjoy in the way of food on him,and these gifts simply in return for the simple protection and the coarsest food they enjoy at his hands. A cow gives one calf in a year, which in a little more than a couple of years turns into a full grown cow or bull in accordance with its particular sex and then commences to render to its masters the same services which he is still receiving from its progenitors. What a difference between the respective advantages of killing a cow and those of allowing it to exist!! While on the one hand we are proving ourselves disgustingly ungrateful to those who are a source of such comforts and happiness to us,and thoroughly stifle those promptings of humanity, those impulses of manly sympathy, which our cruel treatment to them must arouse in our mind, on the other we are inviting poverty and starvation and sealing our own doom. We are destroying the lives of those precious animals, which do and can always stand in good stead to us in evil times, which can shield us against hunger, when the nature puts on a stern face and withholds its gifts from us. But no, we will imitate foreigners, we will walk in the footsteps of a people who are still reeking from the effects of savage ignorance and unsurpassed brutalism. We must eat goats and sheep to keep pace with our English conquerors in their vices, we must fling into mud all those humane and holy instructions which the wisdom of ages has concentrated for us in the immortal works of our ancient wise men. We must ape the foreigners in all those vices which are a standing disgrace to their civilization and enlightenment. We are not men of energy till we gorge ourselves with flesh everyday, we cannot well carry out the duties of our calling or station till we steep our hand in the blood of those animals who do us good turns in all our lives. We are not to imitate Æsop who acquired his wisdom from fools, but we are to take quite an opposite road to him, we are to imbibe those characteristics of fools which make them fools ; we are to imitate brutes in their brutalism, but we are not to learn to avoid that hateful cruelty to these beasts. In short our country is soservilely imitative, and that in the first steps of other people, that we know not what to do to check this tendency. May the Almighty God have mercy on us and lead us to the right path.

OUR LATE SWAMI AT CHUPRAH.

(*Communicated.*)

Early in the summer of 1873 Shri Swami Dayanand Saraswati directed his march towards Chuprah, a town in the Province of Behar. He was received by Rai Babu Sheogolam Sahu, a wealthy Zemindar of the place. This gentleman, who had ever been a zealous patron of such holy enterprises, gave a cordial welcome to the sage, in spite of the Brahmanical intrigues

which usually accompanied his adventures. He was entertained in a spacious hall well furnished with every kind of accomodation. The love and respect which the honeyed words of the Swami gained for him from his host excited the bitter jealousy of the Brahmins, and they quickly spread a rummour in the whole city that a powerful *Nastik* had encroached upon their dominions. A notice of his arrival was given to the public, and of his desire to discuss upon the Vedic ideas of God and Puranic system of theology.

Morning and evening men of every class and rank gathered from every quarter of the city. They would stare at the graceful figure of the Swami sitting in a silver chair upon a raised platform. They would be charmed by the fluency of his speech and surprised at the pusillanimity of their Pundits whom they so highly venerated as they poured forth their eloquence at home. I may be allowed to remark that here only I had the good fortune to see the learned Swami with my own eyes. Little did I know that in my after-years I would follow in his footsteps. My pen is too weak to describe the command which he exercised over the gazing multitude He had a prominent forehead indicative of exceptional mental powers. His look was commanding and full of fire, his manner of speaking was at once serious and dignified, and when casting a fierce invective his voice resounded through the old arches of the mansion. His brown coloured toga girdled up near above the chest and hanging loosely down to the ankle reminded one of the classic Rishees and Satjug. Instead of shoes he had wooden sandles on. The air of gravity which he assumed excited awe and terror in the minds of his opponents. His fixed determination to achieve some higher end cast a melancholy grace upon his countenance. Thus he lived and thus he sat at Chuprah.

The numerical superiority of the Brahmins was no advantage to them. However, they soon formed themselves into a band of begging-friars, well equipped, if not with arguments, at least with their bludgeons; such was the hatred they entertained They implored one day the mercy of Pundit Jagan Nath, a popular priest of the city, who would not grace the Sabha with his hallowed presence. He refused them his assistance, stating that if he went there he should be under the painful necessity of talking to a Nastik, when his religion forbade him to see his face, and for which a severe penalty would be required of him. The band was then hopelessly to disperse without any result when they got a piece of advice from the sympathetic sage himself. The Swami, kind even unto his enemies, showed them a way how it was possible that the adversary might avoid the penalty so incurred and still argue with him. He said that a screen might be hung before his face whose sight constituted a sin to the proud Pundit. Even this proposal was reluctantly received, but caught into a dilemma he was obliged to come. Every one was anxiously waiting for the Pundit upon whom depended the fate of the day. The Pundit at last came with his pupils and a screen was actually hung between them. The Swami first opened the proceedings by putting some *Smriti* questions to him in Sanskrit in which he always spoke. The answer of the Pundit was full of grammatical mistakes and blunders about matters of fact, which the Swami pointed out to the audience on every occasion. Having made a perfect fool of him he harangued the whole assembly for four hours together uninterrupted. The friars clearly saw that they had lost the day and that their names would be covered with eternal shame. They at once abruptly got up exclaiming "The Vedas are being blasphemed." They fled away, the more wicked of them threatening to stone

the Swami to death if he met them on the highroads. He remained here for a fortnight closely guarded by his kind host. One day when he went to visit the local school every class stood up to do him honour. He then left Chuprah for Dinapore all safe.

Editorial Notes.

We learn with great pleasure from the *Bharatsudasha Parvartak* Furrukhabad, that Swami Parkashanand is staying there in these days, and that through his efforts a new Arya Samaj has been established at a neighbouring village named Madhwapur. Ten members have been enlisted for the present, but there are hopes of further increase. Our brothers of the Furrukhabad Samaj should now and then help the new Samaj with their presence. We hope time is coming when every town and village in India will have a Samaj of its own.

* * *

LALA Lajput Rai, Secretary Rohtak Arya Samaj, writes as follows:—"Our brother Master Rur Singh, Gymnastic Teacher Rohtak School, went on a visit to Jahazgarh village school, and succeeded in establishing a Branch Arya Samaj there consisting of about ten members at present, with Lala Ram Gopal, a wealthy Mahajan, as President, and a Lambardar by name Chaudhri Kuria as vice-President. The Samaj has been established on a small scale indeed, but it is hoped that with the help of the Rohtak Samaj, whose branch it is, it shall soon gain a firm footing." Our brother Master Rur Singh deserves great credit for the energy and zeal shown by him.

* * *

A FRIEND from Abottabad has written to us about the necessity of an Arya Samaj in that town. It would be well, says the writer, if the Gyan Samaj there should be converted into an Arya Samaj. Should the Gyan Samaj, however, refuse to be guided by the principles of the Arya Samaj, we hope, some patriotic members of this body will find their way to the town to co-operate with its sympathisers in establishing an Arya Samaj there.

* * *

WE are glad to announce that the next anniversary of the Rawulpindi Arya Samaj will be celebrated on the 31st October and 1st November 1885. It is hoped that many gentlemen from different Samajes will be present there on the occasion.

* * *

STEPS are being taken at Multan to erect a *Mandir* of the Arya Samaj. A list of subscriptions has been opened and six gentlemen have already subscribed the handsome sum of Rs. 950. We hope a beautiful building will soon be the fruit of this zeal shown in the cause.

* * *

THE building of the Lahore Arya Samaj is also being improved and built. Some members have already subscribed and it is hoped that all the members of the local Samaj will come forward with their mite on this occasion.

* * *

WE have received the list of the subscribers who subscribed lately at Rawaulpindi, Ahbottabad and Haripur, in aid of D. A.-V. College Fund. We hope to publish it in the next issue for the inforamation of our readers.

* * *

ANOTHER telegram from Rohtak, dated 12th instant, brings the consoling news that Swami Ishwaranand Saraswati is much better now, though not quite well. We hope the Swami will soon be enabled to enter the field and fight out the battle of religious reform. He is under the treatment of a skilled native physician.

* * *

WE are living in strange times. Many prophets have risen in this age before our own eyes, but they could not hold their position for long in this age

of enlightenment. The same has been the fate of the prophet of Kadian. This messenger of God professed to work out miracles in proof of his being chosen by God. But the veil has been lifted, and lo ! there is seen but a common face with charms below even average. We hope to give more particulars about this personage in some future issue.

* * *

WE are extremely pleased to learn from the Arya Samachar Meerut, that the Mitra Sabha, Delhi, which was really an Arya Samaj except in name, has now adopted all the ten principles of the Arya Samaj, and shall in future be denominated "Arya Mitra Sabha Delhi" Up to this time the third principle of the Arya Samaj relating to the Vedas being books of true knowledge, had been omitted by the said Sabha, but now that so many discussions have established the truth of that sound principle, the Sabha thought it its duty to adopt that principle also. One thing more remains to be done by the Sabha, *viz.*, to remove the difference of name also. Uniformity in name plays a great part in uniting different scattered bodies, and we hope the Sabha will give some attention to this point.

* * *

"THE last number of the Arya Gazette Firozepur, dated 8th October 1885 contains the joyful news, received through the Secretary Ayra Samaj Furrakhabad, that through the well directed endeavours of Swami Parkashanand the separation and want of co-operation, which had existed for some time between Babu Durga Parshad and Lala Jagan Nath, Raises of Furrakharbad, to the great uneasiness of the members of the local Arya Samaj and other well-wishers of the country, have been removed, and both gentlemen have again been united by that brotherly love which formerly characterised their actions. Both these gentlemen are zealous members of the Samaj, but since a rupture had taken place between them they could hardly do any thing worthy of their rank and position in society. Their union has at once borne a good fruit. On 30th September 1885 at 6 P.M. these gentlemen and others met at the house of Seth Nirbhai Ram. After good deal of discussion it was decided that some thing should be done to save those poor fatherless and motherless children who on account of poverty and there being none to look after them become a prey of men of other religions who are on the look out for every opportunity to increase their number. The Orphanage Asylum at Firozepur established through the efforts of the Arya Samajes has been the means of saving the life, religion and character of many children, and it was settled that similar institution should be set up at Furrukhabad. The few gentlemen present thought it advisable to raise some subscription on the spot and the result was that the following gentlemen subscribed very liberally :—

	Rs.
Bubu Durga Parshad, Rais, Furrakhabad and Honorary Magistrate	6,000
Lala Jagan Nath Parshad, Rais, Do. ...	4,006
Seth Nirbhai Ram, President, Arya Samaj	3,000
Lala Kali Charn, Rais, Secy, Arya Samaj	1,500
Lala Narayan Das Mukhtar, Asst. Do.	1,000
Munshi Har Narayan...	500
Seth Gurmukh Rai	500
Pundit Lakshmi Dat...	11
Total ...	16,51[illegible]

This is the immediate result of union being established between two gentlemen who had been separated for some time.

* * *

WE praise these gentlemen for the liberal donations given by them for the protection of unprotected children. This is indeed true charity and generosity for which not only the present generation but those who will come after we have departed shall always be thankful. These rich and generous gentlemen should also pay some attention to the movement of Dayanand

Anglo-Vedic College. The establishment of such a College is a pressing necessity for Hindus (once Aryas) in these days when so much darkness has spread about religion, and true religion of the Vedas has been forgotton, and all native industries have been gradually destroyed. It is a pity that the Hindus do not fully estimate the good which such a College can do to the country at large. We are, however, quite confident that time is coming when the attention of the people will be drawn to the fact, and the proposed College is sure to be established at a time not very remote.

* * *

AN Indian father is so desirous of enlightening the world of his tenderness and love for the child of his wife that he will have him adorned from top to toe with jewelry to convince his sceptical neighbour that his paternal affection is not to be doubted. He is thoroughly practical in this matter and instead of wasting words and arguing the matter in theories will take the people by surprise by parading his child before them, encumbered with as much gold and silver as he can well nigh command. It matters little if the fortunate child is clad in the dirtiest dress possible, it makes little difference if he is courting an unceasing friendship with a swarm of sympathetic flies to keep company with him and set off his gold and silver ornaments by forming a square some inches deep on his face. Of course, it must not be forgotten that these insects perform another important office, they carry away all filth which is to be found on the child's person, and it would not be a wonder if the parents were influenced to let their child enjoy the envied friendship of the flies by their anxiety for their child's health. Well, be the advantages what they may, in depriving the little fellow of a daily wash and an occasional clean suit of clothes, there is one thing to which in all this that the parents expose their children to great dangers by putting jewelry on them. No one would deny that they are induced to put jewelry on them actuated by the sympathy for the wretched swindlers, robbers and murderers, their soul melts into pity for the hard life which these characters have to lead. But in spite of all this philanthropy and fellow-feeling they risk the lives of their beloved children, they stake the safety of their off-spring upon this mock sympathy. The Indian father is indeed a curious specimen of humanity. Instead of bringing up his children in the path of virtue, instead of allowing him all the benefits of education, instead of providing him with neat and clean clothes and impressing upon him the necessity of keeping his person in a healthy state, he only knows how to disfigure him by loading him with jewelry, and how to initiate him into the mysteries of Bellingsgate. At present, however, we only want to point out to him the unwisdom and danger of putting jewelry on his children. Instances are plentiful which give a cruel experience of the dangers which are lurking in the path of those people's children who make them wear ornaments. Only the other day a child is said to have narrowly escaped from the paws of death. The sooner this evil custom is given up the better.

* * *

FROM the incidents lately transpired at Moradabad and other places, we carefully fathom the religious rancour which exists between the Hindus and Mahomedans. They are sufficient to give us an insight into that deep feeling of hostility which the divergence of religion hitherto has kept in all its freshness and vigour, and will keep it so in future until education is so far diffused among both classes that they can look every evil full in the face, be it religious or otherwise. The unreal, superficial shadow of friendship which appears to exist between these two classes, and which is often mistaken for

genuine amicability, vanishes when religion comes and plants its flag among them, they become entire strangers to each other and ready to break the ice only by an exchange of blows. Such is the reality, although people may delude themselves into a different notion. What is at all the use of maintaining a semblance of friendship, when the mask is taken off, when religious interests interfere. Every year we see and hear of incidents and mutual collisions which are but sad and unmistakable signs of the unpleasant relations of these classes, and which force this conclusion upon us that unhappy India can not become a nation for centuries to come. It must remain split up into various nationalities till all of them have so far advanced that they can look at a thing with impartiality and without prejudice. As it is at present, nothing can exceed the violence and the extent of passion which kindles into an instantaneous blaze when religious matters engross their attention. The kindly feelings, if they have existed before at all between them, are now succeeded by sentiments of deadly hatred and uncompromising spirit of vengeance, which necessitates Government interference to prevent it from bursting and exploding in all its fury. What sad feelings do not spring up in the mind, when we contemplate the wilful and deliberate attempts of our Mohammadan fellow countrymen to wound the innermost sensibilities of the Hindu mind as exemplified in their conduct at Muradabad and elsewhere. They may have been led to do what they did under the influence of, and in obedience to their religion, but there is enough in the way in which they sought to perform the hallowed dictates of religion, we say there is enough in the tenour of their conduct, to show most clearly that they have pursued a very ungenerous course, they have outstripped the bounds of prudence in carrying their religious matters to an extent which borders on fanaticism. True it is that as long religion is not well nigh one and the same, till that time farewell to all harmonious and civilized relations between the parties. Why do not our political criers of Bengal see this when they loudly cry out that India is one nation.

Miscellaneous.

THE Muharram Festival as might have been expected has not gone without its sad remembrance. The night of the 15th instant was the scene of a great riot between the Hindus and Mahomedans. Violent excesses have been perpetrated by the latter. Many shops have been looted, and many men have been seriously injured. On the 16th, the shops have been closed by the Hindus. Every moment loss of life and property is feared.

SEVERAL discoveries of gold have been made in Weetern Australia and Kangaroo Island, and a large pearl shell deposit has also been found.

THE Nawab Bismilla Khan of Radanpore has offered Rs. 3,000 to found a scholarship in Midwifery, to be called the Lady Reay's Scholarship of Radanpore.

HIS Highness the Thakore Sahab of Lukhtar has subscribed Rs. 500 and Mr. Anandrao Narayan Balajee Rs. 250 to the Lord Ripon Reception and Memorial Fund.

THE Bombay Town Council has sanctioned a grant of Rs. 3,000 towards the cost of giving a reception to the Indian contingent on its return from Suakim.

THE MOHURRUM AT HYDERABAD.—An order has been issued in Hyderabad forbidding the Hindus to pass through the streets with music during the Dusserah festival, which this year falls on the same day as the Mohurrum. As an additional precaution against disturbances, a committee including both Hindus and Muhammadans has been appointed to concert measures to prevent any possible friction between the members of the the two creeds in the city.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, OCTOBER 24, 1885. { 19

FARMING IN INDIA.

India is a country of agriculturists, unlike other rich countries of the globe, the trade, manufactures, arts, and mines of which constitute the chief source of their wealth. India depends for its prosperity on its agriculture, and the produce of the land is the principal income of the State. Take away its agriculture, and you deprive millions of its inhabitants of the means of subsistence, and its Government of the means of carrying on the duties of state. Out of a population of 19 crores (in British India) 10 crores and 60 lakhs, or 56 per cent., are agriculturists If we add to this all those who have some or other connection with land, the number of those who depend for their livelihood on agriculture rises to 90 per cent. But the agriculture of our country is in such a deplorable state that the cultivators of other countries raise three times as much from their land as is raised by Indian zemindars, though the land of our country is deemed to be the best of all. Search in whichsoever country we may, we will fail to find soil so rich in the ingredients of plant-food, so much suited for the cultivation of plants of all description, and so abundantly rewarding the least labour of the zemindar, as here. It was the richness of her land which once made India one of the wealthiest countries of the globe, and which in spite of the wasteful use of its power, and continuous exhaustion by the cropping of centuries has for so long given a return for the small labour bestowed upon it. But this state of things could not last long. Even the largest stores dwindle down to particles if their loss is not replenished. The soil which has for so many centuries met the wants of the inhabitants without any effort on their part to restore its loss, is showing signs of exhaustion. Its richness is gone, and the day is fast approaching when the zemindar will learn the fatal truth that it can no more raise profitable crops. There is already a vast difference between the present produce of an acre, and the produce of an acre in times gone by.

In agriculture, as well as in every other science, the observance of certain natural laws is indispensable. A plant during the period of its growth feeds on certain organic and inorganic elements, some of which are supplied by land, and some by air. Again, every soil contains more or less of those in-

gredients upon which the plants feed, but their store is not inexhaustible. From the time a seed germinates to the time when a plant is removed from earth, it extracts a certain quantity of plant-food contained in soil and the soil is consequently exhausted comparatively. If this loss of plant food is not made good to the soil, but more and more is extracted from it by continuous cropping, a day will come when all the store of the plant-food will be exhausted, and the soil will be rendered unfit for further cultivation. In other words, it will become *barren*. Again, some plants exhaust more than others. If such plants are continuously cultivated on a soil, the soil will be rendered barren earlier. These and such others are the principles upon which the science of agriculture is based. The Indian zemindar has for centuries raised exhausting crops upon his obedient soil, and made no effort to restore the power lost by it. Is it a wonder then that the soil does not now yield as much as it yielded formerly? For certain causes, to which we will revert in a subsequent article, the Indian soil has lost much of its fertility, and is losing it daily.

True, that the Indian zemindar makes some efforts to restore the exhausted power of his land, and manures it to a certain extent, but his manure is generally a wrong thing in a wrong place; not knowing the ingredients of the food of his plants, or the capabilities of his soil, or preparing his manures in an unscientific way, his manure does not serve the purpose of a manure at all. Different plants choose different elements. Some feed on silica, and some on potash. Suppose, he raises a crop of *silica*-loving plants. The proper manure for such a crop is that in which *silica* is the principal ingredient. Instead of that he uses a manure in which potash is the principal element. Such a manure is no manure for his land and crops, and the land will be exhausted in spite of his manure.

Ignorant of the science of agriculture, of the foods of plants and capabilities of soils, of causes of exhaustion of soils, and the means calculated to restore their lost power, of the principles of rotation, manuring and irrigation he does all haphazard following the traditions of his forefathers, which, however useful they might have been at an earlier date, are out of time now; and when in spite of his toiling from morning to evening he finds his crops fail him, he thinks that the fates are against him, and the *barkat* of his land has fled. He in his simplicity finds no other explanation of the material decrease in the produce of his field, and his grain is losing much of its size and weight. Such are the disastrous effects of ignorance of the science of agriculture. Instead of a land smiling with plenty whose children were beyond the baneful influence of poverty, we have now a land of half-starved peasantry, famine and pestilence; and the cause of this mighty change is the ruinous mode of our agriculture.

Yet so strange is the apathy of the Aryan nation that though the chief source of the wealth of the country is being wasted daily, and the nation is becoming poorer and poorer every day, and calamities more disastrous than those which we have been subjected to by foreign conquests, are staring us in the face, no one would move a hand to improve its agriculture which we believe materially affects all other reforms, for what reform can be expected in a country, one-third of whose inhabitants live in a chronic state of starvation?

Moreover, the time is fast approaching when the educated classes will be obliged to seek new modes of earning their livelihood. The Government and Railway offices are already over-stocked, and the English knowing Babus sell at discount. What then is more profitable than the occupation of *Farming in India?*

This stupendous evil of the country can only be removed if the educated

classes make it their duty to spread the knowledge of the science of agriculture among the zemindars, and turn their attention to Farming. In no other department is Bacon's celebrated maxim, that "knowledge is power," applicable with so much force as in agriculture. When knowledge is combined with experience, skill, industry and economy, there is no surer road to wealth than that leading to a Farm. Agriculture without science is a gem without lustre. If we unite science with practical knowledge in agriculture, we create a lever which, if judiciously applied, will give an impetus to improvement that will go on increasing as time advances. There is no other country which needs the application of this lever more than India with her millions of human beings requiring only instructions to make them efficient agriculturists, and the vast quantity of naturally fertile soil, almost ruined by bad tillage, requiring only a national mode of agriculture to make it all that we could wish. Not content with despoiling India of everything valuable, with exterminating its arts of scattering its manufacture to the four winds, monopolizing all her trade, and debarring its children from responsible posts, the foreigners are trying to take away the only profitable occupation left to them, we mean the culture of their soil. One has only to look in a directory to see how many Tea, Indigo, Jute, Coffee, &c., Companies conducted by Europeans have sprung up in the country.

There is much scope for improvement in the cultivation and preparation of the chief products of our country, and any man can make his fortune and benefit his country by turning his attention to the raising of any of the following commodities :—

Grains, wheat, maiz, rice, millets, sesamum, and other oil seeds, sugar, castor-oil, ginger, cotton, hemp-flax, indigo, jute, tea, coffee, rape, mustard, safflower, saffron, poppy, tobacco, lac."

Editorial Notes.

THE last anniversary of the Bijnor Samaj came on the 12th instant, and went off as satisfactorily as could be wished. Swami Atmanand was present on the occasion and delivered a lecture on the Arya Samajes, their aims and objects, and their services to the country in past years. The lecture was handled in an exhaustive and masterly way and made a deep impression on the minds of the audience. We hope we shall find the Samaj doubly prosperous on its next anniversary.

* * *

SOME one who styles himself 'Sarma' has favoured us with a communication which appears to us rather of a ridiculous character. It is characterised throughout with an extreme ineagerness and poverty of thought, and we would not have minded giving it a place in our paper for the amusement of our readers if we had any space to spare. The writer is of opinion, and we would have given him credit for being an inspired being had he been a Brahmo, that the Arya Samaj is really a political body and that its founder had no other object at heart than that of achieving a political revolution in India under cover of religion. It would be hurting dignity of the writer to say that his communication has about it the stamp of an unhinged mind, but we are strongly inclined to think that he has not much brains in his head. This is a most startling revelation that our writer has made, and one that does credit to the anonymous writer. Why not give his name, why this sneaking and cowardly position ? We may assure the Sarma, whoever he may be, that Arya Samaj is purely a religious and social body, whose sole aim is to propagate the Vedic religion, the only true and revealed religion in the world. Its members in their private character may take part in politics, but when they come within its pale, when they are

Arya Samajists, they lose that privilege. As a body this institution is only religious and social. The writer then gives us an advice—a very rare piece of advice over which we cannot help to have a hearty laugh. He councils us to give up advocating the cause of widow marriage and desires us to leave off exerting ourselves in the removal of various social evils which exist in the Hindu society. Leave their removal to time, and create in the people's mind a love of freedom, may be said to contain the wit and wisdom of this extraordinary writer. It would have been better if the writer had kept his revelation to himself, but the vanity of rushing into print is something too powerful to be resisted by us poor mortals.

* * *

THE 17th and 18th instant beheld the anniversary of the Amritsar Arya Samaj which was celebrated with great pomp and grandeur. The *Bhajan Mandlis* of the Lahore Arya Samaj and Naishtha Arya Samaj had also joined the anniversary. As it was previously notified that a meeting of the members of the various Samajes will be held to discuss the question of organisation of Arya Samajes, many guests were expected from various Samajes. They were accommodated at Sant Lal's Tank. On the 17th, morning, some 50 gentlemen arrived from Lahore at Amritsar. The visitors were conducted from the station to the Samaj with grand play of music. At 8 o'clock, morning, the Lahore party arrived in the Samaj Mandir. The Samaj building is a rectangle, very fine in shape, with a gallery on each side, the middle space being open. This middle space was chosen as the lecture theatre. A good *Shamiana* was erected on the platform, supported on three pillars in square sides bedecked with flowers bestrewn between pillars. The lecturer's table was placed on a raised platform with many flower-vases on it. The galleries on both sides to the open space were intended for female visitors. Ordinarily, the girl school is also incorporated in the Mandirs of the Samaj. The *Havan* ceremony was performed from 8-30 nearly to 10 A.M. During the same time Bhajans were sung by the various Mandlis and Upasana conducted by Rámánand Brahamchari *alias* Shankarananda Sannyasi. Then followed four lectures on the advantages of Havana. The first lecture was delivered by Pundit Jiya Lal, son of the President of the Amritsar Samaj, a young lad, member of the Aryan Debating Club, Amritsar. The purport of his remarks was that none of the things consumed in the Havan was really lost to the world, that they in changed forms of cloud and rain and pure air benefitted mankind. The second lecture was delivered by Pundit Shiva Datta Ram. Swami Ala Ram then entertained the audience with his poetical and metrical composition on the same subject. Pundit Shiri Ram of Ferozepur Samaj lastly concluded the row of lectures on this subject. Bava Narain Singh, the well known Pleader of Amritsar, with his peculiar delivery, addressed the audience in conclusion of the morning part of the Samaj proceedings. Four Brahmans were also then enlisted as members. At 3-40, the report of the Samaj was read by Lala Mathra Das Before and after the reading of the report, and at all other intervals, Chaudhri Naval Singh entertained the audience with his national pathetic and didactic songs. For want of space, we cannot do more than sketch out the proceedings of the 17th only. We hope to give in full the various proceeding of the next date and the details of both in our next.

* * *

THE Dosehra and the Mohurram this time have left behind some painful reminiscences, which will keep both parties on any but friendly terms for sometime to come. The sleeping embers of religious animosity have been fanned into quite a blaze by the adverse

winds which lately blew over Lahore, the latent sparks race discord have been rubbed into a flame by mutual friction. It will be long before these unpleasant feelings give place to more amicable relations. It is unfortunate that these two great sections of the Indian population should so forget themselves as to fall foul of each other, and lose sight of the fact that the prosperity of each depends upon and is inseparably connected with that of the other, and that so long as both of them do not co-operate and sympathize with each other and try to forward each other's interests, their country can never rise in the scale of civilization, and can never be secure against the inroads of those harassing and devastating famines which now so frequently occur and sweep away thousands of poverty-stricken Indians from the face of the earth. It is only too true that the irresistible sway of religion is something too strong to withstand, and that it is only under a strong impulse of necessity that people are led to do things which their better judgment would seriously condemn. But it is also true that by a little exercise of brains not only the dictates of religion may be obeyed, but also everything which has the least tendency to disturb harmony may be completely avoided. If proper measures had been taken in time, if the subjects had been taken up and discussed in a friendly spirit before hand, this collision might have been avoided, and this out-burst of antagonistic feelings might have been effectually kept in check. The Mahomedans would then have had ample leisure to indulge their grief, and would never have been interrupted in the midst of their tears; while their Hindu brethren would have enjoyed their festival with as much light-heartedness as they could possibly wish, and would have made merry to their hearts' content. But no, they did not think over the matter in time, they did not arrive at a satisfactory settlement of a business which has so fearfully embittered their feelings towards each other and put an end to the harmonious relations which had existed between them before these festivals. From a glance at the conduct of both of these parties in their respective festivals, one could not help remarking the extreme hatred and sentiments of resentment, which were inspiring each party and could not but deplore the ignorance and want of foresight which had been displayed on both sides and which had split up, as it were, the whole population into two distinct sections, looking thoroughly foreign and alien in their relative positions, and suddenly inspired with notions and instincts which could not be excelled in their magical powers in making these parties completely strangers to each other. It would be unwise on our part to play the part of a judge in a matter which concerns parties to one of which we have the honour to belong ourselves, indeed any remarks in this capacity are apt to be construed in a very unfair and prejudiced light; but this, of course, is certain, and an incontrovertible fact that both parties are to blame—we would not say which party deserves more blame and which less. The festivals have not only left broken heads behind them, but they have left along with them a rememberance—a galling rememberance of the mutual treatment of these two parties, which will lose its bitterness and sting only under the levelling influence of time. We are very sorry that such a collision should have taken place between them and we would advise both sides to repair the wrongs they have done to each other by sincere and hearty apologies—so as to establish the same harmony between themselves as existed previous to the late Dosehra and the Mohurrum.

*
* *

Swami Dayanand in his Gokaruná Nidhi does not allow to the carnivorous even as much indulgence as eating the

Arya Samajists, they lose that privilege. As a body this institution is only religious and social. The writer then gives us an advice—a very rare piece of advice over which we cannot help to have a hearty laugh. He councils us to give up advocating the cause of widow marriage and desires us to leave off exerting ourselves in the removal of various social evils which exist in the Hindu society. Leave their removal to time, and create in the people's mind a love of freedom, may be said to contain the wit and wisdom of this extraordinary writer. It would have been better if the writer had kept his revelation to himself, but the vanity of rushing into print is something too powerful to be resisted by us poor mortals.

*
* *

THE 17th and 18th instant beheld the anniversary of the Amritsar Arya Samaj which was celebrated with great pomp and grandeur. The *Bhajan Mandlis* of the Lahore Arya Samaj and Naishtha Arya Samaj had also joined the anniversary. As it was previously notified that a meeting of the members of the various Samajes will be held to discuss the question of organisation of Arya Samajes, many guests were expected from various Samajes. They were accommodated at Sant Lal's Tank. On the 17th, morning, some 50 gentlemen arrived from Lahore at Amritsar. The visitors were conducted from the station to the Samaj with grand play of music. At 8 o'clock, morning, the Lahore party arrived in the Samaj Mandir. The Samaj building is a rectangle, very fine in shape, with a gallery on each side, the middle space being open. This middle space was chosen as the lecture theatre. A good *Shamiana* was erected on the platform, supported on three pillars in square sides bedecked with flowers bestrewn between pillars. The lecturer's table was placed on a raised platform with many flower-vases on it. The galleries on both sides to the open space were intended for female visitors. Ordinarily, the girl school is also incorporated in the Mandirs of the Samaj. The *Havan* ceremony was performed from 8-30 nearly to 10 A.M. During the same time Bhajans were sung by the various Mandlis and Upasana conducted by Rámánand Brahamchari *alias* Shankarananda Sannyasi. Then followed four lectures on the advantages of Havana. The first lecture was delivered by Pundit Jiya Lal, son of the President of the Amritsar Samaj, a young lad, member of the Aryan Debating Club, Amritsar. The purport of his remarks was that none of the things consumed in the Havan was really lost to the world, that they in changed forms of cloud and rain and pure air benefitted mankind. The second lecture was delivered by Pundit Shiva Datta Ram. Swami Ala Ram then entertained the audience with his poetical and metrical composition on the same subject. Pundit Shiri Ram of Ferozepur Samaj lastly concluded the row of lectures on this subject. Bava Narain Singh, the well known Pleader of Amritsar, with his peculiar delivery, addressed the audience in conclusion of the morning part of the Samaj proceedings. Four Brahmans were also then enlisted as members. At 3-40, the report of the Samaj was read by Lala Mathra Das Before and after the reading of the report, and at all other intervals, Chaudhri Naval Singh entertained the audience with his national pathetic and didactic songs. For want of space, we cannot do more than sketch out the proceedings of the 17th only. We hope to give in full the various proceeding of the next date and the details of both in our next.

*
* *

THE Dosehra and the Mohurram this time have left behind some painful reminiscences, which will keep both parties on any but friendly terms for sometime to come. The sleeping embers of religious animosity have been fanned into quite a blaze by the adverse

winds which lately blew over Lahore, the latent sparks race discord have been rubbed into a flame by mutual friction. It will be long before these unpleasant feelings give place to more amicable relations. It is unfortunate that these two great sections of the Indian population should so forget themselves as to fall foul of each other, and lose sight of the fact that the prosperity of each depends upon and is inseparably connected with that of the other, and that so long as both of them do not co-operate and sympathize with each other and try to forward each other's interests, their country can never rise in the scale of civilization, and can never be secure against the inroads of those harassing and devastating famines which now so frequently occur and sweep away thousands of poverty-stricken Indians from the face of the earth. It is only too true that the irresistible sway of religion is something too strong to withstand, and that it is only under a strong impulse of necessity that people are led to do things which their better judgment would seriously condemn. But it is also true that by a little exercise of brains not only the dictates of religion may be obeyed, but also everything which has the least tendency to disturb harmony may be completely avoided. If proper measures had been taken in time, if the subjects had been taken up and discussed in a friendly spirit before hand, this collision might have been avoided, and this out-burst of antagonistic feelings might have been effectually kept in check. The Mahomedans would then have had ample leisure to indulge their grief, and would never have been interrupted in the midst of their tears ; while their Hindu brethren would have enjoyed their festival with as much light-heartedness as they could possibly wish, and would have made merry to their hearts' content. But no, they did not think over the matter in time, they did not arrive at a satisfactory settlement of a business which has so fearfully embittered their feelings towards each other and put an end to the harmonious relations which had existed between them before these festivals. From a glance at the conduct of both of these parties in their respective festivals, one could not help remarking the extreme hatred and sentiments of resentment, which were inspiring each party and could not but deplore the ignorance and want of foresight which had been displayed on both sides and which had split up, as it were, the whole population into two distinct sections, looking thoroughly foreign and alien in their relative positions, and suddenly inspired with notions and instincts which could not be excelled in their magical powers in making these parties completely strangers to each other. It would be unwise on our part to play the part of a judge in a matter which concerns parties to one of which we have the honour to belong ourselves, indeed any remarks in this capacity are apt to be construed in a very unfair and prejudiced light ; but this, of course, is certain, and an incontrovertible fact that both parties are to blame—we would not say which party deserves more blame and which less. The festivals have not only left broken heads behind them, but they have left along with them a rememberance—a galling remembrance of the mutual treatment of these two parties, which will lose its bitterness and sting only under the levelling influence of time. We are very sorry that such a collision should have taken place between them and we would advise both sides to repair the wrongs they have done to each other by sincere and hearty apologies—so as to establish the same harmony between themselves as existed previous to the late Dosehra and the Mohurrum.

* *
*

SWAMI Dayanand in his Gokaruná Nidhi does not allow to the carnivorous even as much indulgence as eating the

carcases of animals, because, as he remarks, the taste is sure to lead to the destruction of living animals for the purpose. The remark contains sound sense and applies universally without exception. One vice, however trifling, leads to another greater than itself and this in its turn to another still greater, until the mind becomes entirely vitiated and completely dead to its moral responsibilities. The nobler impulses of our nature are entirely smothered and dictates of human sympathy and fellow-feeling are entirely unheeded. A feeling of cold indifference sets over our whole nature and we laugh at the shudderings of our fellow-men at sights which to them give indescribable pain. A man, who from his very infancy has been harangued on the spiritual merits of sacrificing animal life at the altar of the carnivorous God, has by degrees his soul hardened to a degree that the destruction of animal life to him becomes a sort of pastime, something which is conducive not only to his temporal pleasures, but also adds to his reward of accumulated good deeds in the world to come. He feels not the least compunction when his victims are writhing in tortures. He is ready to cut the throats of his fellow-creatures, when placed in circumstances when starvation is staring in the face and the icy hand of death is already felt. He will kill them and eat them up for his food, or when he is thirsty, drink their blood, while manliness requires quite a reverse course. Not long ago we heard that a youth of 18 fell under the knife of two of his fellow passengers in a boat, because the latter were hungry and thirsty. Who does not remember the horrible crime committed by the beast of a mendicant who killed some one's child and having eaten up the flesh hid the bones under ground. Such instances are occasionally heard and are enough to curdle one's blood. The fact is, as we have said above, that one crime leads to another, and ultimately the individual turns into crime personified itself. A person who indulges in animal diet, will not in most cases hesitate, if he is entirely deprived of it, to adopt the course of cannibals. Anyone who has experienced the delights of securing a heavy purse by means of a single stroke of his sword will, by degrees become a regular and a notorious murderer and will do any desparate deed, and will be guilty of any amount of cruelty to compass his ends. Those leaders in thought or theology have left an unwipable stigma, an eternal curse upon their name, who taking advantage of the general ignorance of their age have coined stories and fastened them upon the public under the dazzling epithet of "truths from the Eternal." They avail themselves of their position as being a little in advance of the age, in the most disgraceful and cruel way possible. They give their sanction as the mouth-piece of God to any measure, however iniquitous, if it only ministers to their pleasures, though we must say that this is not invariably the case with all such *reformers*. Some of them, although thoroughly honest in their convictions, have not minds capacious enough to see future results of what they are now proclaiming to the people and for what they stand security as being an immutable truth. These religious fallacies, these religious barbarisms are always endowed with unexceptional degree of vitality and durability and are more tenacious in their hold upon the minds of the people than other barbarisms. Whatever iniquities are capable of being committed under cover of religion, whatever crimes are capable of being perpetrated under sanction of that potentate, offer an irresistible temptation to the doer; the people like to go to the devil for God's sake and in their religious fanaticism over-step the bounds which pity would dictate. A person may be satiated with spilling two goats' blood [illegible] but he cannot

withstand the temptation held forth by his gracious religion to have a little more amusement of that sort. Not to profit by that temptation would be to turn infidel, to throw away the abundant materials to rot in the sunshine of life, which might well be kindly deprived of life and used as food. The influence of religion and of the doctrines inculcated under cover of it,is something awful, and it is only after the national mind is well cultivated that it can see through the thin prophetic veil which has behind it hidden some of the darkest motives which prompted or suggested the inculcation of those doctrines. Only the other day we had an occasion to make some remarks in connection with *Kingwala* fraternity, for we were, and are still too, apprehensive that we may have an additional burden of prophetic evils to put up with. The evils that result from doctrines thrust upon the people, as emanated from the most High, are simply incalculable and need not be dwelt upon here. It is sufficient to know that when once a person gets into a bad habit through the influence of false religion or through any other cause, he does not stop there, but goes on progressing in his evil ways till he has learnt all that is accessible in that department. It is one of the doctrines of Christian as will as of the Mohammedan religion that all animals have been made for man and that he can dispose of them in whatever way he likes. Now the use of flesh in them is the result of the doctrine. Not only do they slaughter them and eat them, but they go a step further in their tender mercies to the poor animals. They flay them alive—horses, sheep, dogs, cat, and so on. Some of them are first starved to lessen their powers of resistance and when exhausted through hunger and fatigue are nailed to boards and stripped of their coats alive and left to die as well as they can. In short, no animals of value is spared this cruel fate and as a Calcutta paper remarks, all this is done under "the very nose of Christiandom." Where is the boasted sense of pity of the Christians? Verily all this is the result of the book styled the 'Word of God,' and a queer God he must be, who exceeds in his blood thirsty propensities even the brutes themselves. Who can expect mercy from him then? It could not be in his very nature itself to show mercy, he must be worse than the Hideous Kali of Calcutta itself. Save us from such a God.

List of Subscriptions RAISED *and* COLLECTED *at Haripur.*

Pundit Atar Chand, Asst. Surg	50	0
Lala Dilbagh Rai, Tahsildar	20	0
„ Gopal Sarn Das, Naib Tahsildar ...	30	0
„ Sheo Ram, Head Master	30	0
Pundit Charanji Lal, Sub-Post Master ...	20	0
Lala Mool Chand, Reader	20	0
Bhai Des Raj, Hindi Teacher	5	0
Maulvi Khoda Baksh, Persian Teacher...	10	0
Lala Sheo Narain, Moharir Abkari ...	10	0
„ Moti Ram, Wasul Baki Nawis ...	10	0
Bhai Nihal Singh, Teacher	5	0
Lala Bishan Das, Moharir	5	0
Bawa Nihal Singh, Rais	20	0
„ Ganesh Gir	10	0
Lala Nathu Mal, Sahookar	10	0
„ Hari Shah	10	0
„ Ratna Mal and Hira Nand, Chuddas	10	0
„ Jawahar Shah, Gulhatti	10	0
Mahta Lakhmi Das, Sahookar	5	0
Lala Devi Dial, Sahgel	4	0
Bhai Sadda Singh, Kohli...	4	0
„ Sant Singh, Lambu	10	0
Shah Chet Singh, Chadda	10	0
Bhai Kahan Singh and Narain Singh ...	2	0
Lala Jaikarn and Shankar Mal	5	0
Bawa Sukh Ram Singh	1	0
Sardar Khan Zaman Khan, Hon. Magt.	10	0
Lala Maya Das and Ganesh Das ...	3	0
„ Bhagwan Das, Petition writer ...	6	0

List of Members of the Committee formed at Haripur in connection with Anglo-Vedic College Fund.

1 Bawa Nihal Singh, President.
2 „ Ganesh Gir, Vice-President.
3 Mahta Lakhmi Das, Member.
4 Lala Nathu Mal, and Paira Shah, Member.
5 „ Hari Sah, Member.
6 Chaudri Bhagwan Das, Member.
7 Lala Ratan Chand, Chaddha, Member.
8 „ Jawahar Mal, Gulhatti. „
9 Munshi Dilbagh Rai, Tahsildar, „
10 Pundit Atar Chand, Asst. Surg. „
11 Lala Gopal Sarn Das. Naib. T. „
12 Pundit Churanji Lal, Post Master „
13 Lala Ganpat Rai, Dy. Insptr. „
14 Master Sheo Ram, Secretary.
15 Lala Mool Chand, Moharrir, Secretary.

Supplementary List of Subscriptions raised at Abbotabad, in aid of Anglo-Vedic College Fund.

Pundit Ishar Das, Supdt. Comr.'s Office, Peshawur...	150	0
Lala Rocha Ram and Prem Singh, Contractors ...	150	0
Malik Hira Singh, Wine Merchant ...	25	0
Sardar Jowala Singh, Acct. Mil P. W....	107	0
Lala Harnam Das, Clerk, Peshawur ...	50	0
" Hira Nand, Reader ...	55	0
Diwan Trikta Sahai, Sup. Dy. C.'s Office	125	0
Mahta Amar Das, Sadar Kanugo ...	60	0
Sirdar Jwahur Singh, Dy. Insptr. Police	25	0
Lala Ganpat Rai, Dy. Insptr. Haripur...	25	0
" Mangat Rai, Mahafiz Daftar ...	27	8
" Gooriditta Mal, Moharir ...	20	0
" Umed Singh, Naksha Nawis ...	15	0
" Hoshnak Rai, Naib Kanugo ...	10	0
" Chait Ram, Moharir Dy. C.'s Office	15	0
" Bhagwan Das, Head Clerk, Police Office, Kohat ...	60	0

Supplementary List of Subscriptions raised at Rawulpindi on the 23rd, 24th and 25th of September 1885.

Lala Maya Das, Pleader ...	400	0
Lala Gopi Chand, Contractor ...	50	0
Lala Ganga Vishan, Khannah ...	20	0
Vernacular Teacher ...	3	0
Lala Brij Lal, Shopkeeper ...	2	0
Bhai Dharm Singh, Copyist ...	1	0
Bhai Mohr Singh ...	2	0
Lala Harcharan Das, Clerk, Divl. Court	25	0
" Kunj Behari Lal ...	40	0
" Hira Nand ...	15	0
" Kashi Ram, son of Lala Ganga Das	25	0
Chaudri Gurmukh Singh...	170	0
Lala Kishan Chand, Clerk Post Office ...	30	0
Munshi Ganga Ram ...	1	4
Mian Nazr Din ...	5	0
Bhagat Sohna Mal ...	1	4
Sain Dula ...	5	0
Sardar Sojan Singh, Petition writer ...	3	0
" Chatar Singh, " ...	2	0
Lala Nathu Mal, Saigal ...	51	0
" Seva Ram, Banker & Hony. Magis.	200	0
Bawa Harnam Das, Bairagi ...	0	8
Sahib Singh ...	0	8
Pundit Ram Saran Das, Kanugo...	10	0
Chaudhri Sher Singh, Rai Sahib ...	100	0
Dr. Kali Nath Roy, Asst. Surgeon ...	20	0
Munshi Fazl Ilahi ...	30	0
Sardars Kartar Singh, Hari Singh ...	50	0
Lala Ram Jawaya Mal, Rais ...	50	0
" Prabhu Dayal C/o. Messrs. Long and Dennys ...	5	0
Raja Singh Duggal of Mouza Dhamyal ...	10	0
Bakshi Ram Singh Ast. Eg. 1st grade ...	300	0
Bhai Gurmukh Singh, Seth ...	2	0
Bakhshi Ganga Ram, Shopkeeper ...	1	0
Babu Tota Ram, Cashier Provincial-works ...	15	0
Lalas Chela Ram and Ram Singh, Bankers ...	50	0
Mian Abdurrahman, Proprietor Tonga Company...	10	0
Malik Khazan Singh, Hony. Mag. ...	150	0
Bhai Chanda Singh ...	10	0
Lala Karam Chand, Pansari ...	5	0
Bhai Atar Singh, Shopkeeper ...	1	0
Lala Kashi Ram, Contractor ...	25	0
Malik Sahib Singh, Contractor ...	10	0
Mistri Kut-ud-din...	100	0
Bhai Deva Singh, Agent to Sardar Sojan Singh ...	15	0
Bhai Hari Singh, Contractor ...	25	0
Dr. Tabu Singh, Asst. Surgeon ...	20	0
Lala Devi Sahai, Banker ...	51	0
Lala Shiva Diyal, Mansa Ram, Bankers	31	0
Bhai Jawahar Lal, Merchant ...	30	0
Lala Narain Das, Thapur, Proprietor Egerton Press ...	51	0
Bhai Buta Singh, Merchant ...	25	0
Lala Hans Raj, Pleader ...	250	1
Lala Buta Mal, Merchant ...	200	0
Lala Gunpat Rai, Late Overseer ...	10	0
Lala Gopal Chand, Clerk Post Office ...	5	0
Lala Shib Charan Das, Hd. Clerk ...	25	0
Lala Dina Nath, Sarishtadar ...	20	0
Bhai Jagat Singh...	7	0
Bhai Sham Singh...	5	0
Lala Duni Chand...	5	0
Lala Bailee Ram ...	5	0
Lala Nanak Chand ...	8	0
Sardar Jivan Singh ...	5	0
Lala Dhari Mal ...	2	0
Sirdar Dharm Singh, Druggist ...	5	0
Lala Pritam Das ...	5	9
Sirdar Jodh Singh ...	1	0
Lala Bhagwan Das, Thakur Das ...	0	12
" Sawan Mal, Hos. Asst., Wazirabad	5	0

LOCAL.

THE long expected marriage of Brahmabadi Satyanand Agnihotri, who renounced his post as Drawing Master and became a Sannyasi, came off on Friday evening, the 23rd instant. The ceremony was performed privately and only a few chosen persons were admitted. We hear that the bride also appeared in *Bhagwa* dress, and thus a spiritual marriage, if there can be any such thing, has been celebrated. This marriage of a Sannyasi is not liked by the people at large.

LALA Behari Lal, Manager of the Sat Sabha, who was well known for his *Bhajans* died on Friday last, leaving behind him a young wife and several children.

ADVERTISEMENTS.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, OCTOBER 31, 1885. { No. 20

ANNIVERSARY OF AMRITSAR ARYA SAMAJ.

For want of space we could not give the proceedings of both days of the anniversary of the Amritsar Arya Samaj in our last issue, and only briefly sketched a part of the proceedings of the first day. We will now try to describe for the information of our readers the most interesting and important part of the anniversary proceedings.

At about evening of the 17th, when a student of the Aryan Debating Club had read his lecture, and the Secretary, the report of the local Samaj (which we would review in some future issue of our paper.) Mai Bhagwati, a learned Punjabi lady of a respectable family, who has made it an object of her life to ameliorate the condition of the females of the Punjab by giving them instruction and preaching the benefits of education, delivered a most interesting and impressive lecture before an audience of Hindu ladies who had assembled to hear her. The subject of the lecture was "The present fallen condition of the women of India." The speech was very eloquent indeed, and made a great and lasting impression on those who heard it. Her voice could be distinctly heard by hundreds of people who sat outside. Her appeal to the male section of our society, in which she drew their attention to the fact that men would not be able to achieve any great reform if their better halves would continue to grope in the darkness of ignorance behind them, was very stirring. She compared the learned and virtuous women of the ancient Arya Varta, such as Gargi, Sita, Daropdi, Kunti and Lilawati, with their degenerate daughters of the present day, and exhorted her female audience to rise and walk in the path of progress and enlightenment along with their husbands and brothers. The people outside who heard the lecture felt proud to think that they could at least boast of one Hindu lady in the Punjab who can deliver such able speeches. With the lecture of Mai Bhagwati concluded the proceedings of the first day.

Most of our readers perhaps remember that a notice was given through our columns, as well as by separate letters, that a conference of the representatives of Arya Samajes in the Punjab would be held on the

occasion of the anniversary of the Amritsar Arya Samaj to consider the most important question of organisation of the Arya Samajes. This question has engaged the attention of all the Arya Samajes from a long time and nothing in practical shape has come out as yet. The Amritsar Arya Samaj had prepared a set of rules and got them printed for the occasion. The Lahore Arya Samaj also had given a very careful consideration to the subject, and had prepared rules according to which a representative body of the different Samajes in the province might be formed. As expected the Samajes of the Punjab co-operated with great zeal to give the question some practical shape. The following Samajes were represented on the occasion :—1 Peshawur, 2 Rawulpindi, 3 Jhelum, 4 Gujranwala, 5 Chunian, 6 Ferozepore, 7 Lahore, 8 Amritsar, 9 Bagwanpura, 10 Naishtha, 11 Tarn Táran, 12 Jandiala, 13 Multan, 14 Gurdaspur, 15 Jullundhur, 16 Raikot, 17 Batala, 18 Qadian, 19 Hoshiarpur, 20 Simla.

The following Samajes of the N.-W. Provinces also joined :—Saharunpur, Gangoh, Ambahta, Muzaffarabad, and Lucknow.

The subject of organization was discussed on the first night, but all the rules framed could not receive consideration. It was therefore resolved to have another sitting on the next night to consider and pass, or modify, the remaining rules.

We proceed now to describe the proceedings of the second day, the day of Dusehra. As on the former day, the guests, who had come from other Samajes and who had been lodged in the beautiful and comfortable house of Lala Sant Lal, were conducted with music to the mandir of the Samaj, the *Bhajan Mandlis* of the Lahore and Naishtha Samajes singing hymns on the way. The proceedings of the day were opened by singing hymns and offering prayers to God. Then commenced a series of lectures in which the members of the Lahore Samaj took a prominent part.

The first speech, short but effective, was given by Lala Deva Raj, the able and energetic Secretary of the Jullundhur Arya Samaj. He said that the members of the Arya Samaj should act up to their principles, and should show by their conduct that they themselves are earnest about a thing which they preach to others. His speech, of course, was well received, and was greatly applauded. He said that his own example had led to the improvement of many. He left drinking, and eating meat. His old friends tried to mislead him from the right course he had adopted. But when their attempts failed and they found him strong, most of them no longer able to withstand the effect of such a noble example followed in his footsteps. He has thus proved by his example the great truth that men of character are followed.

Bhai Jawahir Singh of the Lahore Arya Samaj spoke next. He supported the views of Lala Deva Raj, and said that much of our present condition might be attributed to want of knowledge. He drew the attention of the audience to the study of the Vedas, and said that the establishment of an Anglo-Vedic College would provide means of the study of Vedas for those who might wish to learn the deep truths inculcated in them.

Lala Gura Datta, B.A., an able member of the Lahore Samaj, then followed. He delivered a very impressive and learned speech, and proved by quoting and explaining a *mantra* of the Rig Veda that the assertion of the late Maharshi Swami Dayanand Saraswati, that Vedas contained the germs of all knowledge was quite true. In one single *mantra*, quoted by him, he showed that all the properties of air were forcibly described. He also stated that the study of Vedas was very necessary from many standpoints of view. He said that even

those who considered the Vedas as worthless books should feel a keen interest in spreading their knowledge, because that alone was the way of shaking the faith of the people in them if they were really books containing childish things. In the end he said that the first duty of every well-wisher of the country was to contribute to the Fund of the Anglo-Vedic College. His speech, of course, made a very good effect.

Lala Ishar Das of Gujranwalla then took up the subject of Dayanand Anglo-Vedic College and spoke for a long time. He said that the people of India are famous for their sense of gratefulness. He then asked, will not the people of India try to show their gratefulness to the great man who bore troubles for their good, and at last sacrificed his life in the cause of the regeneration of his dear Arya Varta? Should not they perpetuate the memory of their benefactor by establishing an Anglo-Vedic College, which though bearing his name would really shower its benefits on them and their children?

The name of Lala Murli Dhar, late Secretary to the Amritsar Arya Samaj, and at present Secretary to the Hoshiarpur Arya Samaj, must not go without praise at our hands which he so richly deserves. This gentleman came forward first of all, and said that he had given the proposal of the Anglo-Vedic College his deep and long consideration, and had at last come to the conclusion that the proposal was so useful and grand that it rather formed the basis of the regeneration of India. He felt his duty, he said, to curtail all his expenses and to contribute as much as was possible for him towards the Fund of the Anglo-Vedic College. He had already subscribed Rs. 150, his one month's pay, to the Fund, but he was now prepared to increase his subscription to one thousand rupees. He would use his income of five months for himself and give the income of the sixth month to the College Fund till his subscription was paid off.

This noble example, of course, acted like an electric current. All persons who sat there were at once filled with zeal. Lala Ishar Das who had already subscribed Rs. 250 doubled his subscription at the end of his lecture. All the gentlemen present vied with each other in subscribing for the College Fund. We cannot give here the names of the gentlemen who showed such liberality on the occasion. We can only say by estimate that the new subscriptions promised on the spot exceeded Rs. 10,000. Some ladies present also contributed.

There was an extraordinary thing on this occasion which requires some mention. One gentleman stood up and said that for the *Sharadh* of his wife he would contribute annually the interest of Rs. 500 to the College Fund. This new example was also eagerly followed by the audience, and annual subscriptions of this and other similar natures, the details of which it is difficult to give here, amounting to Rs. 150 nearly were promised by gentlemen present.

We thank all these gentlemen for the zeal and liberality shown by them in the cause of their proposed national Educational Institution.

Another great proof of the heartfelt interest shown by the people in this cause is that it was after 12 o'clock that the subscription list was opened, and although it was Dusehra day and people had not taken their food, yet they sat calmly and did not leave the place. This indeed is the real national zeal in national questions.

The meeting then dissolved, and the public proceedings of the anniversary were brought to an end.

As previously arranged the conference was again held at evening and the remaining rules received due consideration. This one topic was so

important, and at the same time difficult, that the whole time of both nights was taken up by one single question. There were other matters also for the conference, but for want of time they could not be taken in hand. This anniversary of the Armitsar Arya Samaj will be remembered for a long time indeed.

Editorial Notes.

THE Secretary to the Mangalore Arya Samaj writes as follows :—" As some of our Aryan brothers are willing to acquire practical knowledge of 'Yoga Vidya,' I beg you will kindly inform me at your earliest convenience the name and place of residence of any Aryan brother or Swami, or Mahatma, whom yourself or any Aryan brothers have known as competent to give instructions in the 'Yoga Vidya.' "

We for our ownpart are not in a position to give the required information. Should any of our readers be aware of the existence of such a person, they would be pleased either to correspond with the Mangalore Arya Samaj direct themselves on the subject, or enable us to do the same

* * *

IN a letter from the Secretary to the Meerut Arya Samaj, we are requested to announce that the following elections of office-bearers have been made for 1885-86 at a general meeting of the Samaj held on the 4th October 1885 :—

Munshi Lachman Sarup, President.
Pundit Pali Ram, vice-President.
Babu Lahiri Singh, Do.
Munshi Ram Saran Das, Secretary.
Dr. Ram Chandra, Joint-Secretary.
Lala Ganeshi Lal, Do.
Lala Munna Lal, Treasurer.
Pundit Chunder Bhan, Librarian.

* * *

IN our correspondence column we publish a letter from an orthodox inhabitant of Rawulpindi. This will enable the reader to judge in what light the Samaj movement is taken by the orthodox community. We hope the days are not far distant when the orthodox community will absorb itself into the Samaj. The editor of the *Indian*, a local paper of Rawulpindi, promulgates a curious code of morals in regarding the remarks of an Arya on Sannyasi Ala Ram's lectures as having no weight, because he is an Arya. The code of morals seems to be that humanity is so mean and low in the scale of morals that sincerity has no place in his code, and whenever a man is the member of a well-known institution or party he is the prey of party prejudice, or blind zeal. Properly considered, one who is *intimately* connected with a movement is the only man who can with any claim to veracity and public recognition pass any remarks upon the right or wrong of the movement, a fact which is beyond the pale of the Editor's reason to acknowledge. The other remarks of the *Indian* follow the same zest of narrow-mindednss. He is so intolerant of the views of the Aryas or their justification of any proceedings connected with Samaj movement, that he can find no place for such remarks in his paper. The Editor of the paper ought to remember that the Samaj movement is *the popular* movement and cannot, notwithstanding all tiny opposition of the Indian, be checked.

* * *

WHAT will be said of a man who sits idle while his house is being undermind ? As of an individual so is the case of a religion or a nation. History bears ample testimony that many nations and religions have been completely wiped off the surface of the earth. Is it not strange that karors of Hindus were made Mahomedans by force and yet those who remained behind took no steps to open the door and readmit them in their society when the age of terror was gone. Millions of

our brethren, in whose veins runs the same blood as in ours, and who would have co-operated with us as friends and kinsmen, have turned into deadly foes, and that simply for the mistake alluded to above. Thanks to the All-preserving God that in this age when different religions were eating away the remnant of the Hindu society some steps are being taken to save what can yet be saved. An instance of this has lately taken place at Gujranwala. On 11th October 1885, a Brahman named Nathu Mul together with his wife and son was readmitted into his society, from which he had been excommunicated, after performing *prashchit*. This man had gone to Quetta and falling sick there had been obliged to eat from a Mahomedan's hand. On his return he related the hardships he bore there, and the report having spread that he had eaten from the hand of Mahomedans he was excommunicated. His wife also by showing sympathy to him met the same fate. He asked the help of a Pundit and by his advice went to Ganges and performed the *prashchit* ceremony there for a month. But on his return his *biradri* did not accept him. The poor man struggled for three long years, and yet without success. Last of all he appealed to the Arya Samaj Gujranwala, and the Samaj at once took active steps. They called a meeting of the Pundits, Brahmans and Raises of the town, and explained to them the circumstances under which he was obliged to break the rules of the society. We need not give the names of the Pundits who attended the meeting. We are glad to state that the efforts of the Samaj were crowned with success. All the gentlemen present ate sweetmeat and drank water from the hand of the once condemned man, and he was once more taken back into the society from which he had been driven away. We congratulate the Gujranwala Arya Samaj on the success achieved by it.

BRAHMABADI Satyanand Agnihotri has bravely held out against the current of public opinion and has been now duly installed into the *Grihasthashram*. He is indeed a brave man and as such 'deserves the *fair*.' He is endowed with exceptional moral courage verging on rashness, and he is a great lover of novelty for its own sake. He is no mere talker—he is eminently practical. Now have we a practical illustration of those lengthy and elaborate leaders which have been appearing in the Dharm-jiwan from time to time, fearfully denouncing the ancient scriptures of the Hindus and taking the people by surprise. The Pundit, as is well known, is no supporter of what he terms the popular prejudices—he is not the person to follow the beaten track, be it in religion or in anything else, (though it is hardly creditable to believe even in a God). He is not the sort of an individual who can for a moment tolerate the Shastra interpretation of our relations with nature and her maker. His mind is of a different stamp—his mind rises superior to the contents of what his party terms "the books of the ruder period." He can understand and teach God's ways better in his own way. His extreme hatred of ancients is not merely confined to powerful exertions of his lungs but he has taken them to task for their hard and fast rules *unsuited to this civilized age*, by blending the character of a Sannaysi and a *grihasthi* in his own sacred person. Why man—those persons must be thoroughly ignorant of human nature who shut the door of connubial enjoyments against the Sannyasi—they must be selfish and unsympathetic in the extreme. A Sannayasi is only a half Sannayasi, if he has not his Sannayasin by his side. She is too valuable a requisite to be dispensed with. A Sannayasi being a humanitarian and philanthropic being, his sympathy should not be confined to any particular sex—but he cannot benefit the female sex, if he

has not a female companion to help him in his work of granting salvation to his flock. Now it is as clear as any axiom of Euclid that a Sannayasi has to take a wife, otherwise his mission will be but half finished—why the very contemplation of such a thing is enough to make his soul jump out of body with grief. What deluded fools those who should deny to Sannayasi the help of an agency which appears indispensable for conducting them and their partners to the kingdom of heaven. These *thick-skulled* beings would never give an individual, whose mind has become dead to the pleasures of this world, the credit that he sought but lofty and noble motives in taking a wife. In their opinion such an individual finds a very low place—instead of being regarded a martyr in the cause of mankind. They go so far as to say that the individual is no Sannyasi but in appearance, that he is the shadow of one without substance, in as much as he has not been able to resist the shafts of Cupid—the first requisite of a Sannyasi, and there is no curing to their bad inferences. To put such a bad construction upon the *best possible* motives is nothing but human frailty. It is the result of ignorance. The very infringement of the laws current in a society from times immemorial is enough to draw forth expressions of admiration from a sensible mind. But by strange fatality of human nature these individuals impute that even to *selfishness*. We for our part think the Pundit as a *rare* personage and a *real martyr*. However widely we may differ from him in the wisdom of the step he has taken, we think it but an act of pure justice to say that he is a man of great moral courage. He has made himself conspicuous by simplifying the science of Sannyasism, and consequently that of Yogism—he is undoubtedly a great genius in this. To be a perfect yogi according to his system is an easy task—a matter of mere hours, and what is more, there is no losing of *grihasthism* at the same time. He is particularly entitled to the thanks of his co-religionists. But there are one or two points in connection with his marriage which we are reluctant to pass over. The Pundit as is well known is a great advocate of widow marriage. It would have been far better for him to espouse a widow of his own age than a virgin—for we may be permitted to remark that there is no lack of youths for virgins. This step would have elicited the approbation of even the most sceptical of his opponents and would have greatly softened their indignation at his conduct. The effect of this step, on the other hand, upon his own followers would have been great as it would have caused in them a regular mania of widow-marriage, and then what a revolution we would have witnessed. But perhaps the practical carrying out of convictions that are regarded as true in the abstract is not what the Pundit likes. If this be the fact it is strangely inconsistent with his practical character. We are also surprised to hear that the Pundit so far degraded his dignity as to allow the marriage being partially performed on orthodox principles. What necessity was there of tying the marriage knot, especially as the compact between the parties was of a spiritual nature, as it is called, rather than that of a temporal. We, for our own part, fail to understand such enigmatical conduct of the Pundit. We hope we shall hear ere long something of the extraordinary work which Mr. Satyanand is expected to perform.

REVIEW.

We have received a copy of "Assool Zirayat Hind" (principles of agriculture for India) prepared by Lala Mansa Ram, Translator Chief Court. We are glad that the subject of agriculture has at last attracted the attention of our educated countrymen, and

instead of the usual love-stories and love-poems which form the bulk of the publication in the Punjab we have before us a book on the principles of agriculture. We need not say what good effects this and such other Scientific treatises are calculated to have upon the improvement of our country. The author has not spared any pains to make it an exhaustive treatise. A list of contents and the preface (about 44 pages) can be had gratis of the author on sending one anna for postage. After showing the importance of *Geology*, *Botany* and *Physiology* in agriculture the author explains in about 400 pages on what plants feed, whence they derive their food—how much plant-food is contained in soils and sub-soils, and how it is exhausted, and how this loss is made good. The chapters on the different properties of soils, ploughing, irrigation, amelioration of soils, rotation of crops, preparation and application of different manures, and the feeding of cattle are chiefly interesting. Considering the bulk of the book and the researches made in the compilation of it, the price (Rs. 1-8) is cheap. We wish the author every success and invite the attention of our countrymen to the work.

CORRESPONDENCE.

[TO THE EDITOR.]

SIR,—I am a clerk in a local office, and a member of the Orthodox Community. I was present in the meeting at which an Arya Preacher, known as Sannyasi Ala Ram, made a speech on the *Saradh* ceremony. In the course of his speech he deprecated our Brahmans in very strong terms for their selfishness, and I as well as a few other co-religionists of mine got irritated at the harshness of his tone and severity of his language. But so far as I can trust to my senses, I do not know of any disparaging remark that the speaker alluded to, is alleged to have pronounced regarding one "god." Neither such a thing had any connection with the subject of that day. On the contrary the Preacher took with respect the names of our deities in many of his lectures and in this I agree with the Arya correspondent of the Indian, dated October 9th, 1885. We in this city are in no way hostile to the movement of the Arya Samaj. This can be shewn to some extent by the contributions that we recently made in aid of the Anglo-Vedic College that is going to be established in memory of your late leader Pundit Daya Nand Saraswati. We have attended the meetings of the Arya Samaj wherein our lost brethren were recovered and have eaten *Karah Parshad* (a kind of sweetmeat). It can be judged therefore that our friends of the Indian, who I may tell you are bigotted Brahmos in the garb of friends, under the pretence of advocating our cause, really carry out their own designs against the Arya Samaj. As for the well intentioned editorial in the same issue of the Indian, and the sweeping condemnation of the Arya Samajists that the good Editor had the pleasure to pass, I am not the proper person to say anything. This you can consider yourself.

AN ORTHODOX HINDU.

Rawulpindi, 20th.

Miscellaneous.

THE Nawabs of Dacca, it is understood, wil contribute the princely sum of Rs. 10,000 to the Countess of Dufferin's Fund.

MADAME BLAVATSKY.—Latest advices from Europe, the *Theosophist* says, report a change for the better in Madame Blavatsky's health, though it had previously given her friends much uneasiness. She is now going through a course of mineral waters, and is receiving the visits of a number of leading European theosophists.

THE Anthropological Congress, which is shortly to be held at Rome, will, says *Nature*, have a curious feature in a collection of 700 skulls of criminals, numbered and classified. To these will be added the photographs of 3,000, and the brains of more than 150 convicts, thousands of autographs, poems, sketches, and special instruments, the work of criminals, an album containing a record of 700 observations, physical and moral, on 500 criminals and on 300 ordinary men.

NAVIGABLE BALLOONS.—M.M. Renard and Krebs, the Paris aeronauts, whose experiments in balloon-steering aroused considerable interest some months ago, have not been idle since. They made a third and seemingly conclusive trial of their navigable balloon on the 22nd ult. The car contained three gentlemen, who with the aid of the screw, were able to steer for given landmarks, to make head against the wind, and after a number of evolution in the air, return to descend at the starting point. At a later date these experiments were repeated with equally satisfactory results before the Minister of War and the chief of the engineers, who congratulated the persevering aeronauts on their success.

THE Chinese Government intend colonising Manchuria with convicts as a barrier against

Russian advances, and have supplied tools and seeds to establish farms, and to explore the mineral wealth The convicts are protected by troops, and aided by the Catholic Missionaries, who are of great service to the people. There are now in China, 31 bishops, 1.220 priests and 34 colleges; thus materially aiding progress.

ODEYPORE.—H. E Mr. Grant Duff in replying to his Highness the Maharana of Oodeypore's speech proposing his health at the water palace on the night of the 13th instant said: Your Highness, Ladies and Gentlemen,—When I left India ten years ago, little deaming that I should ever tread her soil again, my keenest regret was that I had not been able to visit Oodeypore. Circumstances have now enabled me to repair that misfortune, and although my expectations were great, they have been far surpassed by the reality. This mountain-girt centre of your Highness's wide territories equals all that Oriental poets have told the sober west of paradise, and its architects inspired by the genius of the spot have built as if their marble terraces were to be trodden only by beings superior to man. But its historical interest is not inferior to its natural loveliness The history of Your Highness's house is connected with all that is most stirring in the past of India. To have seen such a place amidst the boundless hospitality and kindness which your Highness has shown us will ever remain one of the most cherished recollections of all our lives May the prosperity of Meywar and of your Highness's illustrious race, surpassed in antiquity by none on this planet, last under the ægis of British power for many more ages than it has already seen. I need not say *Esto praeclara*. I will say *Esto perpetua*.

AN EXHIBITION OF MENTAL FEATS.—A large number of European and native gentlemen assembled at the Framjee Cowasjee Institute, Bombay, on Thursday evening, to witness an exhibition by Pandit Gattulalji, the well-known blind Hindu poet, of some wonderful feats of memory. Sir William Wedderburn, Bart., presided. The chairman and the committee selected sentences in the English, German, French, Latin, Sanscrit, Portuguese, Guzerati, and Mahrati languages, the words being written on separate pieces of paper. Each of the members then gave a word out of the language that he had selected, transposing in many cases the order of the words occuring in the sentence. When this had been done the Pandit, amidst the plaudits of the audience, recited the sentences with marvellous accuracy and precision, giving also the order, when asked, in which a word was given. The Hon. K. T. Telang asked the Pundit to compose extempore verses in Sanscrit, subject to such conditions regarding "metre, thought, word, or figure of speech" as he chose to impose. Mr Telang requested the Pandit to compose an extempore verse on "The Present Assembly," giving him the metre and the figure of speech. The Pandit promptly rose and recited his own extempore lines in the Sanscrit language, which for purity of language and loftiness of sentiment were greatly admired by those who understood the lines. Mr. Telang then requested the Pandit to compose lines in the same language containing the name of Sir William Wedderburn, and the poet speedily chanted a few lines eulogising the qualities of that gentleman. While the feats were being exhibited, a gentleman at intervals rang a call-bell, and the Pandit correctly stated number of times it had been rang at the conclusion of the proceedings. The chairman then placed a wreath of flowers round the neck of the Pandit and presented him in the name of the society with a rich gold embroidered shawl and turban.

A THRIVING NATIVE.—A man named Mootee, lately returned to India in the *Jumna*, brought with him £2,125, having left the bulk of his poperty invested in the Colony of British Guiana. He is supposed to be worth from £8,000 to £10,000 sterling, and it is expected that he will shortly return to the Colony. The Agent-General undesrtands that Mootee carried documents with him to prove to his countrymen the amount of his investments in the Colony and thinks there can be no doubt but that his representations of the advantages of immigration to the West Indies will tend to encourage a better class of people to emigrate.

ACKNOWLEDGMENTS.

	Rs.	A.	P.
Dr. Khazan Chund, Asst. Surg., Simla	2	0	0
" Thakar Das, Do. Do.	2	0	0
Lala Manohar Das, 2nd Imp. Dn., Do.	2	0	0
" Mahi Diyal, Simla	2	0	0
" Basant Rai, Merchant, Simla ...	1	0	0
For Postage from Simla	0	12	0
Babu Pancham Singh, Dalhousie ...	2	4	0
Lala Harnam Das, Kot Kapura ...	2	0	0
" Sukh Diyal, Lahore	1	0	0
" Devi Das, Lahore	2	0	0
Pandit Rup Kishan, Dehli	0	10	0
Babu Jagan Nath, Kot Somaba ...	2	8	0
Lala Ram Lal, Lahore...	2	0	0
" Bihari Lal, Sat Sabha, Lahore...	0	10	0
" Nand Lal, Cloth Mercht., Do. ...	1	2	0

(*To be continued.*)

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M, HIRA NAND, PRINTER.

ओं

THE ARYAPATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, NOVEMBER 7, 1885. } No. 21

HINDU OR *ARYA* QUESTION.

(*Communicated*)

The subject, we have chosen to discuss, is one which will, in our opinion, engage the attention of the educated public. The space at our disposal is too short for us to discuss it at full length, and so we need hardly ask our readers' apology, if we simply go over it in a brief, but concise way. The subject also needs no introduction at our hands. There has been a long dispute as to whether we should change our present name and adopt the new one, though really old, in its stead We quote below the chief arguments of those who hold that there is no necessity for altogether dispensing with the use of the word 'Hindu'—arguments which we have after much difficulty and labour gathered from the back numbers of the Theosophist and other papers We will let the authors speak for themselves :—

1. 'The science of language distinctly points out that the letter *h* in Persian is analogous to *s* in Sanskrit. When our first Aryan ancestors, if we are to give credit to History, dwelt on the banks of the Sindhu (Indus), the brother Persian, who did as yet bear their original name, designated these emigrants 'Hindus', in their language, which according to the law is analogous to Sanskrit *Sindhus*, that is those that lived along the *Sindhu* river.'

2. 'Arya originally means a cultivator, though afterwards it came to mean the 'best Hindu distinguished for devotion, learning and piety.' It would therefore be wrong to apply the term indiscriminately to all Hindus alike—good, bad, and indifferent, as distinguished from the Malechhas.'

3. 'It is but a foreign designation, for nowhere in Sanskrit lexicons can you trace out the word. The Americans too are misnamed the 'Yankees' and the British the 'Whites.'

4. 'Merits, not titles, are judged. Did ever Socrates or Valmíki, sages whose equals perhaps shall never be born, care whether he was called a Greek or an Indian, or by any other name whatsoever ?'

5. 'Far from arguing with so much diligence whether we be called 'Hindus' or 'Aryas,' we think it would be greatly more useful and advantageous to devote that amount of our attention to the real well-being of our

countrymen, to the consideration of what proper steps should be taken to redress very many piteous grievances of our brethren, and to the careful investigation of wherein lie the original causes of many, almost natural, defects of the people.

6. 'Had the word truly meant an infidel, a liar, a slave, in short, a man possessed of every evil to be found in the world, it is impossible that a whole nation, and one as of Indians, having for its members, not only a few ignorant, but many learned and deep-thinking men, and existing not for a day or year, but for ages and centuries, would have been so blinded or repressed as never at least to have perceived the universal error!'

These are the chief objections that have as yet appeared against our adopting the name of 'Aryas.'

We begin now to examine them one by one. In answer to the first, we are in a position to inform our critic that his position is absolutely untenable. How could he, with facts to prove the contrary, conclude, that we emigrated from Central Asia, and settled on the banks of the Indus? How could he draw such a grand conclusion from the mere perusal of a few works on History, compiled by foreign author? Was it ever possible for a thinking person to pronounce such a sentence against a nation—a sentence in which the whole world is interested, without minutely observing and tracing all its traditions, all its mythologies, all its historical works, in short, all that touch the subject? But even assuming this untenable proposition, the critic's argument falls to the ground. It is an undisputed fact that the Persians came to India thousands of years later than the Aryans. The Aryans never emigrated, if they ever emigrated at all, in presence of the Persians. On the contrary, if there were any emigrants, it were the Persians or the Mahomedans who came far later on conquered the whole country, tried to spread their religion by 'fire and sword,' calling others outside the pale of their religion as infidels. Had the Persians or the Mahomedans occupied India before the Aryans did, the proposition of the critic would have been thoroughly established, and the question of the honesty of those, who honoured us with the new title completely solved. Here our friend might be bold enough to ask us if the emigrants could not invent a name for those that had already occupied the land We should answer him that they could, but only when the name already given them did not in their opinion suit them well, when the name did not convey the amount of esteem or contempt they wanted to show towards them. For, as all of us know, cause and effect go side by side. When a change is effected, there ought to be some reason for it. What reasons had they, who changed our name, to defend themselves? The term 'Arya' is the best word ever given to a nation. What other motive than that of contempt, then, had they in mind, when they did away with the use of the name we had long been enjoying? That they had bad motives in hand, could be satisfactorily proved, even if we had taken for granted that the Persians or the Mahomedans had been occupying the land before the Aryans came. The authors of the *word* themselves, though indirectly, refute those that try to defend their honesty of purpose. Consult their works and you will be convinced of the bare truth. What low opinion had they of the Hindus, could be well testified by the Persian couplets, that have come from the pens of those who, as regards the formation of their language, can be relied on as their highest authorities. See what Nizami says:—

Dó Hindú gar áyad za Hindústán

Yake duzd báshad, yake pásbán.

Thus our readers will clearly see that the word was never applied to us with sincerity of heart. Not a word of our critic's argument can be maintained, though we are ready to sacrifice many a fact to see it proved.

Let us now proceed on to the second. This is wholly wrong and requires very little comments. It would be sufficient to draw critic attention to the well known fact that our country was called Arya Varta, that is to say the land of Aryas, and all persons who lived in it were called Aryas without any distinction.

3. As regards the third, we agree with the critic in as far as he says ' it was but a foreign designation,' but can never be at one with him in his imaginary conclusion. Suppose our enemy has given us a bad name. Are we, with thinking faculties still existing in our brain, to choose and apply the term to ourselves? The Americans never call themselves 'Yankees,' it being a foreign designation. How should we, then, the sons of an honoured nation, call ourselves by a disgraceful term, which our enemies have imposed upon us? Certainly no one will congratulate us upon our choice.

4. We now come to the fourth point and in reply assure our critic that a meritorious man shalll never like bad name. Can he ever point out a single instance, when men of deep learning and merit, like the venerable Rishi Valmiki, designated themselves, or liked to be designated by others as Hindus, Malechchas or by any other disgraceful term.

5. For shortness of space, at our command we run over the fifth argument of our critic. It seems, he has not well studied the true characters of different nations, much less that of our own. It might be evident even to a careless observer that Indian people die for the name of their forefathers. If you ever see a Rajput fighting valiantly at the risk of his life, if you ever see

much money in marriage parties, the reason, if you stop to enquire, must be that they fear they might bring disgrace upon their forefathers in the eye of the public. Thus if we change the word ' Hindu' and substitute ' Arya' for it, we try to remind our brethren that they are the descendants not of *kafirs*, but of glorious and noble ancestors. We feel sure our countrymen by this act of ours will rise from their sleep, and as is natural to them try to be like them. This prediction of ours is supported by facts. Since the establishment of the Arya Samaj, the country has been running forward and forward on the path of progress, and ' Aryans, our glorious ancestors, and we fallen' is the voice that has been coming out of every one's lips. A spirit of enthusiasm has been prevailing all over the country, and who can doubt our country would not rise to its former level?

We now hasten to the sixth and the last point of our critic, and find it rather amusing. The very objection shows that our friend has been depressed by facts and arguments, and has at last been obliged to resort to what we should like to call a ' broken piece of ground.' We think we have shown above what the word Hindu truly and really meant, and so are not particular for laying any stress upon this lame defence. The truth is that as long as our Sanskrit literature had its full force, the country was at its height of prosperity, the people were pious and learned, as could be well understood by the word ' Arya,' a term by which they designated themselves, but no sooner did it decline, ignorance reigned supreme, poverty came in place of prosperity, piety changed into infidelity, as could be well testified by the word Hindu by which we call ourselves now. Thus we hope it has been clear to our readers that as long as Sanskrit [illegible] count amongst us men deep-read in that

name, but when we began forgetting who and what we were, when the fall of our sacred language commenced, in short when we lost all self-respect, we did not care what title, what nick-name, our enemies, though our conquerors, made us assume.

Our country has fallen to pieces, our religion has been ignored, the brave sons of Ind have showed their bravery in becoming the followers of Mr. Bradlaugh, the wise inhabitants of the land of wisdom have showed their learning in condemning our Vedas and philosophies taking them for childish and superstitious literature, our educated youths have shown their knowledge of foreign language in preaching to us the truths of the four gospels, and yet our friend says it is impossible that a whole nation, and one as 'the Indians' 'would be so blinded or repressed as never at least to have perceived the universal error.' We think, we have shown to our readers satisfactorily that our name is 'Arya,' and that we should anyhow try to substitute it for the present disgraceful name.

In conclusion, we think we are right in hazarding the hint that if our country is ever to prosper, if it is ever to regain its former position, it shall do so at the hands of those only, who call themselves as 'Aryas' and not at the hands of those who are termed 'Hindus.' F. C.

ARYAN ORPHANAGE ASYLUM AT FEROZEPUR.

Rev. Newton in a lecture on America delivered at Lahore stated that if a foreigner were to go to any big city of the New World he would find very large and beautiful palaces erected there, and on enquiry he would leave that they were occupied by the lame, the blind, the lepors, and the orphans, of the country. America is a country where igns of charity are visible on all sides. Hundreds of orphanages, lepor houses, and thousands of missionaries are supported by public charity. The American mission is spread all over the world. America is therefore pre-eminently the land of charity, and charity rightly applied. It may be said that America is a rich country, but the riches of the country also have been accumulated through the exertions and energies of its people; and it is more to their credit if their brains are not inebriated by prosperity and they do not forget their helpless brethren.

What do we see in our country on the other hand? This country also was famous for its charity, and this characteristic of its people has not yet been lost, but through ignorance it is not rightly applied. While hundreds of thousands of Brahmans and faqirs, and thousands of sturdy beggars are uselessly fed to the detriment of the wealth of the nation, the poor orphans and other deserving objects of charity are quite neglected. Formerly all the Hindu and Mahomedan orphans used to go to the Christian missionaries, under whose care they used to be brought up. But the Christian missionaries did not prove themselves to be actuated by charity simply, and did not show that they were moved by disinterested motives. This show of charity was one of those agencies which are established in this country by Christian missionaries for the propagation of their creed.

It is to the credit of the Arya Samaj that an Orphanage Asylum has been established for the first time at Firozpur both as an institution of charity and as a means of saving hundreds of those fatherless and motherless children who were forced for want of bread and protection to become Christians. During a period of six years the Aryan Orphanage at Firozpur has been the means of saving the lives of many innocent children from utter ruin and destruction. It has made the orphans, who were fortunate to be admitted within its precincts, useful members of the society

We have on our table the report of the Firozpur Orphanage for the year 1884, and we deem it our duty to draw the attention of the public to some striking points of it.

First of all the public must know that the Orphanage Asylum founded by the Arya Samaj at Firozpur is intended both for the Hindus and Mahomedans, and both sections of the nation have profited by it from its commencement. It, therefore, deserves the sympathy and help of both Hindus and Mohamedans.

At the end of the year, 1883 the Asylum had 14 Orphans, and at the end of the year, 1884 the number of orphans had increased to 21 as detailed below :—

Hindu boys	...	7
,, girls	...	9
Mussulman boys	...	4
,, girl	...	1
Total	...	21

The health of the inmates of the Asylum was attended to by Dr. Thakur Das Assistant Surgeon and Babu Narain Singh Hospital Assistant, as well as by Pundit Siri Ram who had studied Vaidic (Medicine in Sanskrit) in the Oriental College Lahore. The income of the year, 1884, arising from monthly subscriptions and donations was Rs. 1997-7-3, and the expenditure, the details of which are given in the report, amounted to Rs. 1,457-1-3. The amount of the Orphanage Fund now in the hands of its trusties is Rs. 5,455-5-3. There is a Female School attached to the Orphanage in which the average attendance of girls during the year has been 47. The efficiency of the School is fully testified by a remark of Mr. Sime, Inspector of Schools Lahore Circle, who visited the School in that year. Mr. Sime says "The School bids fair to become one of the best Girls' School in the Province." The girls of the Asylum are taught handicrafts also. The boys attend the Boys, School, and with a view to make them useful members of the society they are made to attend, as apprentices, the shops of blacksmiths, carpenters, &c., to learn the different professions for which they may be found fit.

A Mahomedan girl of the Orphanage, who was lately sent to Agra to study Medicine, has stood first there, and her success is a credit to the institution by which she has been brought up.

The Managing Committee of the Orphanage Asylum at the end of the Report gives its thanks to Munshi Ram Sahai, Subordinate Judge, who gave great and material help to the Institution, and to Captain Goldsbury, Cantonment Magistrate, who has always taken interest in its well-being.

The report ends with a general appeal to the Maharajas, Rajas, Raises, and other generous people of the country to help the Institution with money that it might obtain a solid foundation for itself.

The Report shows that the Institution has been very well managed, and we congratulate our brothers of the Firozpur Arya Samaj on their good management. The people of India are famous for their charity, and there is no Hindu family which does not give a portion of its income for the good of others. Up to this time generally undeserving persons have appropriated the charity of the people, and it is not too much to expect that our educated countrymen would make such institutions their objects of charity as soon as they come to know of their existence and usefulness. We therefore invite the attention of our countrymen to the Aryan Orphanage Asylum of Firozpur.

Editorial Notes.

THE Secretary to the Cawnpore Arya Samaj has sent us the following for publication in our paper. "I am to inform you that Swami Atmanand will

leave this station for Hamirpore to-day (the 22nd ultimo) by the night's dak. All letters intended for the Swami should be addressed to the undersigned (the Secretary) till further notice."

* * *

FROM a letter from Meerut we learn that Swami Ishwaranand Saswati is at present in the Bareilly Arya Samaj He left Meerut on the 24th, after a stay of about a week in that station. After he has taken part in the coming anniversary of the Bareilly Samaj he will leave for Allahabad. All letters intended for the Swami should be addressed C/o. Manager, Vedic Press, Allahabad.

* * *

SWAMI Sahjanand Saraswati is now staying at Bankipore, and intends to preach Vedic religion for some time in that part of the country. We would request the Swamiji to move the different Samajes he visits to co-operate in establishing an organization of the Samajes, because organisation is the chief strength of a body. We must see how complete is the organisation of the English and American Churches, and it would be a stain on our education and intelligence if we fail to unite all the Samajes in Arya Varta into one compact and homogeneous whole.

* * *

PUNDIT Shiva Nath Shastri, M.A., a missionary of the Sadharan Brahmo Samaj, came here to act as priest on the occasion of the marriage of Babu Navina Chandar Rai's daughter, which was celebrated on Monday last. He delivered a lecture on Tuesday in the Brahmo Mandir. We were not fortunate to hear the lecture on account of other engagements, but we hear from our friends that the tone of the Pundit was more Aryan this time than on a former occasion when he called the ancient Rishis of Arya Varta as religious mendicants and barbarous worshippers of the elements of nature. Whether our Brahmo

shall remain unquestionable that it is through the teachings of Swami Dayanand Saraswati that Arya Varta has again learned to revere her Rishis and Munis, and we hope with the spread of the knowledge of Sanskrit language those sages who were the pioneers of civilisation of the whole world shall be looked upon with as much respect and esteem as they undoubtedly deserve.

* * *

IN a subsequent issue we reported the lamented death of Lala Bihari Lal, Manager of the Sat Sabha Lahore. Following the well known adage, "speak not ill of the dead," we would not make any criticism which might be regarded as offensive and inopportune. Lala Bihari Lal is well known for his *bhajans*, which are soothing to the soul. He composed many songs in the tune generally current among our females, and his idea was that the obscene and meaningless songs now current among the females might be displaced by his serene, patriotic and elevating songs. But it is very difficult in the present condition of our females, who for want of education can not distinguish between right and wrong, to introduce any change towards better among them. Lala Bihari Lal was, therefore, not quite successful in this his noble attempt. It is, however, hoped that his songs will become more and more popular with the spread of female education. In his character Lala Bihari Lal possessed one great thing which our young men should follow. He had great perseverance, energy and persistency, and was never thwarted by adverse criticism or failure in his undertakings. Lala Bihari Lal may be said to have been the life and soul of the Sat Sabha, which body though almost defunct, was kept alive by his single zeal. He committed a mistake in affliating the Sat Sabha, a religions body originally, to the Anjaman-i-Punjab. It may be that he had ... motives in

country ... signs of charity are visible on all sides | precincts ...

means for keeping in existence the Sabha under the fostering care of the Anjaman and its learned and energetic President. Lala Bihari Lal also took great interest in imparting instruction through the medium of the Punjabi dialect and Gurmukhi characters. When *Hindi* versus *Urdu* question was in full force in the capital of the Punjab, Lala Bihari Lal did not take any of these two sides, but led a third party who advocated the cause of Gurmukhi. Though we differed from him in many of his views yet we always admired him for his perseverance and steadfastness. He was so fond of Gurmukhi that in the small school attached to the Sat Sabha Gurmukhi was the chief factor. He always issued his small phamphlets in Gurmukhi characters. He spent good deal of his time in teaching boys, and thus helped education to a great extent. Lala Bihari Lal has left behind him a large collection of *bhajans* which will keep his memory fresh for many generations to come.

* * *

LALA Ratan Chand Bary, Editor of the *Arya Magazine*, has requested us to notify that he will start on a lecturing tour throughout India and will leave Lahore on the 11th instant. Mr. R. C. Bary, by which designation he is generally known to the outside public, has of late been engaged in preparing medicines and in trying to get some fame as a quack doctor. In his postcard sent to us he has not enlightened us as to the nature of his mission. Whether Mr. Bary is going to incur so much expense and trouble for the good of the public, or to earn something for himself by the sale of his so many *specifics*, we are not in a position to state with certainty. If he is going to make so much sacrifice for the benefit of the Samajes and the general public we would hail with joy such a sudden outburst of zeal in him. If Mr. Bary really intended to take this long journey for the good of the Samajes in India he should have at least taken the trouble, which indeed was not very great, of consulting with the local Arya Samaj or the Anglo-Vedic College Sub-Committee. But he has chosen to keep all of us in the dark as to the nature of his mission, and that is perhaps the reason that many Samajes have enquired from the local Samaj about his views and objects.

* * *

WE are extremely glad to notice that the subject of organization of the numerous Arya Samajes scattered over this vast country is engaging the attention of almost all the Samajes. We inform all the Samajes in the province, as well as other Samajes out of the Punjab, that the meeting of the representatives of the different Samajes on the occasion of the anniversary of the Amritsar Arya Samaj was a great success. The draft rules framed for the consideration of the gentlemen assembled were passed after necessary modifications. It is superfluous to say that where many wise heads meet the subject under consideration undergoes a complete discussion. A great discussion accordingly took place, but it is gratifying to see that the labour and time were not uselessly spent. The rules were passed, and it was resolved in the end that the Lahore Samaj should take the duty of circulating the rules for the information and guidance of different Arya Samajes of inviting the opinions of those Samajes which were not represented on the occasion, and making arrangement for calling a meeting of the representatives of the Arya Samajes of the province on the occasion of its next anniversary. Our brother of the Arya Gazette has perhaps forgotten this resolution, because the last issue of that paper suggests that a meeting of the representatives should be held on the occasion of the anniversary of the Meerut or Saharunpur Arya Samaj. The rules have been put in proper shape by the Lahore Arya

Samaj, and after consultation with the Amritsar Arya Samaj willl be circulated among the different Arya Samajes, and arrangements will then be made to call a meeting of the representatives of the different Arya Samajes in the province to decide the preliminary matters.

***

IN the description of the anniversary of the Amritsar Arya Samaj we gave in our last issue, we forgot to mention the distribution of prizes to girls. As most of our readers know there are three girls' schools under the management of that Samaj, and girls, about seventy in number, belonging to all the three schools were assembled to receive their prizes. The articles of handicraft prepared by the girls of the school were also exhibited. Many gentlemen gave special prizes from their own pockets to those girls who had distinguished themselves in their examination. Female education has received great impetus since the establishment of the Arya Samajes. We hear steps are being taken to establish more girls' schools in Amritsar. "Woman's cause is man's cause, they rise together and fall together." In order to secure permanent progress and thorough reform female education should go on side by side will men's education.

***

As we have not yet received an account of the anniversary of the Rawulpindi Arya Samaj we take the following brief description from the *Indian*, a newspaper published at Rawulpindi :

The Local Arya Samaj celebrated its anniversary with great eclat on Saturday and Sunday last. The Hardit Sing Hall was a scene of great attraction for the last two days. *Homa* ceremony was performed in the morning. Hymns from the Vedas were chanted. Sweet *Bhajans* were sung. Lectures were delivered on both days from 3 to 5 P. M. Lalla Gurudutta, a student of the Lahore Government college, and a member of the Lahore Arya Samaj, delivered a lecture on the Arya Samaj and the Vedas. There was a large gathering. The hymns composed and sung by Nawal Singh moved the heart of the people. The Secretaries of different associations congratulated the Samaj, and the meeting was brought to a close by an appeal to the people for the Anglo-Vedic college. About 1600 Rs. was subscribed on the spot.

We offer our congratulations to the Arya Samaj and wish it a long and prosperous career.

We also hear from a private source that twenty new members were enlisted on the occasion of the anniversary of the Samaj. We would request the Secretary and other members of the Samaj to make endeavours to collect the College subscriptions already promised.

Miscellaneous.

THE Viceroy laid the foundation stone of the new hospital at noon to-day, a companied by Countess of Dufferin, Lady Helen Blackwood, the Hon. Miss Thynne and the personal Staff. There was a large assembly, and the Committee presented an Address.

INFANT MARRIAGE IN BOMBAY.—Mr. Goculdas Jagmohundas, a prominent member of the Kapole Bunnia caste, which form a large section of Bombay Hindoo community, has addressed a letter to the head of the caste, requesting him to call a meeting at an early date, with a view, to adopting remedial measure in regard to certain social evils, and especially those resulting from the infant marriage custom. Mr. Goculdas urges that the customs and usages relating to early marriage are opposed to the enlightened spirit of the times, and that some reform is most urgently needed. He suggests the nomination by the caste of a Committee to consider the steps, the adoption of which mighs appear most advisable,—steps which would define the limit of age below which marriages should be discouraged, and which would conduce to promote the physical well-being of the rising generation among them.

Town	... Rs.	2	0	0
Moffussil ...	... ,,	2	8	0

Rates of occasional advertisements one anna per line.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH WEEKLY ORGAN OF THE ARYA SAMAJ

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I } LAHORE, SATURDAY, NOVEMBER 14, 1885. } No. 22

A WORD ABOUT THE WORD PANDIT.

A well-cultivated and reflective min l, which deeply ponders over the various circumstances, which daily present to his view, and arrives at a satisfactory solution of the diverse difficulties with which he has now and then to deal, will be found as reluctant and unwilling to lose what is his really due as he is averse to arrogate to himself which he does not deserve. He is no more disposed to usurp to himself the titles or honours which he is unqualified to claim than he is inclined to part with distinctions which he merits by virtue of his abilities and actions. He owes justice to himself as well as to others, and likes every bo ly to have his true share. A person who by his attainments and learning is entitled to the name of a Brahman, will never in general like to be called a Malechha or a Shudra, although it is possible that forbearance and self-denial in exceptional cases may have reached a cliamax as to render tolerable even such a treatment. But it would be no disparaging to the dignity and rank in Society of such a person if he allowed himself to be moved by a temporary emotion of virtuous indignation at the unmerited epithet of a Malechha or a Shudra. It would be regarded as the height of impertinence on the part of an individual who had passed his whole life in tanning leather to pronounce his judgment upon the qualities of drugs, as it would be for a physician to speak on the ways and habits of a shoe-maker. When a country is thoroughly enlightened, and possesses a high moral status, the people in general will be fair in their dealings to each other and will be very particular as to the treatment they receive from each other. But when a nation falls from a high eminence, and its science and literature is lost in the general ignorance, then do childish thoughts take possession of the people's mind. All solid worth is then lost—all noble qualities, which distinguished their ancestors at one time and made them what they were, are now a thing of the past—the society presents the appearance of a nut without its kernel—a shadow without a substance. The people pride themselves upon empty titles, and honours, and stick to them with all the tenacity of a degenerated mind. Those names, which their ancestors had won for themselves by their abilities and actions are now clung

to with ignorant obstinacy, and are regarded as lawful an inheritance from their forefathers as a hut or a farm This is the case with our country. A nation, which had such a rich literature in the past and had made such advance in religious and material matters as to excite the admiration of the now civilized nations of the world, is now in a pitiable state of ignorance and has become completely childish in its thoughts and aspirations. A person, who is born in a Brahman family, however far from meriting that title, will think himself insulted if he is not called by the same name which his ancestors bore by virtue of their actions. He regards himself as immutably made a Brahman, he is born to command respect and obedience from other people. He will brook no alteration in his name, be his occupation in life what it may. He is a Pandit made so by the divine law. But what is his occupation? Is he even a distant representative of a name which he fights for? Is his calling at all calculated to win for him the same feelings of reverence with which his ancestors were regarded in their days? We answer no. His occupation may be summed up in the following words—to rise early in the morning, to think of hiss tomach, to take up his *patri* with him and to have a bare-foot walk in Bazars. He stops before every shop; mutters some unintelligible chain of words telling the shop-keeper the date, the month, and the year on that particular day. If he is given a few kowris for this signal service, which the shop-keeper would have willingly dispensed with, he puts them into his pocket and then trudges his weary and sorrowful way onward. But if he gets some thing which as well, or perhaps better, might be lodged in his stomach, he begins to devour it and exercises his teeth as he goes along. But if he is offered something different from all these, suppose a load of sugar-cane leaves, he takes them on his shoulders and smarting under the indignity and stifling all emotions of shame, he walks on to apply to the next shop-keeper. Thus worne out with the fatigue of the day he wends his way home cursing God and his fates and his *jijumans* to his heart's contents before he loses himself into a troubled sleep. This may be said to be a true picture of the generality of Brahmanical class or Pandits, as they are termed at the present time. No attempt has here been made to distort the actual facts or exaggerate the reality. Every person who has occasion to live in places like Umritsar or Lahore can see the thing for himself and compare our account of a Pundit's life with his actual life. This is the general condition of those who are the descendants of the once illustrious savants of Bharat Khand. That they actually indulge in intemporate or rather blasphemous language against God and man (for *want* will goad a person to do anything) is a fact which has come within our own experience and is a matter of personal observation. But there are other classes who call themselves Pundit. They are so by birth, though not by deeds, for they possess none of the requisites of such a character. It is no easy matter to be a Pandit as recognized by the sacred books of the Aryas. To be thoroughly conversant with their contents, to display their meaning in word and deed, in the concerns of daily life, to maintain them at the peril of life and property, in short to live and die for them, may be said to be the briefest outline of such a character, and those who are not up to the mark, should pretend to be only what they are. Are we justified in applying the term Pandit to Kashmiris, Gujrati's etc? By no means. The ways and habits of these classes conspire against any such *insinuation*. Our Kashmiri Pandits are far from being such, in fact they are, with some solitary exceptions, thoroughly ignorant of Sanskrit, and know as much of Hindu, or rather Aryan, scriptures as the man in the moon him-

self. The Gujratis on the other hand, are the receivers of ghee and oil, in which a person has seen his face reflected as an offering which has drawn off from the seer and confined in itself all the evils which would otherwise befall him.

They receive, besides, in trust all that the dead requires on his way to the next world—Cows, quilts, vessels, etc. It is very humane of them to provide such comforts for the friendless souls, who are cudgled onward in the dark before the tribunal of the Most High (as the Puranas have it,) though we doubt whether God has in store or prepares duplicates of what our Gujrati friends get in behalf of the departed here in this world. Such is the occupation of this class. In short whatever side we caste our eyes, we see nothing of the primary qualities of a Pundit in any of these sections of the Indian community which go under this name, one and all of them fight for the name and resent the omission, if it is withheld from them, though none is deserving of the same. They are completely innocent of the contents of their scriptures and their conduct in religious and temporal matters is entirely at variance with that which they should adopt in accordance with the scriptural doctrines.

RAO RAJA TEJ SINGH BAHADUR AT MEERUT.

The Secretary to the Meerut Arya Samaj has sent us the following communication, and we give it a prominent place, which it deserves, in our paper :

From the joyful events which are reported to you for insertion in an early issue of your interesting paper, and of which this Samaj was a scene on the 1st and 6th instant, it will be observed that the time is not far distant when Arya Varta will attain to its former glory, greatness and splendour. The golden age of the Vedic period, of which we read in the ancient histories of this abode of the great Brahma Rishis and Munis, will again, reign over us, as the Arya Rajas have now begun to bestow their attention upon the revival of the true Vedic religion which, it appears they have at last come to know, can only tend to the regeneration of their mother-land.

This Samaj having learnt that Rao Raja Tej Singh Bahadur, the younger brother of His Highness the Maharaja of Jodhpur, had arrived in this station to run his horses in the races, sent a deputation consisting of some of its leading members to wait upon him, and he was very glad to see them and expressed his great regret and sorrow, which he felt, at the untimely demise of the illustrious Brahma Rishi, the late revered Swami Dayanand Saraswati, and said that he and his elder brothers could not repay in any way the great benefit in the shape of the most valuable religious precepts which they had received from this great sage.

The deputation after some conversation with the Raja requested him to honour the Samaj with his visit, to which he kindly agreed. A notice of this prince's intention to visit the Samaj was accordingly circulated in the city. The premises of the Arya Samaj were decorated with every thing that was befitting the reception of a Raja. Exactly at 7 P.M., on Sunday the 1st instant, Rao Raja Tej Singh arrived in the Samaj. The Upasna ceremony was preformed by the recital of the Vedic Mantras. An address written on a golden paper, the principles of the Arya Samaj engraved in golden letters, the rules of the Pratinidhi Sabha and the Arya Pathshala, and a copy of the Arya Samachar were presented to the Raja who was very glad to accept them.

Vedic Mantras were chanted by the boys of the Arya Pathshala and a few verses were read by Munshi

Lilta Prasad, a member of this Samaj. The Raja was so well pleased and satisfied with the proceedings of the Samaj that he promised to pay a donation of Rupees 1,000 to the Arya Pathshala. The President of the Samaj paid hearty thanks to the Raja in the most appropriate terms. Dinner was ready and after the Raja had kindly partaken of it *Attar* and *pan* (covered with golden and silver leaves) were distributed. Shouts of joy were heard from every quarter, and the audience was so great that there was scarcely room to sit down. A good many people who came late were sorry to find that they had not been present at this grand meeting of the Samaj.

As the proposal of the building of the Arya Mandir had been for a long time under consideration of this Samaj it was considered a good opporunity to have its foundation stone laid by Rao Raja Tej Singh. A request accordingly was made to the Raja who condescended to accede to it.

The day appointed for this ceremony was the 6th inst., on which was the Dewali Festival. A notice to that effect was circulated on this occasion also. The house which was purchased for the Arya Mandir was a ruin of some old grand building. A *kucha* platform was constructed under the able supervision of Pundit Janki Dass, Supervisor, for this assemblage, and two big *shamianas* were erected on it. Artificial cloth walls were also made. The floor was decorated with beautiful carpets and *durrees*. In short the place looked like a Royal durbar-hall. The playing of a musical band added to the grandeur of the meeting. Water was sprinkled from the outpost of the city on the main street leading to the new Arya Mandir. The time fixed for the ceremony of laying the foundation stone ceremony was fixed 3 P.M., but the Raja owing to an urgent and unforeseen affair, which caused him great anxiety and demanded his immediate attention, could not arrive till about 6 P.M., On his entering the Arya Mandir door the band began playing sweet and pleasant times.

The Raja having taken his seat, Pundit Paliram read a very interesting lecture in which he dwelt upon the history of this Samaj and the Aryan spirit which the Rajas were now showing, and the interest they were taking in uprooting the social evils that have crept in, and in diffusing the Vedic religion.

The Raja then laid the foundation stone of the Arya Mandir in the midst of great cheers and joy, and was pleased to promise a princely gift of 1,000 rupees for construction of the Arya Mandir. The President thanked the Raja for his great attention to the well being of the Arya Samajes and his offers of good donations.

There is no doubt that Raja Tej Singh is a very kind-hearted prince, and is of cheerful mind and of Aryan manners and qualities. He has entered his name in the list of the fellows of this Samaj and accepted its patronship.

The saying that trees planted by good men bear sooner or later ripe and sweet fruits, has been realised by the facts related above, and the labors of the great Brahma Rishi, the late Swami Dayanand Sarswati, have not been thrown in vain. I pray to Almightly God that other Rajas may also direct their attention to this national cause. Namastai.

Editorial Notes.

THE Secretary to the Banli Kui Arya Samaj sends us the following for publication in our paper :—" With reference to the enquiry note printed in your paper, dated the 31st ultimo, from the Secretary, Arya Samaj, Mangalore, I beg to give you below names

of a few Mahatmas expert in Yoga Vidya, and expect you will publish the same in your next paper for the information of that Samaj. (a.) Baba Pattit Dassji, Ajudhia; (b.) Babu Madho Dass, Jeypore ; (c.) Babu Bolta Ram, Jeypcre ; (d) Baba Atmanandekund, Jeypore."

*
* *

WE have received the following telegram from Banda which will be read with mournful interest by our readers :—" Swami Atmanand Sarswati severely ill left Banda this day for Allahabad." We are extremely sorry to hear that the Swami is in such a critical state of health. The indefatigable energy with which he has been working in the cause of Vedic religion and a hard life which he has had of it ever since he entered upon his career, have endeared him greatly to the minds of all Arya Samajists, and the news is sure to awaken feelings of sorrow and grief in all real advocates of the true religion.

*
* *

THE following has been sent from Bankipur for publication in our paper : —" Swami Sahjanand Saraswati arrived at Dinapur on the 27th ultimo at 11 P.M., and at Bankipur on the 31st at 5 P.M. He will deliver a series of lectures here. A meeting will be held this day at 6 P.M., and a lecture ' on the rise of India" will be delivered."

*
* *

Now that the subject of the organization of the Arya Samajes, in Arya Varta as engaging the attention of Samajes, it would not be out of place to remark that the best way of forming a complete organization is first to organize the different Samajes in each province, and then to unite those Provincial Assemblies into one great union. The Meerut Arya Samaj has done great deal to form a Provincial representative body for the N.-W. P., and we are certain that by dint of perseverance its efforts also will be crowned with success in the end. The big Samajes in other provinces. such as Lucknow in Oudh, Jubbulpore in Central Provinces, Ajmere in Rajputana, and Bombay in the Bombay Presidency, should also act in the same way. United we live ; divided we fall, should be our motto.

*
* *

WE acknowledge with thanks receipt of a letter from a member of the Kashipur Arya Samaj in which the writer has been kind enough to inform us that the first anniversary of that Samaj was celebrated on the 11th ultimo. It is really gratifying to learn how these infant Samajes are situated from time to time, for they are destined to play an important part in the future History of India. It is therefore with feelings of unmixed pleasure that we have received the news of the successful termination of its first year's labours and its entrance upon its duties which it has to perform in the next. The letter says that all the different ceremonies usually performed on these occasions were conducted in the best manner possible. The *Hom* ceremony and the chanting of Vedic hymns were all done in a satisfactory manner. Various lectures were delivered both on social and religious matters. Babu Sunder Das's name is mentioned with words of gratitude in the report on account of a conspicuous part he took in the proceedings of the Samaj. As we hinted sometimes ago we would like the Samaj called Arya Samaj. Let other people give it any names they like, but we should not be wanting in moral courage to call it ' Arya Samaj.'

*
* *

FROM a letter from Hamirpur we learn that Swami Atmanand arrived at that station on the 28th October, and delivered a lecture on the transmigration of souls. The lecture was attended by a large audience which consisted of men of all sections. The Raises and the Jagirdars were all present, and the lecture was heard with breathless silence.

The people were highly pleased with the masterly way in which the lecture was handled, and it was resolved to collect a subscription and send for books dealing with the true religion of the Aryas. We agree with the writer that a Samaj will be established at Hamirpur, when the people of the station have gone throrgh some of the Aryan books. We hope we shall be able to announce ere long the happy news of the establishment of a Samaj in that place.

* * *

A friend from Ajmere writes to us as follows :—

"On Sunday evening the 8th November there was a great Havan ceremony performed by the Arya Samaj Ajmere. It being the occasion of the visit of the Viceroy to this place several nobles, chiefs and gentlemen that had come from various parts of Rajputana to give His Excellency a fitting and cordial reception joined the Samaj "*Utsava*," a true and obvious proof of the interest they take in the Society. Of the above chiefs there were two or three members of the '*Paropkarni Sabha*.' The lecture delivered by Pundit Gorishunker on "The great sages of India" was indeed very nice and forcible one. In the end Babu Jeth Mul melodiously recited beautiful and touching verses (of his own making) on the world-wide philanthropy and patriotism of the great sage Siri Swami Dayanand Saraswati which deeply charmed the whole audience. In a word the Rajas, nobles chiefs and other gentlemen present were greatly moved by the unswerving heroism of the great men of ancient Arya Varta, and a great enthusiasm prevailed at the time. This is the most concise account possible of the great '*Utsava*' of the Samaj for which I hope you will kindly spare room in your valuable journal for the information of your many noble readers."

We are greatly indebted to the writer for the trouble which he now and then takes in letting us know all about the proceedings of the Ajmere Samaj and we beg to acknowledge with thanks the receipt of the various communications, with which he has hitherto been kind enough to favor us. We trust he shall continue obliging us in future.

* * *

We acknowlege with thanks the receipt of two pamphlets from Lala Kashi Ram, the enthusiastic and zealous member of the New Dispensation in the Punjab, and hope to review them in a future issue of our paper after thoroughly studying them.

* * *

A new fortnightly Hindi paper called *Brahmavansh Samachar Lahore* has been started at Lahore, and we have been requested to review it in our paper. The size of the paper is just like ours. It is printed in lithograph. The paper, as would appear from its name, is chiefly intended for the benefit of the Brahmans, but it also deals with public questions. It exhorts the Brahmans to rouse themselves from their deep sleep and to again become the leaders of the Hindu society. The aim of the paper is very noble indeed, and we wish it long life and success. We would like to see the paper discuss higher subjects and leave such trite matters, as the distribution of '*laddus*' (a kind of sweetmeat) by Seth Ram Ratan to those whose lives are always engaged in such matters. If Brahmans wish to rise at all they should try to live more independently like their forefathers of yore, and to exist no more for the charity of others. The *Brahmavansh Samachar* would do much real good to the country if it would teach the Brahmans of the day, who have certainly fallen from a great height, that their greatness lies in acquiring knowledge and becoming spiritual teachers of the country.

REVIEW.

We are in receipt of a copy of the annual report of the Umritsar Arya Samaj for the year 1884-85. The report gives a detailed account of the various events which have transpired during the year in connexion with the Samaj. It starts with a brief sketch on the present state of India and suggests measures which are necessary to improve it. Then come in due succession, each in its proper place, the various events which have marked its workings in religious, social and educational spheres. Its career during the year, on the whole, has been one of progress and success, and a perusal of the contents of the report is calculated to hold out most flattering prospects of a still greater success and progress in future. It is to be doubted whether the Samaj has ever before been so fortunate as in the past year—that year which witnessed the practical results of the extraordinary influence which the Arya Samaj indirectly exercises on the minds of our countrymen. It is inseparably connected with some of the Samajic achievements which have considerably allayed the popular prejudices against the Samaj and have endeared it to the sensible and reflective minds. A largestate and a sum of ten thousand has been placed at the disposal of the Samaj by Bawa Narain Singh to found an Anglo-Vedic School at Amritsar. The liberality of the large-hearted gentleman is worthy of the race to which he belongs, and is doubly creditable to him from the channel in which it is to flow. The cause of education will be furthered and a healthy moral tone will thereby be imparted to the Indian mind. All this is the result of the indefatigable exertion of the Amritsar Arya Samaj. Two or three widow-marriages in respectable families have been brought about and the hitherto impenetrable barrier of custom has been swept away before the tremendous force of Samajic current. Moral courage has thereby been diffused in the public mind and it has been satisfactorily shown that the noxious custom of perpetual widowhood instead of being sanctioned in the Vedas is only an outcome of ignorance, and is nothing more or less than a hateful curse. Subscriptions have also been collected in aid of the proposed and sorely-needed Anglo-Vedic College, although as the report says, the Samaj has not been able to make any vigorous exertions in this direction.

Female schools have been founded and thereby a cheap system of education has been placed within the reach of Hindu girls. An effectual check has thereby been provided against the inroads of Christian missionaries who have hitherto been the sole monopolizers of girls' schools. The income of the institution has been steadily raised and native gentlemen have not been sparing with their purses in this matter. No less than three schools are already in a flourishing and prosperous condition in the Amritsar city. Bhai Thakur Singh's name has been mentioned in this connection with words of gratitude, inasmuch as he has set an example of self-sacrifice in the furtherance of female education by making over the possession of a certain house of his to the Samaj to utilize it for the accomodation of the female students.

Several misguided Hindus who had through sheer ignorance given up their own faith, and adopted a different one, have been brought back to their own religion. The Umritsur Arya Samaj has become highly popular in consequence of its readiness to lend a helping hand to those who, through whatsoever cause no matter, have become proselytes to Mahomedanism or Christianity, and desire to come back. Its sympathy in this direction is duly appreciated by the public, and gratefully acknowledged by those who are immediately benefitted by it.

A debating club has been started with the view to afford our youngmen

opportunities to acquire facility of expression in large assemblies, and every effort is being made to put it in as flourishing a condition as possible. These are some of the chief interesting points in the Report and all these promise a bright future. Lala Mathra Das, with a host of other gentlemen besides, deserve great praise for the interest which they have taken in the welfare of the Samaj and are specially entitled to our gratitude. We hope that their energy and zeal in behalf of the Samaj will remain unabated in future.

List of subscriptions promised and increased on the occasion of the Anniversary of the Amritsar Arya Samaj.

Names of Doners.	Former. Rs.	Present. Rs.
Lala Murli Dhar, DrawngMaster Govt. High School, Hoshyarpur	150	1,000
Lala Ishar Das. C. E., Gujrauwala ...	250	500
Lala Mathra Das, Supervisor, P. W. D., Amritsar...	500	1,500
Lala Mool Chand, Rais, Peshawar ...	—	1,000
Lala Ganga Ram, Ex. Engr,. Lahore	500	1,000
Lala Gopal Dass, Pleader Amritsar...	100	400
Pundit Bihari Lall, Pleader, Amritsar	150	300
Lala Amolak Ram. Munsiff, Lahore...	175	350
Lala Murli Dhar, Pleader, Ambala ..	—	120
Lala Ishar Das of Cuttuck	—	100
Lala Narain Dass, M.A, E. A. C., Gujranwala	250	500
Lala Lal Chand, M.A, Pleader, Lahore	500	1,000
Lala Kesho Das, B.A., Munsiff, Mooltan	150	300
Bhai Harnam Singh, Treasurer Arya Samaj, Amritsar	100	200
Pundit Kashmira Mull, Pleader, Amritsar	100	200
Lala Deva Raj, Secy., Samaj Jullundur	—	200
Pundit Salig Ram, Pleader, Amritsar	100	400
Lala Sunder Das, Amritsar	100	200
Lala Kashi Ram, Pleader, Multan ...	500	700
Lala Ganda Mull, Rais. Bhagbanpur	—	200
Lala Parma Nand, Surg., Dt. Lahore	100	200
Sirdar Aya Sing, Punjab Sectt. „	50	200
Lala Sangam Lal, Pleader, „	50	150
Lala Baldeo Sahai	—	100
Pundit Ram Chand, Munsiff, Chunian	40	140
Lala Gopal Das, Pleader, Amritsar...	100	200
Lala Hira Nand, Proprietor, Vidya Prakashak Press, Lahore	—	100
Lala Pohlo Ram, Amritsar	25	50
Pundit Shibdutt Ram, Amritsar ...	25	50
Lala Hurdayal Mull, „ ...	25	75
Lala Gobind Sahai „ ...	25	75

Names of Doners.	Former. Rs.	Present. Rs.
Pundit Devi Chand	50	75
Bhai Uttar Singh, Pleader, Amritsar	15	20
Bhai Jowahir Singh of Lahore ...	101	125
Lala Bolund Rai, ...	50	70
Pundit Ram Chand, ...	10	20
Mrs. Bava Narain Singh	—	100
Do. do.	—	25
Lala Shib Dyal, M.A., Amritsar ...	—	100
Sirdar Partap Singh, Ziladar Tarn Taran...	—	50
Bhai Teja Singh, Bagwanpura ...	—	50
Bhai Asa Singh, Do. ...	—	50
Bhai Prem Singh, Amritsar	—	75
Lala Manohar Lal, Rawulpindi ...	—	20
Lala Sukhdyal, Darogha	—	25
Pundit Siri Ram, Ferozepur... ...	—	20
Bhai Kishan Singh	—	50
Lala Jai Kishen Das, Bagbanpura ...	—	75
Lala Suchet Mull	—	50
Pundit Ram Kishen	—	25
Pundit Siri Kishen	—	25
Lala Khub Chand	—	25
Lala Balmukand	—	25
Bhai Maya Singh	—	30
Lala Maurari Lal of Saharunpore ...	—	25
Lala Mool Chand, Sood, Compositor, *C. & M. Gazette*, Press, Lahore...	5	15

(*To be continued.*)

ACKNOWLEDGMENTS.	Rs.	As.
Lala Balmukand, Tele. Office, Lahore ...	1	0
„ Todar Mal son of Lala Ganda Mal, Amritsar	1	0
„ Ram Sahai, Data Ganj Dt. Badun...	2	8
„ Fateh Chand, Asst. Surg, Jhelum...	2	8
„ Devi Diyal. Supdt. Ferries, „ ...	2	8
„ Bodh Raj, 3rd Master „ ...	2	8
„ Amin Chand, Audit Office, Lahore	0	8
„ Fateh Chand, Nusseerabad... ..	2	8
Goswami Chet Ram, Audit Office, Lahore	1	0
Babu Radha Kishan, Overseer, Gol Gang	2	8
Lala Niranjan Das, Pleader, Gujrat ...	2	8

(*To be continued.*)

PRINTED AT THE VIDYA PRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ

DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, SATURDAY, NOVEMBER 21, 1885. } No. 23

ANGLO-VEDIC COLLEGE MOVEMENT.

So very unique has the movement of an Anglo-Vedic College been in the history of the Arya Samaj, and so rare has been the combination of both sound and unsound opinion on this subject, that it would be to the interests of Samajes in general, and of the Punjab in particular to take a retrospective view of this movement, to draw from its past, lessons for its present as well as its future, and to extricate it, at least in our minds, from associations that have unfortunately gathered round it. The movement at present seems to have arrived at that stage when, whilst all theoretical difficulties seem to have been removed, practical difficulties have begun to be felt. The very persons who gave this movement a *definite birth*, who sustained it, and who even now virtually sustain it, feel the unweildy accretion of it in exotic directions, and apprehending its withering or collapse in the ungenial climates where it has been transported or may likely be transported have bethought of helping it.

The following few words are intended to sketch out in brief the history of the origin of this movement in an independent spirit, hoping that it will contribute to the clear understanding of the aims and objects of this movement :—

The Anglo-Vedic College movement had its origin, in the sad event of the demise of our most revered Swami. At his death, there arose two classes of thinkers. The class of thinkers, of no very great depth of mind, nor of self-conscious powers of reformatory work, of delicate excitability, but not fired by the spirit of enthusiasm, who were readily cowed down by the perversity of the age, who would not have risen but being backed by men of another stamp, gave way to despondency, to gloominess, utter surrender of hope, and became a prey to weakness and nervous intellectuality. The great Swami was dead. The mainspring of the machine was lost. There was no ideal to be followed, no exemplary personage to be exhibited as a personified model of their faith and creed. All energy was lost, all vitality had gone. The working powers had vanished from the country. Character was gone. All was rottenness, hollow, emptiness, and paralysis. Where would the struggle of a handful of men against society,

against the age, against the times, and against their weaknesses, their shortcomings, and their blemishes end, but in their submission and in failure.

Against these may be counted the voices of the other class,—of those more sober and deep-minded persons, in whom the spark of Swami's teachings yet lingered, in whom the spirit of self-sacrifice was yet alive. They were yet hopeful and sanguine and amidst these figured two sects of men. There were those who dazzled by the splendour of his greatness were confounded and had turned his admirers, but had also received from him a shock of that energy which Swami himself possessed. The teachings of Swami had vibrated in their hearts chords of ideas, and they had not yet ceased to vibrate. They felt the impulse of those chords, and at the death of the Swami breathed zeal and entusiasm into them. They pledged to their country, at least for the term of their lives, the continuance of Swami's ideas, the survival of his doctrines and the vitality of his creed. In their minds Swami left behind him a grateful memory, a feeling of admiration, a heart filled with the zeal of a devotee, the enthusiasm of a disciple, and the courage of a believer.

Lastly, there were those in whom the teachings of Swami had implanted the roots of an independent philosophy, or rather independent roots of a philosophy—the philosophy of the rise of our country. They had made the object of the Swami their own. They were not co-workers in the field, for they did not perceive the light independent of of the Swami, for they needed the Swami to evoke them to work ; yet they were workers in the field. What mattered it to them if the Swami was their precursor, their guide, the one who showed them the beacon-light, (thanks to the spirit of the Swami); yes, what mattered it to them, if some one else had rendered them conscious of their capabilities of work. They were not thirsty of prestige, they were not ambitious of priority. It was enough that some one had put them on the threshold of a grand crisis. They would test their own powers. They could independently undermine superstition and there erect slight and imperceptible, it is true, yet deep foundations of the rise of their country; and of the progress of their nation. They had made history their special study, and to history they looked for the solution of the problems of their country, for the principles, the operation of which would regenerate their nation. At the death of the Swami, they were sorry to lose a fellow-worker and a principal worker too. They were sorry to miss a leader who was a legion in himself. But they found no cause for further grief. Such was the course of history. His work was theirs; they should continue it. When one who could have cemented the various parts of the machine into a homogeneous whole, who could have fled hither and thither, and supplied with fuel the extinguishing flame everywhere, had breathed his last and was among us no longer, they bethought themselves of their primary duty of gathering their scattered force, of applying it in a definite channel, of substituting for the vigour of a *unitary genius* the working of a systematic institution. What was to them the continuation of Swamis' creed for their lives' term only? A mere show, an ephemeral phenomenon, a disgrace in disguise, a shame putting the face of hope. To them *future* generations were more important. The seed exists for a period in the potential state, under the ground, to germ into a strongly-built, upshooting, heaven-seeking plant or tree. They should seed in the embryos of the nation, under the ground of an institution, those germs of intellect and sound opinion to bud forth as strong and healthy posterity in future generations. They followed the spirit of the Swami. Happily, they followed his *letters* too. But what cared they, if they had mishap to leave the letter.

They betook themselves to the corn. They wanted not the chaff.

To *perpetuate* his patriotic feelings, his reformatory views, his glorious mission, his legacy to the nation. A ponderous task! They looked for the tackle; they searched in the east and the west. And there, the same *genius of history* that presided over their intellect in the beginning came to their help at this moment. The whole history of civilisation seemed to them the working out of one principle, the evolution of science and scientific philosophy, together with its splendid branching off into the golden regions of the *practical* and the *useful* out of a chaotic and confused mass.

Before the dazzling light of the west, in the face of occidental greatness, who can ignore the value of science? Who, conscious of the history of European nations would like his nation to outstrip in the race of civilisation, and reject to found his scheme of the rise of his nation upon science? It would be to reject the evidence of the sun in the daylight. They confessed it to themselves, and sought in their scheme of national greatness to give no insignificant a place to the growth and development of science and practical arts. It was well that the Swami had taught them to love their nation; it was well that Swami had turned their eyes back to the edifices of their national greatness, upon which they gazed and gazed, and their eyes have not sated; it was well that he pointed out to them fountains of indigenous light, of native morality, of native faith, and of native philosophy. But they could not be blind to the light from the west. In fact, their Swami had *retraced* this very light to the east. It was theirs and as such they would welcome it. Thus did the west meet the east on eastern platform, and in triumph and in rejoicing, they crowned this singular meeting, this jubilee of long-parted brothers with the proposal of an Anglo-Vedic College.

We have briefly stated what the aims and objects of the proposed Anlgo-Vedic College are. The history of the movement shows the spontaneity with which it was begun, and the tone of feeling that then existed among the Samajes. Ever since then, the want of this Institution has been forcing itself both on rational and moral grounds to the attention of the thinking public. It has been gaining ground in the minds of the public generally and and of the Samajes in the Punjab specially; and the successful result of this movement being twice over agitated in Amritsar, Rawulpindi and other stations is a clear indication of the fact that if sound principles, and patient energy and constant endeavours are not wanting in the originators and the supporters of this scheme, it will meet with a speedy success. Of late, some new phases of the want of this College have been brought to light. The continual increase, in the number of College students, every year, and the fact of Samajes becoming every day more and more, the factors of the dissemination of intellectual and moral light are things not to be slightly passed over. These and similar other circumstances render the *speedy* existence of such a College extremely desirable. Will not our Samajes upon whom the work of the regeneration of our country is falling from all quarters, concentrate all their energies of work, so to say, in one common focus—the focus of a NATIONAL EDUCATIONAL INSTITUTION?

THE ARYAN PRINCIPLES OF MARRIAGE.

The History of the orgin and rise of the Sikhs reads some very interesting and instructive lessons. A nation which held undisputed sway over the Punjab for a quarter of a century and performed deeds of valour and daring which shall ever command the

admiration of the world, has something in its origin which unfolds some important facts which should not be passed over. The great leader of the Sikhs who was a brave soldier and a great military genious saw with his characteristic penetration the grand results which could be achieved by rousing to activity the corrupted and degenerated blood which was flowing in the viens of the gentry of his time. He clearly perceived that as long as a distinct nation was not produced by the mixture of gentle blood with that of the lower classes, there could be no hope of forming a daring and hardy nation which could be a match to the royal hordes of Mahomedan emperors. He knew that the only way of resisting the tyranous conduct of the Mughuls lay in the inter-marriage of the four castes. so that a body of men might be produced—which could make fine soldiers. The result of his plan is known to every body. There is no individual even among uneducated masses who does not bear testimony to the courage and bravery of those men, and does not speak in terms of real admiration of the deeds which they wrought in Indian fields. Doubtless there were other causes which combined together and operated strongly in making the Sikh character what it was and what it still is, *i.e.* fair, honest, bold and fearless in danger; but the mixture of blood was one of the important elements which contributed in making them of such a character. When a nation becomes degenerated and loses all the bright qualities which are indispensable to it to maintain its prestige and dignity among the nations it is surrounded by, it is one of the first requisites to improve its condition; or, on a smaller scale when a certain class of people somehow or other falls from its position, it is necessary that it should incorporate strange blood to regain its former standing in the society. It is only on these grounds that the first principle of Arya marriage is based, that parties to be married should be the inhabitants of places which are removed by considerable distance from each other. The greater the distance between the birth places of the respective parties the better it would be for them. Independent of other advantages which are attendent on the system there is one which is the most important of all and which is under discussion. Every one has seen the vast difference which is observable in the respective constitutions of a townsman and a villager. While the face of the former is ruddy and blooming with health that of the latter is pale and sickly—presenting all the symptoms of a broken-down constitution.

While the former are stalwart and well built, looking nature's best specimens of humanity, the latter are short and diminutive, sparingly built and nature's despised toys. Now if the practice of marrying girls or boys with boys and girls of the same place—a custom which is so fearfully prevalent in large towns—be dispensed with and the town children were united with those living in the country, the residents of towns would not be so ill off as regards their physique; they would be far stronger and more robust than they are now. There is another great advantage in doing so, which must not be lost sight of. It is a well established fact that a boy or a girl takes after his or her father. He is as sure to resemble his progenetors in his bodily constitution as he is in that of the mind. Not only his physical condition will be the same as that of those who begot him but his mental calibre will be of the same stamp as theirs. If the parents are suffering from a disease, it is sure to descend to the son, if they are poor in mind, so will be their offspring. It is an admitted fact that Hindu boys are very sharp arithmeticians and they are very expert in their calculations, while the children of the Mahomedans are thorough idols in that department. It is only, the result of the law of inheritence—the Hindu parents

being themselves well up as accountants. Now if town children were united with country children, the result will be that their offspring will not only inherit better constitutions but will also inherit a better mind—they will be superior to their parents as far as intellectual gifts are concerned. The well known proverb, "sound body, and sound mind," is true to the very letter. There are exceptions to this rule, but as a general rule, those who are physically strong will be found strong in mind too. A weakly built person cannot carry on his intellectual studies very long with impunity—he is generally cut off half way, while a strongly built individual can well afford to withstand the effects of anxious study and consuming thought. It follows, then, that if the town people were better in their physique, they would be better in their minds too, and this could only be achieved by abolishing the intermarriages of children of the same town and substituting in its place the practice of giving them in marriages, to outstation residents.

The important part which the climate of a country plays in the health of an individual is well known to all well-informed minds. A person who keeps sickly and ill-disposed in one place, regains perfect strength in another. Medicines instead of being a relief in an uncongenial climate, in most cases, aggravate the evil which they intended to remove and nothing but a change of air has the power of rebuilding the shattered constitution. Girls that are enjoying an enviable health in their native towns can have all the advantages of a change of air, if their lot in life is cast with some one abroad. Maladies that have withstood the efforts of physicians in her birth place will in the generality of cases, easily yield to the healing effects of strange climate, and this blessing—the greatest blessing which a man can enjoy—will be bestowed not only upon the girl but also upon her children. Both will be saved from the mischief which would otherwise be their portion in life.

These are some of the most important advantages which result in doing away with the ill-conceived custom of intermarriages between girls and boys of the same place and replacing it with the wholesome practice of marrying them to outstation children. There are several minor advantages which result from the change, which need not be discussed here. Suffice it to say that the more we reflect on our ancient customs, the more we are brought home to the fact that they one and all of them originated in a sound judgment that have been the outcome of mature and long reflection. We find therein the unmistakable traces of the justly celebrated wisdom of our ancient ancestors, and cannot help treating with unmitigated contempt and deserved scorn any slur which a modern heartless sage may be pleased to cast on the name of those great men.

Editorial Notes.

WE are glad to announce that an Arya Samaj was established on the 27th of October at Dadra in the Portuguese Colony, Dadra, with thirty members and Bhikhobarao as President, and Mukand Narain, interpretor, as Secretary. Another Arya Samaj was established at Kharsad on the 6th instant, with fifty members. These Samajes owe their existence to the praiseworthy exertions of Pundit Krishnarain Ichharam, whom we congratulate for his noble exertions.

* * *

PUNDIT Mani Ram, of whom our readers might have read before in our paper has succeeded in establishing an Arya Samaj at Shamli, Muzuffarnagar-district, on the 10th instant. Although the number of members enrolled on register as yet amounts to ten, it may be expected that the movement

would soon become popular by the constant and steady endeavours of the members.

AN Arya Samaj, by the name of Vidya Vilas, has been appointed in the Jullundhur Cantonment by the exertions of Babu Jagan Nath, Accountant of Provincial work. Whilst wishing the Samaj a long and prosperous career, we would advise the members not to forget that the *Arya* Samaj is *at least* as good a name as Vidya Vilas. This differece of name indicates as yet a stage in the development of Samajic thought and feeling in the locality. We believe, that this stage would soon be passed and that we would ere long find the Samaj recognised in *worth and in name* as an Arya Samaj.

* * *

WE are sorry to announce the death of Lala Shambhu Nath, Manager of the Anarkali Gardens and member of the local Arya Samaj, on the 17th of November 1884, His cremation ceremony, the performance of which was entrusted to the Samaj, was performed according to Aryan rites on the morning of the 18th.

* * *

ON the 9th of November 1885, a meeting of the executive committee of the Amrisar Arya Samaj was held to appoint office-holders for the next year. The result of the meeting was the appointment of the same office-holders as in the last year. Babu Ganga Singh was, however, appointed as Librarian. Three other members of the executive committee were elected: Babu Kanahya Lal, Pleader, Chief Court ; Lala Karm Chand, Shopkeeper ; Lala Sunder Das, Merchant. The correspondence we have received on this subject gives a minute detail of the sub-committees appointed there for the management of executive business in various branches. They have the Anglo-Vedic College sub-committee, the Shastratha (discussion) sub-committee, the Niyoga (widow marriage) sub-committee, and the building sub-committee. We have thought it well to mention the branching off of the executive work into sub-committees, since it is so very necessary for the efficiency of management that we wish our Samajist readers to take a special notice of it.

* * *

A CORRESPONDENT from Patiala States that a Sanatan Dharm Sabha has been established there. He also adds that the aims and objects of the Dharm Sabha are the same as those of the Arya Samaj. We quite agree with the correspondent in thinking that if the objects of the Dharm Sabha are identical with those of the Arya Samaj, the distinction of name is not only useless, but inconvenient and even positively illegible. Surely if moral courage is not wanting to boldly express the Samajic opinions and convictions, there is no reason why it should fail in the mere matter of being called by a distinctive name. We believe that nothing would be so welcome in India as the dauntless expression of our own convictions in native states.

* * *

WE give below an extract of an account of the Rawulpindi Arya Samaj anniversary sent to us last week. In the morning of the 31st October, the members of different outstation Arya Samajes who had gone there to join the Anniversary were conducted with play of music by the members of the Sadar Arya Samaj, from the station to the city Samaj. For the purposes of the anniversary, Hardit Singh's Hall was fitly decorated. In the morning the ceremony of the Havana was performed by Pundit Mool Raj. Choudhri Nawal Singh's *Bhajans* followed. Lala Ganda Ram Dhanie then read a poetry of his own composition and the report of the Samaj. Lala Narain Kishen of Gujranwala then delivered his lecture on the performance of Aryan customs by Vedic rites.

"In the evening, at the house of Lala Narain Das, where all the out-

sider members had been lodged, it was resolved that the Bhajan Mandli with Aryan brothern may go to Sadar which is at the distance of half a mile from the city, and return from that place singing hymns with the music. On the next day, according the proposal of the last night, the Bhajan Mandli entered the city chanting hymns with music. On this day the gathering was more than the last day. On arrival at the Samaj, Bhajans were sung by Choudri Nawal Singh and a member of the Amritsar Bhajan Mandli. Pundit Kanshi Ram, President of the Peshawur Arya Samaj had made a speech on the system of education. (2). Bawa Narain Singh on the usefulness of the ancient customs of Aryans. (3). Pundit Guru Ditta on the Arya Samaj At the completion of the lectures Bhajans were sung. These three able lecturers had much gratified the audience, but the sweet speech of the latter, Pundit Guru Ditta, was so pathetic and interesting that at the very spot for about sixteen hundred rupees were subscribed and more than twenty new members were registered."

* * *

WE have received an interesting correspondence from Bareily being an account of the Samaj anniversary held on the 25th of October 1885. We publish a short resume of the correspondence, being unable to publish it *verbatum et seriatim*, for want of space. Nearly thirty membars from other Samajes had joined the anniversary meeting. The Havan ceremony lasted for two hours. The Samaj Pundit then lectured upon the advantages accruing to us from the performance of Havana. At 3 P.M., in the afternoon the lectures, began. Pundit Ganga Ram delivered a lecture in Bhasha poetry upon the merits of Sanskrit language and the necessity of its study, and upon the connected subject of our vernacular. The second lecture was delivered by Pundit Puran Mall. The motto of his lecture was 'It is more blessed to give than to receive.' The third lecture was by Thakur Shib Singh of Mohshampur Samaj on the duties of mankind. The fourth lecture was by the President Babu Tulsi Ram. It was an allegorical account of the evil customs of India and their cure. Babu Raj Bahadur secretary then read the report. Swami Atmanand'a lecture on the sanctity of the Vedas which lasted for two hours, then followed. The exertions of the Swami are highly commendable. Then followed short speeches by Babu Ramjimal of Saharunpur and Brahmchari Brahmanand of Bijnor. Lastly came the eloquent speech of Babu Sita Ram on "Necessity, what it is and how it operates in changing the minds of the people and moulding their actions and conduct." Then came the lecture of Nityananda Bramchari. The formation of an Updeshaka Mandli for the Rohilkhund division was proposed and approved of and it is believed that the Mandli will shortly be organised. They also intend to send a Mission on the Ganges fair at Kachla in Badaon. We would be glad to see the Mandli started and the mission successful.

* * *

AN Arya brother from Dera Ghazi Khan has sent us a communication which if translated into English runs as follows :—Thousands and thousands of thanks to that all powerful God through whose mercy and grace the true Vedic religion is being preached in every town and city in India, and through whose goodness Arya Samajes have been and are being established in different places for the advancement of this country. The well wishers of their nation and country travel about from place to place and with *amrit-like* (nectar-like,) lectures dispel the darkness of ignorance from the people's minds. But this district of Dera Ghazi Khan, through some stroke of ill fortune, unknown to us, has up to this day remained strange to this blessing. Why are not the members of the Arya Samaj equally charitably disposed to-

wards this place. Why should they withhold their favours from us? Are we to suppose that our welfare is no concern of theirs—is one name blotted out of the list of the whole work which they have undertaken at the sacrifice of their personal comforts? All this true religion is being preached for the last twelve or thirteen years. Not a Vedic preacher has deemed it worth his while to grace this place with his presence, has condescended to set his foot within the precincts of this district. Dear brothers, even supposing this district to be outside the boundaries of India, we are still the descendents of those illustrious Aryas, of whom you are so proud—we are therefore no outsiders, we are nothing more nor less than true sons of the soil who came and settled in this district. Have for mercy's sake our well-being at heart too. Just consider of the loss which this district has suffered through want of this condescension on your part. If it be described, it will require volumes to do it justice. But let me tell you a little about the state of things here. The last year saw the conversion of four or five Hindus to Mahomedanism on the occasion of the last Id A Hindu was compelled by sheer force to swell the scanty number of the Dera Ghazi Khan followers of Islam, by acknowledging the faith of the Prophet. The news as you know has already found its way into the columns of the Lahore *Kohinoor*. Is it not a wonder that Mahomedans in other places are renouncing their own faith and adopting the Vedic religion; while here, the case is the very reverse of it. O all-kind Ishwar! how long shalt thou keep us groping our way in the darkness of ignorance. When will thy arms of mercy shake off the fitters of ignorance which chain us. Let your goodness turn the hearts of the Arya Samaj to this district, so that they may send us an Aryan Updeshak, otherwise sink this district into the Sindh, so that we may be able to join the Muzaffargarh Samaj" In the end, I and my other friends humbly entreat that a preacher might be sent to us. The people here have an intense desire to have such an individual. When the foundation of a Samaj is laid, then its prosperity depends upon God and our exertions.

This is a literal translation of the letter we have received, and we for our own part fully feel the force of the appeal. The district is indeed badly off in religious instruction. Mahomedanism is carrying its ends almost with high handedness and we should be grieved if the touching appeal of our friends in that part of the country be not promptly answered. We hope we shall have to announce ere long the intended visit of some of our members to the district. And it will not be long before an Arya Samaj is established there. We are assured that a desire for Samajic vein of thought and feeling already exists there, and it only needs an initiative stimulus to bring it to the surface.

***

A CORRECTION is due in our number of the 7th November. For *Swami Ishwarananda* read *Swami Atmananda*. He has gone over to Allahabad. We are sorry that he is suffering from fever. We soon wish him health and enegetic career.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I } LAHORE, SATURDAY, NOVEMBER 28, 1885. { No. 24

PAST, PRESENT AND FUTURE OF IDOL-WORSHIP IN INDIA.

(Communicated.)

Our readers, we hope, know well what Idol-worship means. It may not, however, be impoper to say a word or two by way of defining it as well. By idol-worship we mean worship and devotion paid to any but the Infinite spirit to whom it is really and essentially due.

We think it is hardly necessary for us to dwell long on the definition of the subject. We should therefore hasten to our main topic and acquaint our readers first, as perfectly and impartially as we can, with the origin of 'idol-worship in India.' It is impossible to fix any exact date for it—nay at the first sight it seems very difficult even to decidedly say if it is of recent existence. But if we thoughtfully and carefully ponder over the question, we can solve the problem only so far as to be able to say that it is, or appears to be, of later origin. We have given the subject our best consideration and after mature deliberation we have only arrived at the above conclusion and can safely proclaim 'so far and no further.' For the convenience of our readers, we give below the arguments that have guided us in coming to this decision.

I. Comparative history. If we compare the histories of different nations we shall find that nearly all of them, were, in their first career, the worshippers of one True God. 'The first inhabitants of Greece, there is reason to believe, worshipped one invisible Deity. But the necessity of having something more definite to adore produced in a few centuries, the innumerable crowd of gods and goddesses. In like manner the ancient Persians thought it impious to exhibit Creator under a human form. Yet even these transferred to the sun the worship which in speculation they considered due only to the Supreme Mind. The history of the Jews is the record of a continued struggle between pure Theism, supported by the most terrible sanctions, and the strangely fascinating desire of having some visible and tangible object of adoration. Soon after Christianity had achieved its triumph, the principle which had assist-

ed it began to corrupt it. It became paganism in a new form. Patron saints assumed the offices of household gods. St. George took the place of Mars. St. Elmo consoled the mariner for the loss of Castor and Pollux. The Virgin Mother and Cecilia succeeded to Venus and the Muses. The fascination of sex and loveliness was again joined to that of celestial dignity; and the homage of chivalry was blended with that of religion." * Now can not our readers think that our ancestors too worshipped one Almighty Father alone.

2. *Vedas.*—Vedas which we take as Revelations are the most ancient, or say of the class of the most ancient books, on the surface of the globe No trace of idol worship can you ever find therein. Is it then against reason to conclude that as long as Vedic religion was in full force, as long as our ancestors obeyed the principles ef religion inculcated by the Vedas, they bowed their heads to none but the Supreme Lord alone.

3. *Other Sanscrit works.*—Not even one of the Sanscrit works that sanction idol-worship can be pointed out that as regards its antiquity can be placed by the side of the Vedas. In plain words, all of them are of 'later dates.' Who can not then suppose that Idol-worship is of later origin ?

4. *A race of Philosophers.*—The greatest European Oriental scholars second us when we say, our ancestors were, as if it were, a race of Philosophers, logicians and yogis. Our bitterest enemies and critics too shall be obliged to yield and plainly confess that our Philosophers have been surpassed by none in the world. Is it then consistent with reason to suppose that those eminent philosophers and logicians whose chief aim was 'to reason about abstractions'—those divine yogis whose sole object is to be engaged in the contemplation of the Uncreated, the Incomprehensible and the Invisible should so far forget themselves as to strike their farseeing wisdom at a heap of stones and bring disgrace to their name and class.

These are a few of the chief reasons that lead us to think that Idol-worship is of later origin. But here our readers might ask us how was it that Idol-worship was introduced into this country when our ancestors had had nothing to do with it. We would answer them—for various reasons. It is a natural law that when the sun sets and the day is over, night shows its face and darkness spreads its kingdom all around. The same is the case then with nations. A nation that once rose high must like the pendulum of a clock fall down again. What applies to nations, applies to religion as well, with equal force. Our readers, thus, will see that when in order to keep up the law of nature, the fall of the Vedic religion commenced, ignorance, as was expected, stepped forward and usurped the throne. Our country then witnessed, one after another, the rapid and forward marches of many a religion. The Budhists were the first to proclaim their arrival and preach, to the full extent of their power, the doctrines that seemed best to them. Jains then followed suit and tried to convert the country to their own faith. This excited the Puranees who took up the gage of misleading the ignorant public. Their own country owing to its bad turn of fortune gave birth to such unpromising sons as Sayan, Ravan and Mahidar—sons who, ungrateful to their country, tried to show by misrepresenting their meaning and misinterpreting their sense, that Vedas were the works of savages and barbarous people.

It must perhaps have been clear to our readers now that when the learned and the wise could be found no more, when the philosophers, the logicians and the *yogees* who took delight in fully understanding, and rested satisfied with abstractions, took their seats in heaven

* Critical and Historical essays by Lord Macaulay.

there was no one left who could have the sufficient courage and enlightenment to dispel darkness and save the common illiterate people from having recourse to one towards which their natural tendency led them. F. C.

THE INDIAN FESTIVALS.

If we carefully consider the various Hindu and Mahomedan festivals, we will find that they disclose to our view much of the phases of life of these two important sections of the Indian nation. They faithfully portray the lives, ways and habits of both, and give us insight into the thoughts and sentiments of each. They reflect their national character and enable us to arrive at a satisfactory conclusion as to how they are to bear towards each other for ages to come. They furnish us with a sufficient data to take forecast of the future of our country, and we are fully convinced that it must be sad and gloomy. It is the only conclusion to which these festivals lead, and it is right too, because the grounds on which it is based are unquestionable. No easier or surer means could be obtained to unravel the mystery as to what would be the probable fate of India as long as these two people, so thoroughly divided in their instincts and aspirations, are not by a sort of miracle, which will be worked by education only, blended into one nation. That the future destiny of India will be none of the pleasant is evident from the mutual collisions which take place between them from time to time and afflict the sensible mind with harrowing thoughts. And yet these collisions are but inevitable ; if not repressed by artificial means they are unavoidable. There is a complete isolation between these people as far as religion goes, and as long as that isolation exists till that time farewell to peace and harmony. Now let us see what do these festivals teach us and whether or not our gloomy forebodings of the future of our country are based on real grounds, or are only the result of our nervousness. The Hindu festivals, everyone of them are indigenous to the soil, they are characterised with that light-heartedness and spirit of harmless enjoyment which is the peculiar feature of the people themselves. The amusements of the people on these occasions are thoroughly of a peaceable nature. The mind at that time is not unruffled with any spirit of vengeance, it is thoroughly serene and calm, disposed to derive as much harmless pleasure as possible from everything around. Religion communicates its wholesome influence in all directions and men become more moral for the time being.

The Mahomedan festivals, on the other hand, are thoroughly foreign in their character, and for this reason are not at all suited to the Indian soil. They are imported as everybody knows from without—they originated in strange lands and have therefore an air of strangeness about them. While some of them are a peculiar mixture of strained gaiety and ferocity, others are bright and hearty though marred by a tinge of cruelty. They are kept with such stern exactitude that every motion, every look of those of different religion is studied with close attention, is watched with the keen eyes of an eagle ; the least offence is enough to make their advocates fly into transports of rage and fall foul of the infidels who have so grossly violated their feelings.

The results are disastrous to both sides ; broken heads and disfigured faces are the painful remnants of the collisions. The feelings of the parties towards each other become one of intense hatred and disgust, and the gulf becomes still wider between them. Looks of contempt are flung towards each other and secret curses are hurled by the followers of the prophet against the believers in the Vedas, and vice versa. Now what conclusion does all this bickering lead to? To this only that India is doomed for centuries to

ed it began to corrupt it. It became paganism in a new form. Patron saints assumed the offices of household gods. St. George took the place of Mars. St. Elmo consoled the mariner for the loss of Castor and Pollux. The Virgin Mother and Cecilia succeeded to Venus and the Muses. The fascination of sex and loveliness was again joined to that of celestial dignity; and the homage of chivalry was blended with that of religion." * Now can not our readers think that our ancestors too worshipped one Almighty Father alone.

2. *Vedas.*—Vedas which we take as Revelations are the most ancient, or say of the class of the most ancient books, on the surface of the globe. No trace of idol worship can you ever find therein. Is it then against reason to conclude that as long as Vedic religion was in full force, as long as our ancestors obeyed the principles of religion inculcated by the Vedas, they bowed their heads to none but the Supreme Lord alone.

3. *Other Sanscrit works.*—Not even one of the Sanscrit works that sanction idol-worship can be pointed out that as regards its antiquity can be placed by the side of the Vedas. In plain words, all of them are of 'later dates.' Who can not then suppose that Idol-worship is of later origin?

4. *A race of Philosophers.*—The greatest European Oriental scholars second us when we say, our ancestors were, as if it were, a race of Philosophers, logicians and yogis. Our bitterest enemies and critics too shall be obliged to yield and plainly confess that our Philosophers have been surpassed by none in the world. Is it then consistent with reason to suppose that those eminent philosophers and logicians whose chief aim was 'to reason about abstractions'—those divine yogis whose sole object is to be engaged in the contemplation of the Uncreated, the Incomprehensible and the Invisible should so far forget themselves as to strike their farseeing wisdom at a heap of stones and bring disgrace to their name and class.

These are a few of the chief reasons that lead us to think that Idol-worship is of later origin. But here our readers might ask us how was it that Idol-worship was introduced into this country when our ancestors had had nothing to do with it. We would answer them—for various reasons. It is a natural law that when the sun sets and the day is over, night shows its face and darkness spreads its kingdom all around. The same is the case then with nations. A nation that once rose high must like the pendulum of a clock fall down again. What applies to nations, applies to religion as well, with equal force. Our readers, thus, will see that when in order to keep up the law of nature, the fall of the Vedic religion commenced, ignorance, as was expected, stepped forward and usurped the throne. Our country then witnessed, one after another, the rapid and forward marches of many a religion. The Budhists were the first to proclaim their arrival and preach, to the full extent of their power, the doctrines that seemed best to them. Jains then followed suit and tried to convert the country to their own faith. This excited the Puranees who took up the gage of misleading the ignorant public. Their own country owing to its bad turn of fortune gave birth to such unpromising sons as Sayan, Ravan and Mahidar—sons who, ungrateful to their country, tried to show by misrepresenting their meaning and misinterpreting their sense, that Vedas were the works of savages and barbarous people.

It must perhaps have been clear to our readers now that when the learned and the wise could be found no more, when the philosophers, the logicians and the *yogees* who took delight in fully understanding, and rested satisfied with abstractions, took their seats in heaven

* Critical and Historical essays by Lord Macaulay.

there was no one left who could have the sufficient courage and enlightenment to dispel darkness and save the common illiterate people from having recourse to one towards which their natural tendency led them. F. C.

THE INDIAN FESTIVALS.

If we carefully consider the various Hindu and Mahomedan festivals, we will find that they disclose to our view much of the phases of life of these two important sections of the Indian nation. They faithfully portray the lives, ways and habits of both, and give us insight into the thoughts and sentiments of each. They reflect their national character and enable us to arrive at a satisfactory conclusion as to how they are to bear towards each other for ages to come. They furnish us with a sufficient data to take forecast of the future of our country, and we are fully convinced that it must be sad and gloomy. It is the only conclusion to which these festivals lead, and it is right too, because the grounds on which it is based are unquestionable. No easier or surer means could be obtained to unravel the mystery as to what would be the probable fate of India as long as these two people, so thoroughly divided in their instincts and aspirations, are not by a sort of miracle, which will be worked by education only, blended into one nation. That the future destiny of India will be none of the pleasant is evident from the mutual collisions which take place between them from time to time and afflict the sensible mind with harrowing thoughts. And yet these collisions are but inevitable ; if not repressed by artificial means they are unavoidable. There is a complete isolation between these people as far as religion goes, and as long as that isolation exists till that time farewell to peace and harmony. Now let us see what do these festivals teach us and whether or not our gloomy forebodings of the future of our country are based on real grounds, or are only the result of our nervousness. The Hindu festivals, everyone of them are indigenous to the soil, they are characterised with that light-heartedness and spirit of harmless enjoyment which is the peculiar feature of the people themselves. The amusements of the people on these occasions are thoroughly of a peaceable nature. The mind at that time is not unruffled with any spirit of vengeance, it is thoroughly serene and calm, disposed to derive as much harmless pleasure as possible from everything around. Religion communicates its wholesome influence in all directions and men become more moral for the time being.

The Mahomedan festivals, on the other hand, are thoroughly foreign in their character, and for this reason are not at all suited to the Indian soil. They are imported as everybody knows from without—they originated in strange lands and have therefore an air of strangeness about them. While some of them are a peculiar mixture of strained gaiety and ferocity, others are bright and hearty though marred by a tinge of cruelty. They are kept with such stern exactitude that every motion, every look of those of different religion is studied with close attention, is watched with the keen eyes of an eagle ; the least offence is enough to make their advocates fly into transports of rage and fall foul of the infidels who have so grossly violated their feelings.

The results are disastrous to both sides ; broken heads and disfigured faces are the painful remnants of the collisions. The feelings of the parties towards each other become one of intense hatred and disgust, and the gulf becomes still wider between them. Looks of contempt are flung towards each other and secret curses are hurled by the followers of the prophet against the believers in the Vedas, and vice versa. Now what conclusion does all this bickering lead to? To this only that India is doomed for centuries to

come to remain a scene of religious dissensions, that it is to remain a scene of mutual collisions and broils, till the Indian mind has so far advanced as to rise superior to the petty prejudices which engender so much mischief at present. The onward perogress of the nation must remain stationary under the contending influence of party feelings, till the people have been thoroughly educated

Editorial Notes.

THE good news comes at last from the Assistant Secretary, Paropkarni Sabha, that a meeting of the said Sabha will be held on the 28th and 29th December 1885 at Ajmere in order to fill up the post of its president, which fell vacant on the most lamented and premature death of His Highness the Maharana of Oodeypore, and to conduct other business. All the Samajes were very impatiently waiting for some news about the Propkarni Sabha, and it will be a great satisfaction for all of them to hear that the members and officers of the Sabha are as anxious to see it working as the Arya Samajes are in India.

*
* *

THE Secretary to the Bandi Kui Arya Samaj informs us that Swami Ishwaranand Saraswati arrived there from Delhi on the 22nd instant, and delivered a lecture on the same day in the Samaj premises which touched on many subjects, such as "man's growth," 'his fall,' 'unity,' 'Vedic religion,' &c. The Swami left on the next day for Kutch Bhooj by Ahmadabad route His health is not very good as yet, and through weakness caused by the serious illness from which he suffered lately, he now and then gets attacks of slight fever. We wish the Swami perfect health and a long career of usefulness.

*
* *

THE Assistant Secretary to the Bhera Aya Samaj, in the Shahpur District the establishment of which we had the pleasure to announce some time ago, writes that the Samaj there is in a flourishing condition, and that the number of members on register already amounts to fifty. The newly established Samaj has already gained populraity, and a large increase of members is expected if some able Arya updeshak visits the station.

*
* *

THE reforms set on foot by the Arya Samaj are gradually working their way among the Hindus at large. As a proof of this fact we are informed by a correspondent from Rawalpindi that on 22nd Instant Bhai Bhagwan Singh merchant, a Zealous member of the Singh Sabha of that place, performed the cremation ceremony of his deceased wife according to Vedic rites as set forth in the *Sanskar Vidhi* by Swami Dayanand Saraswati. Many members of the City and Sadar Samajes were present on the occasion. Bhai Bhagwan Singh, it may be noted, is not a member of the Arya Samaj, but the reforms undertaken by the Arya Samaj are so sound and so thoroughly in keeping with ancient religion of the Aryas that they are destined to be popular among the Hindus at large.

*
* *

IN our issue of the 14th instant, we had published a telegram sent to the Lahore Arya Samaj from Banda containing the sad news of the serious illness of Swami Atmanand Saraswati. The Swami had come to Paryag Samaj in a precarious state of health. Thanks to the Almighty that he has recovered his health under the able and skilful treatment of Dr. Ganga Din, a distinguished physician and surgeon of the place. The learned Doctor, whose masterly article on "Vegetable diet *versus* Animal diet" was published in our columns some time ago, is the eldest son of Babu Madho Lal, Secretary Arya Samaj, Dinapore, and a member of the Propkarni Sabha. It is through the labor and skill of this patriotic doctoe

that Swami Atmanand Saraswati has been able to resume his onerous duties of preaching Vedic religion. The Secretary to the Allahabad Arya Samaj has requested us to acknowledge through the medium of this paper the distinguished services of the able doctor. He has not only laid that Samaj under obligation but all the Samajes in general.

* * *

THE Secretary to the Paryag Arya Samaj also informs us in his letter that Swami Atmanand Saraswati was so perfectly cured under the able treatment of Dr. Ganga Din that he delivered a lecture on "Social Reform" in the Kayasth Pathshala on Sunday, the 22nd instant. His speech, which was very impressive indeed, lasted for about an hour. Munshi Samarth Dan and Munshi Kashi Parshad also delivered short speeches on the accasion. The lecture hall was over-crowded, and gentlemen of position and learning, such as Pundit Audit Ram Bhattacharya, M.A., Professor of Sanskrit, and Babu Gobind Parshad M.A., Professor of Mathematics of the Allahabad Government College, were present. The chair was occupied by Munshi Kashi Parshad, Vakil High Court, Municipal Commissioner, and Vice-President of the local Arya Samaj. It is to the credit of Swami Atmanand that he works so zealously, even at the sacrifice of his health, in the cause of the Samaj, in other words for the regeneration of his country.

* * *

MANY brothers of the different Samajes have enquired from us as to the date of the Anniversary of the Lahore Arya Samaj. We inform those gentlemen, as well as others who feel an interest in the local Samaj, that the delay in celebration of the Anniversary has been caused through its building being in course of construction. A splendid lecture hall and a library and reading room are being erected, and it is expected that the building will be finished before the Christmas vacation. The Anniversary will therefore most probably be celebrated in the month of January. When a date is fixed by the Executive Committee, cards of invitation will be duly sent to all the Samajes, and a notice will also appear in the columns of this paper.

* * *

THE Secretary to the Rawalpindi Cantonment Arya Samaj has drawn our attention to some clerical mistakes in our last issue in connection with the account of the Anniversary of the Rawalpindi Arya Samaj, and we have been requested to make the necessary corrections. For Lala Ganda Ram Dhani read Lala Ganga Ram Dham; for Lala 'Narayan Das' read Lala Niranjan Das, and for Pundit Kashi Ram 'President, Arya Samaj, Peshawar, read Pundit Kashi Ram updeshak, Arya Samaj, Peshawar.

* * *

THERE is a Persian proverb that drops of water collected together make up the great river Nile. It is full of great wisdom and truth. We observe the force of this truth in our every day life. A student gathers his knowlegde bit by bit and in the end becomes a learned man. The great Aryan teachers of religion had this great principle in view when they enjoined on every family to give one loaf of bread every day in charity. Many Hindu bankers and shopkeepers acting on this wise principle lay aside a few *cowries* or pice every day for their private fund of charity and after a year or two find that it has become a large sum of money. Many of our Muhammedan brethren also have followed the same course, and with splendid results too. There is a grand mosque in a large town of the Punjab which has been erected by means of daily gifts of a handful of *ata* (flour) by each Muhammedan family of the locality. Many big temples of the Hindus in some localities owe their existence to the same method. It is

therefore the best way of doing great things with the least difficulty.

* * *

SANNYASI Ramta Ram is staying at Lahore in these days. He is a *Sadhu* endowed with great energy and patriotism. It is to his credit that he drew the attention of the Lahore Samaj in its weekly meeting held on the last Sunday to the above method of permanently augmenting the Fund of Dayanand Anglo-Vedic College. About 70 earthen vessels, which had been procured beforehand, were distributed among the gentlemen present with instructions that one handful of flour should be put in the vessel every day and the quantity of flour thus collected should be sent to the Samaj every Sunday. It is a matter worth noting that many gentlemen other than members of the Samaj, who sympathize with the movement of the Anglo-Vedic College, have agreed to contribute to the Fund in this way. The proposal is very nice indeed, and is expected to be of great help to the College Fund How far it will succeed and to what extent it will help the grand and noble movement taken in hand by the Arya Samajes, time alone will show, and we might be able to record after a month or two what has been its result.

* * *

IT is admitted by all who possess the power of observation that even in their fallen state the people of Arya Varta are not wanting in intellectual powers. But they lack to a great extent energy and perseverance which are so necessary to turn them once more into a great nation. It is generally a rule with our countrymen to begin a great movement with great zeal, but if they fail to accomplish it soon they lose all hopes of success and in despair give up what by dint of perseverance they might have accomplished. Such countrymen of ours who are wanting in those great qualities might well have cause to despair when they see that the movement of the Dayanand Anglo-Vedic College was started two years ago but no College has yet been established. But they are quite mistaken if they judge of the movements started by the Arya Samaj by what they have observed in the past. Those who have watched the movement of the Arya Samaj from its commencement, must have learned that this great national movement is destined to achieve great things. The members of the Samaj have all along acted with perseverance and energy, and though others might have little hopes of the success of the Anglo-Vedic College movement the Samaj entertains strong hopes that the College will be established sooner or later We assure our countrymen that the prospect of the proposed College is very hopeful, and that some practical shape will be given to it at no very distant date.

* * *

MANY gentlemen, who, of course, appear to be wanting in perseverance and wish to see such a great and difficult undertaking accomplished in a month or two, are often heard asking why an appeal is not made to the Rajas and Maharajas of Arya Varta, and whence is so large a sum of money to come if the native Chiefs are not induced to subscribe to the College Fund. To such of our countrymen our reply is that the leaders of the movement are not sleeping over the matter. They, of course, would be the first persons to do anything to accomplish their heart's desire. But seeing that so many great undertakings have met with a premature death simply by want of perseverance and energy, and by proceeding in the common way of appealing to the Chiefs of the realm in the first instance, they have thought it advisable to change the course of procedure. Instead of going to the Rajas first of all, they have determined to collect what they can from the middle classes. The Aryan nation is so large that it is not impossible to found one college with

the contributions of the middle classes only. This method of working from the lowest to the highest will at once test the perseverance and steadfastness of the promoters of the College Scheme. When we have collected a large and splendid sum of money from among the comparatively poor people, our appeal to the Rajas and Maharajas will not go unheard, and the Chiefs, whose bounty and generosity are so well-known, will not be found lacking in a desire to help the grand national movement. Those of our countrymen who very soon give in to despair must bear in mind that all great movements have not been speedily and easily accomplished. The great Saiyad Ahmad Khan himself in spite of his great learning, personal influence and the warm sympathy of his co-religionists did not succeed in establishing the Mahomedan College in a year or two. In the end we quote a piece of poetry in support of our remarks made above.

"Slowly moves the march of ages,
Slowly grows the forest king,
Slowly to perfection cometh,
Every great and glorious thing."

* * *

A FRIEND from Allahabad has sent us the following piece of poetry for publication :—

ON SWAMI DAYANAND.

Midst radiant beams of starry light
The Swami's blessed soul took flight ;
As for some secret purpose called
It went along with Fate's herald ;
Ere half his noble task was done
He got an untimely summons.
No one can, true, defy His call
With it comply each one and all.
As tosses a ship in the mighty sea
When there in it no leader be,
Struggles with every wind and wave
And copes with them with efforts brave,
Till guideless strength is of no avail
But ends in wreck with all its sails ;
So seems the case with the Aryan sons
Their leader lost, their strength undone.
From those giant hills whose tops of snow,
with morning rays do brightest glow,
Which with many blessed sages teem,
From whence issues the Gangetic str am,
To the south extreme of the Indian land,
Where rolling waves usurp the sand,
Prevailed the din of Swami's name,
From man to man did spread his fame.
From whence appears the morning light
To where it passes out of sight.
Did rage the all pervading sound
Of religious victory all around.
The Vedas on which rests our creed,
Those sacred books which God indeed
Revealed to man at creation
To hand them down from sire to son,
Were up to this misunderstood ;
No one proper meaning could,
Unfold, but he our blessed sage,
The greatest Pundit of our age,
Did first their mysteries penetrate
And did their proper meaning state.
But now, alas ! that revered sage
Has left us, having spent his days.
Far, far away alas ! he's gone
So bright that once in India shone.
The task he took is left undone ;
Hast thou, dear mother, no promising son,
Who will in time resume the task
And keep thy name, I humbly ask ?
The land is now in loud uproar
For Swami's death from shore to shore,
O thou Good Lord, wilt thou not take
The slightest thought for India's sake,
A mighty change, indeed, is wrought
Of which we ne'er at all had thought.
What's done cannot be now undone
Give up your griefs you Aryan sons.
Be wise and bold and take right steps
Sink not in Ignorance's depths ;
Rise up again, resume your task,
And with one mind His blessing ask ;
Ask him an able man to send,
So that our woes may know their end.

L. D. JOSHI.

List of subscriptions promised and increased on the occasion of the Anniversary of the Amritsar Arya Samaj.

Names of Doners.	Rs
Bhai Harnam Singh	25
Mrs. Bihari Lal, of Saharunpore	25
Lala Nathu Mal, Arya Samaj Jandiala ...	20
,, Gopal Das. Ferozpur, 200 copies of Vyanjan Dipka. Price	50
A Vaccinator	10
Annonymous two gold rings.	
Lala Bhag Mal, Ferozpur	15
Bhai Sant Singh	50
Babu Ram Chandra	25
Lala Mani Ram	1
Sardar Man Singh	25
Bhai Nihal Singh	25
Lala Budha Mal, Kadyan	15
,, Bhagat Ram	10
,, Lal Chand Moharar	10
Lala Das Mal, Dinanagar	5
,, Ganeshi Lal, of Gungoh	5
Babu Balmokund	25
Lala Madho Ram	12
,, Malava Ram, Kadyan	10
,, Batalia Ram, Chief Court, Lahore ...	22
,, Takht Ram	30
,, Jaggan Nath	10
,, Ganesha Mal	10
,, Ganesh Das, Tarn Taran	5

Names of Donors.	Rs.
Lala Bhaghat Ram, Do.	5
Master Hira Singh	21
Lala Ram Krishna, of Ramdas	10
„ Duni Ram	10
„ Mohan Lal, Clerk, Railway	2
Bhai Narain Singh	10
„ Harnam Singh	25
Lala Bishan Das, Jullundhur ...	5
Bibi Partapi Mistress, Girl School, Arya Samaj, Amritsar	5
Lala Karm Chand	10
„ Mool Chand	25
„ Hazari Mal	10
Bava Bala Ram	5
Mai Bhagwati	10
Lala Kishan Chand	5
„ Ram Chand Darogah	10
Pundit Jaggan Nath	5
„ Jai Kishan	5
Lala Kirpa Ram, Mooltan	5
„ Uttam Chand, Petition writer ...	10
Ganpat, Servant, Arya Samaj, Amritsar ...	1
Bhai Mahtab Singh	5
„ Mool Singh, Vaccinator	10
Lala Ralla Ram, Do.	10
Bhai Partap Singh	5
Lala Kanshi Ram, Jullundhur	10
„ Roda Mal, Ludhiana	10
„ Virbhan, President, Arya Samaj Neshta	10
„ Kahn Singh	10
„ Bishan Das	10
„ Luchman Das	10
Lala Kashmiri Mal	10

Lala Ganga Ram, Ex. Engineer in celebration of Sharadha per annum	5
Choudri Nowal Singh	1
Bhai Maya Singh	1
Beli Ram	1
Jaishi Ram, in celebration of his birth day per annum	1
Vasdev (Sat Narain Kutha)	1
Bava Narain Singh, (Ziladar)	5
Lala Bishan Sahai, in celebration of his son's birth day	5
Pundit Bhagwan Das, Gujranwala, half income of Saradh.	
Bhai Maya Singh, in Commemoration of Swami Dayanad Saraswati, per aunum ...	1
Pundit Ram Chand, Neshta Samaj	1
Lala Gunda Mal	1
Bava Narain Singh, (Eclipse)	5
Lala Ishur Das, Do.	1
„ Kesho Ram	1
„ Ram Sarn Das	1
„ Gurdial Mal	2
„ Mathra Das, vice President, Sialkot...	2
„ Bansi Lal, (Sharadh)	2
„ Ishur Das, Do.	2
Bava Narain Singh, Pleader in celebration of Sharadh per annum	30
Lala Sano Dyal, Do. do. ...	3
„ Sobha Ram, Do. do. ...	5
„ Purtap Singh, Vaccinator, do. ...	2
„ Gunda Ram, Puri	1
Pundit Jia Lal	5
Ghaseta Ram and one other, per annum ...	1
Bava Ralla Ram	1

Names of Donors.	Rs.
Lala Ajudhia Prasad of Ferozepur Cant. ...	2
„ Mulraj	1
„ Nand Lal, Arya Samaj, Jullundhur ...	2
Pundit Duni Chand son of Kaka Ram, per annum half income of his Sharadas.	
Pundit Shibdial, in celebration of his son's birth day	1
Gurudas, in commemorotion of Swami Dayanand Saraswati	1
Lala Amolak Ram, Munsiff, in commemotion of his wife the interest on Rs. 500.	

Miscellaneous.

THE party of Foreign Military Officers on their way out to visit the Camp of Exercise will probably number as many as thirty, including a strong contingent of Russians.

A SYNDICATE has been formed in Bombay to establish and work flour mills at Hyderabad, and it has applied to His Highness's Government for sanction and for the grant of some specified concessions.

THE Jewellers and watchmakers of the Radha Bazar, Calcutta, have set on foot a movement to close their shops on Sundays for the future.

ADVERTISEMENTS.

Town	Rs.	2	0	0
Moffussil	„	2	8	0

Rates of advertisements one anna per line.

All communications should be addressed to the Secretary Arya Samaj Lahore.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. } LAHORE, SATURDAY, DECEMBER 5, 1885. { NO. 25

MAN'S POGRESS DOWNWARDS.

It has been a well recognised theory with the generality of European writers that all nations have risen from a savage state, and that countries which now boast of a high degree of civilization were once immersed in utter barbarism. With them man's progress is only onward and not backward. Our countrymen, who have received western education, and who with very few exceptions disregard the time-honoured traditions of their motherland, have followed in the same track. Their opinion is, that in the Vedic period of India when the people worshipped the elements of nature, and when, according to their incorrect information, the idea of one Supreme Ruler of the universe was not grasped, the Aryan nation was just emerging from a state of barbarism and darkness, and that since that time the country has been continuously advancing in civil zation. These gentlemen, it seems, have studied only one phase of human life, and have not yet learned that nations are as much liable to decay as they are capable of making progress. All the great nations of antiquity who were famous for their valour, power and enlightenment have perished, and left no mark of their greatness and glory except what is here and there found on the pages of history. Where are the ancient Greeks, Romans, Phœnicians, Carthagians, and Egyptians? Are not the modern Greeks and Italians descendants of their once glorious ancestors? And have they not fallen from their ancient greatness? It is true they have managed to regain their independence, and to keep up some degree of civilization, but can their present state stand any comparison with that high excellence, that great development—physical, mental and moral—which was enjoyed by their glorious ancestors? They have surely fallen. We will say nothing with regard to our own country. Our object in this article is to show by means of a concrete example that it is possible for a nation after arriving at a high stage of civilization to dwindle down into a condition of perfect savageness. Our readers will also learn, perhaps for the first time, that Christianity, if it has been the means of civil z n; some countries, has also, in one instance at least, been the cause of the utter ruin and destruction of a whole nation. Cases like

one which we are going to lay before our readers, shall prove without any doubt that an uncivilized nation gains in civilization, only by coming in contact with a civilized and morally developed people, and not by the introduction of one creed or other. Archbishop Trench after studying the languages of different countries, and gaining an insight into their histories, has come to this conclusion, that a deep study of the ancient histories of all nations will show that every country has received civilization from some other civilized country with which it happened to come in contact. This opinion, of course, leads to one premise that there must have been one nation at least which must have been civilized or enlightened from the very beginning, and that must have been the means of spreading knowledge in all directions. We will not discuss in this short article which nation among those of which we have knowledge, has the honour of being the civilizer of the whole world. After the above general remarks we proceed to our proper subject, and hope to prove by referring to the state of the degenerate Red Indian of America, how a highly civiliz d nation can again fall into the very bottom of ignorance and barbarism. The history of the despised Red man is very curious and instructive in many ways. Many rude and savage nations are yet inhabiting the globe, bnt of none is so deplorable a condition as of the ancient inhabitants of the New World. It fills one's mind at once with melancholy when he learns, as we will show further on, that these intractable savages are the scions of a very old and civilized race. An enquiry into the gradual stages of the life of this fallen nation shall also give some blow to the generally recognised division of stone and iron ages. All such theories are founded on a presupposition that the world is not in existence from a very remote age, and that man has been continuously making progress onward.

"The conclusions towards which almost all the enquiries into the early history and past civilization of the red race of America seem to lead, are indeed of the utmost interest, as they lead to a strong presumption that the nations and tribes inhabiting these regions at the period of the arrival of Spaniards were not people emerging from a state of barbarism, and slowly working their way up in the social scale, but that, on the contrary, they were descendants of a more civilized race sinking gradually from the high position they had once maintained, while some of them, having outsped the others in their downward career, had already sunk into the condition of savages."

The historians have been so accustomed to see a movement from barbarism upwards that it has been very reluctantly admitted after an accumulation of good deal of clear evidence that the ruined cities which are spread in the midst of old and dense forests over many districts of America, were built by the progenitors of the now savage Red Indians. "When the Spaniards, in 1517, after twenty-five years' occupation of the West India islands—their first discoveries in the New World—landed upon the coasts of Central America, they were struck with amazement at the contrast between the state of the countries which now opened to their view and those with which they had previously become acquainted in these regions. Instead of naked and timid savages, gathered together in tribes independent of, and often hostile to, each other, struggling for subsistence amidst the difficulties of uncultivated nature unacquainted with the simplest arts of civilized life, they here beheld populous nations living under the dominion of powerful monarchs, subject to the rule of systematic governments and established laws, skilled in arts and manufactures, enjoying all the benefits of organized societies, and dwelling in cities which seemed to

the dazzled eyes of the new-comers to rival in magnificence those of the Old World. . . . The city of Mexico was, at the time of Spanish invasion, approached by artificial roads, thirty feet in width, and extending from two to three miles in length. The temples dedicated to the religious worship of the people, the palaces of the monarch, and the dwellings of persons of distinction were, according to the description of the invaders, of gigantic dimensions and magnificent structure, while the habitations of the lower classes were of the humblest character, being merely huts resembling those of the Indians of the rudest tribes. . . . The most striking architectural features in the city of Mexico were the temples; and foremost among these was the great Teocalli*—that is, House of God—situated in the principal square, and one of the first destroyed by the Spaniards when they became masters of the city.† This temple which was dedicated to Tezcatlopia, the god first in rank after Teoth, the Supreme Being, and to Maritli,‡ the god of war, consisted of a truncated pyramid formed by five terraces ascended by broad flights of steps. The sides of the pyramid faced the four cardinal points; its base was 318 feet long, and its perpendicular height 121 feet. On the truncated top of the pyramid were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in bas relief. Within the precincts of the wall, or immediately adjoining it, were the dwellings of the priests. Edifices of a similar character were represented as existing throughout Mexico and the adjoining countries; and the capital itself was said to contain no less than eight temples almost equal in size to that just described, besides two thousand of inferior dimensions."

We have made this long quotation to prove on authority that a part of the country still enjoyed some degree of civilization at the time of the Spanish invasion. Though completely fallen they yet retained some show of progress. It is, however, curious to observe that these people who had built such magnificent buildings of stone and had made a great progress in the art of sculpture, were not acquainted, at the time of Spanish invasion, with the use of iron, without which no nation can advance far in the arts of civilized life. But how came such cities and edifices to be built up? It seems that here nature had quite a different course. In other countries the stone age had preceded the iron age, but here the course has been quite the reverse. Otherwise, how can it be imagined that such magnificent buildings and statues were constructed without the aid of iron implements? Inspite of all this show of civilization they had forgotton the art of writing, and of taming animals to assist man in his labours. They had lost their valour, vigour and national spirit so much that they became an easy prey to the greedy Spaniards.

"Within fifty years after the first landing of the Spaniards their authority was established over almost the whole of the vast territory of Central America; and a few years later, the

* Is not this word directly the Sanskrit word Devalaya meaning House of God? Does not it point some link between the West Indians and the East Indians, who have both degenerated, though not in equal degree?

† How similar is the fate of both these nations. What the enlightened and merciful followers of Christ did in the West Indies the pious followers of Islam accomplished in this country. The religious fervour of both was directed for a long time in demolishing the magnificent temples of the conquered races, and in obliterating the marks of ancient civilization.

‡ Is not this word connected with the Sanskrit Marutwan, one of the names of Indra: Teoth is apparently derived from Sanskrit *deva*. There may be found some Sanskrit word corresponding to the word Tezcatlopia With our limited knowledge of Sanskrit we have not been able to trace this word to its origin.

number of the original inhabitants of these countries was so much reduced, that the accounts of their former populousness seemed fabulous. Their monarchs and various rulers were deposed, and put to death, their religion was proscribed and persecuted, their temples and palaces were destroyed, their cities razed to the ground, their idols broken into fragments, or, when this could not be effected, buried in the earth, and the dwindled remains of their population reduced to a miserable state of servitude. Even now when republican institutions have been established throughout the countries which once acknowledged the sway of Spain, and when the inhabitants of all colours and all races are recognized as equal before the law the poor Indian, in whom every trace of the spirit of a free man has been obliterated, bends meekly before the superior race, kisses the hand which inflicts the punishment of the lash, and repeats the words which have become proverbial among the Spanish Americans—"the Indians do not hear except through their backs."

Although in different stages of civilization, no doubt remains as to the fact that all the tribes scattered all over the vast Continent belong to one race. It is true the Red Indians as a nation had begun their march downward long ago, but a portion of that despised race yet retained some sort of civilization at the time of the Spanish invasion. The death blow, of course, was given by the Christian Spaniards who reduced them all to slaves. It is not hidden from our readers that the Christian invaders, who so much boasted of their civilization and civilizing mission, long carried on a flourishing and lucrative trade in slaves, and it is only within the recollection of the present generation that that abominable and degrading trade has been abolished, though not without a struggle. It must have been made clear to our readers by this time that in the case of the ancient inhabitants of America at least, Christianity instead of being a means of elevating their condition has rather been the cause of their complete downfall. It would be better to quote here the words of our Historian, who himself appears to be a Christian." It is melancholy to reflect that a Christian civilized race has superseded the aboriginal inhabitants of these lands, without having in any instance succeeded in extending to the latter the advantages to which they owe their own superiority; that while expending on the soil the benefits of cultivation and causing it to yield rich harvests in return for their labour, they, the followers of a religion which teaches man to see in his fellow-man, of whatever race or colour, a brother should not have only left the aborigines in the same degraded state in which they found them, but that they should have disseminated their vices where they knew not how to implant their virtues. If the Anglo-Saxon race can plead in their excuse the wild and intractable character of the savages with whom they had to deal, the same plea will not extend to the Spaniards, whose Indian subjects were docile and submissive to a fault."

How systematically the Spaniards planned and accomplished the destruction of the nation which unfortunately was subjugated by them, will be apparent from what follows. In one of his reports to Charles V. Cortez thus described his manner of proceeding in Mexico :—"I formed the design of demolishing on all sides all the houses in proportion as we became masters of the streets, so that we should not advance a foot without having destroyed and cleared out whatever was behind us." This policy was followed up by the Spaniards during two centuries, and resulted in the almost total obliteration from the face of the country of every trace of the state of things which preceded their arrival. The ancient

monuments which lay buried in the midst of dense jungles, an account of which we might give in some other article, were so little known till very recent times that the "able, philosophic and conscientious Scottish historian, Dr. Robertson, in his 'History of America' published 1777, affirmed on the authority of persons long resident in those countries, that there was not throughout Spanish America 'a single monument or vestige of any building more ancient than the Conquest;' and his general estimation of the state of the inhabitants of those countries at that period led him to the conclusion that the progenitors of the American race must have been in a very barbarous state when they left the cradle of mankind to populate these unknown rigions."

Sad is the history of the degraded and despised Red Indian. We learn many lessons from it. It teaches us that it is possible for nations to immerse into a savage state after attaining to a high standard of civilization, that it is a vain boast to say that Christianity has everywhere been the means of bettering the condition of the people who came in contact with it, and that the distinction of stone and iron ages does not hold good in every country and in every state. There is a frequent mention in our Shastras of Patal Desh (that is, the country underneath our feet) and of frequent communication between this country and the Antipodes. The names of some very powerful kings of Patal are given, and they are represented to have invaded this country many times. It will, therefore, be not too much to suppose that the civilization in Amercia was very much influenced by this country. The occurrence of the words Teoth, Teocalli and Meritli in connection with the religion and temples of the inhabitants of Patal rather strengthens our position, and it is possible some further light might be thrown on the subject by researches which would be made hereafter.

In Arya Varta also had the sway of some bigotted and tyranni al rulers continued for a few centuries more all the old monuments should have been swept away from the surface of the country, and her inhabitants already greatly fallen must have shared the fate of the poor Red Indians. Thanks to God that times have changed and the inhabitants of India have got an opportunity under the British rule of bettering their condition.

Editorial Notes.

Munshi Smarth Dan, Secretary to the Paryag Arya Samaj, has published a letter in the last number of the *Desh hitaishi*, in which he informs the public and the Arya Samajes that the Paryag Arya Samaj has opened a Fund with the name of "Sanatan Dharm Bardhak Kosh" for the purpose of purifying and regaining those Hindus who having once left their religion repented of their foolish act and were again desirous of coming back to their old religion. He also requests all the Arya Samajes and other Hindu Societies to inform him whenever they find any person really feeling a remorse on his past conduct and having an earnest desire to again adopt the Vedic religion. In the end he appeals all the Hindus and Hindu Sabhas who have the preservation of their ancient nation at heart—a nation which by means of its organization and faith has managed to outlive the greatest calamities which can befall a nation. We are very glad to see that people in North West Provinces also have gathered sufficient courage and strength to introduce this most needed reform which has been most nobly, and successfully too, carried out by the Arya Samajes of the Punjab in general and by the Amritsar Arya Samaj in particular. We are glad to observe

that the Hindu Society in general is gradually being prepared for this cardinal reform. We remember that the Kayastha Sabha, Lahore, had circulated a paper among the Kayastha brotherhood for the same purpose, and the proposal had met with a general approval.

*
* *

THE Secretary to the Peshawar Arya Samaj informs us that the Samaj there has recovered from the shock it lately received and is now in a prosperous condition. A Debating Club has lately been opened under the auspices of that Samaj, and its meetings are held on every Wednesday. Most of the members perform Sandhya every day. The number of members is increasing, and the future of the Samaj is very hopeful.

*
* *

WHILE giving an account of the Anniversary of the Barielly Arya Samaj we forgot to mention a very prominent part of the day's proceedings, we mean the distribution of prizes to the girls of the Girls' School attached to that Samaj. There were about 35 girls present, and the prizes consisted of books, *odhnis*, and silver and gold rings. The rings were sent by Babu Debi Parshad, a very zealous member of the Samaj lately transferred to Lucknow, who himself could not be present on the occasion. The girls' school has made great progress; it has got four classes, and a monthly expenditure of Rs. 25. Our readers will observe that female education has received great encouragement and impetus from the establishment of the Arya Samajes.

*
* *

WE are glad to learn on the authority of Arya Gazette, Firozpore, that the Batala and Gurdaspur Arya Samajes are now in a better and prosperous condition. The Batala Arya Samaj has gained great strength from the presence of Pund Lekhram, late President of the Peshawar Arya Samaj. The Gurdaspur Arya Samaj had suffered a serious shock from the death of Doctor Bihari Lal, but thanks to God that it again appears to have recovered strength. The members should exert to make it on a permanent and strong footing.

*
* *

WE have again an occasion to mourn over the premature and most lamented death of a promising member of the Arya Samaj. This time the sad news comes from the Jubbulpore Arya Samaj, and we publish below the letter which at once shows that our departed brother had all those qualities in him which are found in men who rise above the level of mankind. Had not the unrelenting hand of death cut short the career of a man who was yet preparing himself for the good of his countrymen, India would have found in him a very useful and patriotic son.

The readers of the *Arya Patrika* will be very sorry to hear that Babu *Narbada Charn Bose* one of the leading members of the Arya Samaj at Jubbulpur, Central Provinces, departed from this world on the 2nd instant. This promising youth was a student of B. A. Class at Government College, Jubbulpur. He was much respected by both the teachers and students. Several times, I have had occasion to see him sitting by the bed of the sick in the Boarding-house to much of his own inconvenience. His lectures in the Arya Samaj never failed to produce effect on the mind of the audience. He was the moving spirit of the Band of Hope, started at Jubbulpur sometime ago. He will be greatly missed by his friends. His friends can not do better than to walk in his footsteps, and maintain the societies, of which he was a leading member.

*
* *

THE lamented death of Chaudhri Shambhu Nath, a member of the Lahore Arya Samaj, which we noticed in our issue of the 21st November, should not be passed over without some remarks from us. By his example he has shown how an Arya should meet with his end. He bore all his sufferings most calmly, and when he saw that his end was approaching made all preparations for his departure from this world just as if going on a journey. We also were once by his bed side, and he was

heard repeating *Gayatri* and waiting for the time when his soul should fly from the scene of the cares of this world. He gave instruction how his property should be distributed among his relatives. He was very anxious that his body should be cremated according to the Vedic rites, and had given very detailed instructions in this respect to the Lahore Arya Samaj, in whose hands he left the duty of disposing of his remains. His patriotism was forcibly impressed on the minds of those present when he was heard to pray that his next birth might take place in some pious family where he might be prepared to do some service to mankind and his countrymen. He was very regular in performing *homa* every month so much so that even a few days before his death when he had become very weak he did not omit to perform that ceremony. He kept a very calm and serene spirit up to the last and departed from this world as if he was only changing his abode. His death has left a very good impression of the departed soul on our minds.

***

A SANNYASI named Swami Sahjanand Saraswati, we learn from the Arya Gazette Firozpur, is preaching Aryan religion at Dera Ismail Khan. The Sadhu, of whom we have received this notice for the first time, is not to be confounded with the well-known Swami Sahjanand Saraswati, the strenuous preacher of the Vedic religion. We hope some gentleman from Dera Ismail Khan will kindly supply us with detailed information about this Sadhu. It is a happy sign that so many Sannyasis have come forward of their own accord to co-operate with the Arya Samaj in the regeneration of their mother land. They are indeed the true Sannyasis who while doing their duty to themselves do not want to miss an opportunity of doing their duty to others, which is one of the chief and foremost duties of a real Sannyasi. Those Sadhus who do nothing for those who support them are really a burden on the nation, and do not deserve so high a title as of a Sannyasi. India is not wanting in men who eat, drink and lead an idle life. One would see thousands of such men on Hardwar and similar other fairs. But few indeed are to be found such as would sacrifice their ease for the good of others. Such a Sannyasi was Swami Dayanand Saraswati, whose match in all respects it is almost impossible to find at the present time.

***

How are the mighty fallen! The self-styled guide and prophet of the Brahmo Samaj who spends so much labour and energy in praising himself in print and public meetings, has hurled many an invective against the Arya Samaj, which are not becoming the position which he pretends to occupy, and stain his sanctified and hallowed character which he has assumed to himself. In one matter he has displayed such ignorance and want of judgment as cannot be expected even from a man of ordinary understanding. He seems to think that his late actions, which are generally despised by all men and all classes, are laughed at only by the members of the Arya Samaj. We most humbly point out to His Holiness that even among those persons, whose leader and guide he pretends to be, the generality disapproves his conduct. We draw his attention to a letter, recently published by some Brahmo in the columns of the *Akhbar-i Am.* Has he forgotten that on the very night his *marriage* was being celebrated his actions and proceedings were fully condemned by his own *followers* in the Brahmo Mandir? The Arya Samaj in fact cares nothing about a man who is condemned by his own actions.

***

IN the last number of the *Dharma Jiwan*, which comes out monthly from the *Prophet's Sanctuary*, we

were surprised to learn that Raja Ram Mohan Roy, the great, wise and learned founder of the Brahmo Samaj, had as much reverence for the Vedas as Swami Dayanand Saraswati himself. This has been our opinion from a long time, and it is no doubt a fact, that the movement of the Brahmo Samaj as started by Raja Ram Mohan Roy was similar to that of the Arya Samaj. But it has altogether changed its shape since men like the living Prophet of the Brahmo Samaj assumed control of its affairs. The use of the words '*raya kar*' &c., does credit to the forgiving leader of the Brahmo Samaj. But he only displays his want of information, when he says that Raja Ram Mohan Roy helped the revival of the Vedas and Vedic literature as much as Swami Dayanand Saraswati. That he may have had the revival of the study of the Vedas at heart as much as Swami Dayanand Saraswati, we are prepared to admit, but to say that he succeeded in encouraging their study to the same extent is far from truth. Raja Ram Mohan Roy believed in the infallibility of the Vedas, and he proceeded on a national method, and we have therefore great respect and reverence for him. But the man who desires to have himself worshipped, and instead of allowing others to praise him, takes that task also to himself, is destined to fail in this age of enlightenment. He may mislead a few simpletons, and cause them leave their wives, children and parents to worship him, yet it is certain that he will not make much progress. Babu Keshab Chandar Sain, who was decidedly a great, pious and religious man and was full of humility, failed because he acted on a wrong basis. The church which he established mostly on the ground-work of Christianity is already dwindling, if our information is correct. What then can the *Brahmo Prophet* of the Punjab expect in the long run, even if he has succeeded to draw to himself some imprudent young men. We tell our contemporary of the *Dharma Jiwan* that it is not becoming on his part to use abusive language towards the members of the Arya Samaj, otherwise he should expect to receive something in his own coin.

Miscellaneous.

A BUDDHIST temple which will cost 30,000,000 dols, is being built in Kioti, Japan. It is said that more than a ton of large ropes, made of their own hair, contributed by the women of Japan will be used to haul the timbers for the temple to their places. This temple is to be a Mecca for the faithul all over the Empire.

THE Government of India has granted full administrative powers to the Maharajah of Jeypore Lord Dufferin publicly announced the fact in a speech, delivered at Jeypore on Saturday last, in which he declared that the Government in its dealings with the Princes of India would be guided by a policy of unlimited trust and confidence.

Town	Rs.	2	0	0
Moffussil	„	2	8	0

Rates of advertisements one anna per line.

All communications should be addressed to the Secretary Arya Samaj Lahore.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I } LAHORE, SATURDAY, DECEMBER 12, 1885. { No. 26

INFANT MARRIAGE.

Some gentleman of Meerut has contributed a series of letters to the *Indian* on the above subject, and we consider them so useful that we reproduce them in our paper in the form of an article :—

According to the Hindu Jurists, custom can never contradict the precepts of *Sruti* and *Smriti* ; and a custom to be valid must be subordinate to these, but can never overrule them.

Now let us see what is the period which our sacred books fix with regard to the marriageable age of men and women. We have shown (in a previous letter) that Vedas are the highest authority, but do they countenance Infant Marriage ; We give some quotations from the Vedas and Shastras.

(1.) *Brahmacharyena kanya yuvanam vindate patim* (Atnarva Veda III. 28,11,18). Let a girl after having studied the Vedas marry a young husband.

(2.) Chatasro vastha sharirasya (1) vriddhir, (2) youvanam (3) sampurnata, (4) kinchit parihanischeti. Tatra shodasad vriddhi. Apancha vingsater youvanam. Achatwarinsh tassampurnta. Tatah kinchit parihanischeti.

There are four stages or states of this body: *viz.*—growth, youth, fullness of development and decline. From the sixteenth to the 25th year is the period of growth ; from 25th to the 40th year is the period of youth, from above that full development and decline.

(*Ayur Veda—Susruta.*)

(3.) Pancha vingse tato varshe
Puman nari tu shodase ;
Samatvagata virvan tau,
Janiyat kusalo chishag.

When a man is of the age of 25, and the woman 16 years old, then their productive powers become properly ripened. Know this is the best period (of marriage.)

(*Ayur Veda—Susruta.*)

(4.) Una shodasa varshayam,
Apraptah panchavingsatim,
Yadyadhatte puman garva,
Kukshisthah sa vipadyate.
Jato va na chiram jivet,
Jivet va durbalendriyah ;
Tasmad atyanta balayam,
Garvadhanam na karayet.

Let no man whose age is under twenty-five produce conception in a

girl who is under sixteen. If any one does so, it will be an abortion, or if the child be born alive, it will not live long, or if it lives at all, it will have weak organs and body. Therefore, sexual intercourse should never take place in such an early age.

(Ayur Veda—Susruta).

(5.) Vedanadhitya vedan va,
vedam vapi yatha kramam,
Avipluta Brahmacharyo, gri-
hasthodsramama viset.

Having studied all the Vedas, or two of them, or one only, and having never fallen from the duties of a celibate (so long as he remains a student), let one (after finishing his education) enter into the life of a householder (be married &c.)

From the verses quoted above, it will appear that the Vedas fix the marriageable age for boys as twenty-four, and for girls, sixteen. There seems to be no reason to suppose that this is a very high standard of age. The medical opinion of the best Indian Doctors are the same, of which further hereafter. But from the theological point of view, from which I am discussing the question, I think those texts ought to decide the matter. But some people argue against the *Shastra*, and say the Vedas have no force in the *Kaliyuga*. To such men the following quotations from their own accepted *Shastras*, I hope will be proper rejoinder. All authorities are agreed that the *Tantras* are the most recent productions, and the *Tantrikas* accept no other authority save those of these books. Let us see what the *Tantras* say :—

(1) Vidyam uparjayet balye,
Dhanam daranscha youvane,
Proude dharmani karmani,
Chaturthe pravrajet suddhi.
(Maha Nivran ch. VIII, V. 16)

"Let him acquire learning in his boy-hood, riches and wives in his youth, virtues and good works in his manhood, and in the fourth stage, let him leave the world."

Certainly this verse does not say that a child of two should be married to a girl of one year of age.

(2.) Chatur varsha vadhi sutan,
Lalayet palayet pita ;
Tatah shodasa paryantam
Gunan, Vidyan cha sikshayet. (45)
Vingsaty abdadhikan putran,
Prevayed griha karmasu,
Tatas tan tulya-bhavena,
Matwa sneham pradarsayet. (46.)
Kanya pyevam palaniya,
Sikshamiya-tiyatnatab,
Deya varaya vidushe,
Dhana ratna samanvita. (47.)
(Maha Nirvan Tantra ch. VIII.)

"The father should fondle and nourish his sons for four years, after that for sixteen years he should educate them in arts and sciences. When they are above twenty years of age, he should engage them in household duties *i. e.* get them married, and should show them all equal love. The daughter should be *similarly* brought up and *educated* with the greatest care, after that she should be given to a learned husband with presents of gold and jewels."

Certainly these verses also do in no way countenance Infant Marriage. The Tantras seem to be more liberal than the Smritis—they give equal rights to men and women. According to them the men and women under twenty should never be married. And these are the books which are special authorities in the *Kaliyuga* (according to orthodox Hindus). I will give now some quotations from the Smritis :—

(3.) Ajnata pati maryadam,
Ajnata pati sevanam ;
Nodvahayet pita balam,
Ajnata Dharma Sassanam.
(Manu.)

"The father should never give in marriage her daughter so long as she is ignorant of the duties which she owes to the husband, so long as she is ignorant of how to serve a husband, and so long as she does not know the precepts of religion."

Certainly a girl of ten or twelve does not know the value of a husband, nor does she know what are the precepts and commands of Dharma. Marriage at such a tender age is not only criminal and degrading, but simply irreligious.

(5) Trini varshanyudiksheta,
Kumaryritu mati sati,
Urdhvantu kaladetasmat,
Vindeta sadrisam patim. (*Manu.*)

" A girl should wait for *three years after reaching the age of puberty*, and then should marry a husband equal in accomplishments to her and fit for her." The age of puberty, being generally thirteen, this would also fix sixteen years as the marriageable age for girls.

A critical study of the Aryan literature will show that the Infant Marriage was never countenanced by the Shastras. The Vedas, the Smritis, &c., do not recognise it, and the custom is evidently of modern growth. We shall now give some quotations from the Yajnyavalka and its commentary, the Mitakshara. As is well known, these are the standard authorities of the Benares school of Hindu Law, and their dicta are of paramount authority in the Punjab and the N. W. Provinces. Let us see what we find in them.

6. *Gurave tu varan datva, Snayita tadanujnaya; Vedam vratani va pavan, nitya hyubhoyameva va.* " Having given presents to the guru, and having bathed according to his directions, and having mastered a Veda or the *vratas*, or both of them, (one should enter the grihastha ashram)." The word *vrata* in the above is explained in the Mitakshara to mean the duties of a Brahmachari. The Brahmachari was a celibate bound to remain so for a certain period, the minimum age being till one's twenty-fifth year of age. This was the period of studentship, having completed which he should do as follows :—

2. Avipluta brahmacharya,
Lakshanyam striyam udvahet ;
Ananya-purvikam, kantam,
Asapindam, yaviyasim.

" Having never transgressed the duties of a celibate, let him marry a woman who has all the required qualifications, who has never been married before, who is not a *Sapinda* (agnate), and who is young." Here we clearly see that the girl should be *yaviyasi*—young and not an infant, and the word being in the comparative degree, it shows that she should not be older than the husband. Instead of following this salutary precept of law, now-a-days we see marriages celebrated in direct violation of the law. We see young girls married to baby husbands, baby husbands marrying baby wives, and men with one foot and a half in the grave marrying girls not in their teens. The perfect fearlessness with which we defy our sacred laws, and the total apathy of our educated countrymen to enforce those laws, or have better laws substituted in their place, are soon hurrying the society towards "the bottomless perdition." The Brahmans, the holy custodians of our social, religious and moral laws, care not a fig for the laws which their ancestors had enacted, and all their energies are perversely directed in heaping damnation on the devoted head of their society.

Having mentioned some of the qualifications which must be looked for in a bride, Yajnavalka mentions the following qualifications which the husband must possess :—

8. Etair eva gimair yuktah,
Savarnah Srotriyovarah ;
Yatnat parikshitah pungstwe,
Yuva, dhiman, janapriyah.

" Besides being possessed of the above qualifications, he should be of the good caste, (of a higher or equal, but never of a lower caste—*Mitakshara*), well-educated, possessing manliness, *youthful*, wise, and beloved of all men." Thus we see that none of the qualifications above enumerated are to be found in an infant. It is as clear as

day-light that the husband should be a "yuva"—young man, neither a decrepit old man of sixty, nor an infant with satchel on his back, with shining morning face creeping to school. Lest there should remain any doubt as to the age in which marriage should take place, the third line of the above verse makes it still more clear. *Yatnat parikshitah* &c, literally translated means :—" His manliness should be carefully ascertained," *i. e.* it should be well ascertained that he be not impotent; and the commentary Mitakshara lays down minute rules for this purpose. In cases of infants, this verse has no applicability at all, for so long as one has not reached his puberty, it is simply impossible to say whether he has *pungstwa* (virile power) or not. In short, now a days, we do not take any precautions to ensure the happiness of the married couple, and never practise ourselves the noble duty of Brahmacharya—so justly handled by our shastras.

Among the Smritis, that of *Manu* is held in the highest esteem throughout India. The common sayings like the following :—

1, Manvarthaviparita ya sa smrit na prasasyate. (The smriti which contradicts Manu is no authority).

2. Vedarthapanivandhritvat pradhanyam hi manoh smritam. (Because Manu has collected the sense of the Vedas, his smiritis are the highest authority).

All these sayings conclusively show that Manu's is the paramount authority. What is his opinion on this question ?

" Tringsat varsho vahet kanyam,
Hridyam dwadasa varshkim,
Tryashtavarsho—shta varsham va,
Dharme sidati satvarah "

A man of thirty may marry a girl of twelve ; or one of twenty-four may marry a girl of eight. *Whoever marry under these ages immediately fall from religion.* Here is then the minimum age fixed for men and women, the violation of which makes one sinner and an out-caste. I fear almost all the Hindus are out-castes, if measured by this standard.

Editorial Notes.

WHEN a well-to-do man sets his mind upon bettering the condition of his countrymen he meets with rapid success in the arduous task he has imposed upon himself. Being a man of great influence and of a high social standing in the society his words carry great weight with the people, and a very small amount of labour on his part will materially further the cause of the intended reformations. A clear and intelligible exposition of the aims and objects which he has in view, and a brief explanation as to how they bear upon their interests, will be all that is necessary to secure their sympathy and co-operation, and when they are at one with him, then all difficulties whatever, which usually are met with in the path of reformation, disappear as darkness disappears before sunlight. 'Money makes the mare to go' is a well tried maxim, and holds as good in this case as in any other. Who does not know in this part of country the petty reforms introduced by Rai Bhag Singh of Batala in the Hindu social sphere? What were these reforms chiefly due to? They were certainly as much the outcome of energy as of money. Bearing this fact in mind we hail with pleasure the news of the establishment of an Arya Samaj at Fatehpore, N.-W. P. The body is chiefly composed of high Government officials and the Raises of the city, and we doubt not that the Samaj will soon show by its mode of working that we were not mistaken in entertaining high hopes of its future. The establishment of the Samaj is mainly due to Swami Atmanand Saraswati who deserves great credit for his indefatigable energy and patriotic

exertions. The following are the notables of the body :—

Lala Kishan Sahai, Rais, President.
Babu Murli Dhar, Court Inspector, Secretary
Munshi Kanahya Lal, Teacher, Asst. Do.
" Bhagwan Parshad, Treasurer.

Members.

Rai Debi Parshad, Deputy Collector.
Babu Chatar Dhari Thakur, Do.
Munshi Kishan Chand, Tehsildar.
Babu Paran Sukh, Dy. Inspector of Schools.
Pundit Gopal Dat Joshi, Munsiff.
Munshi Bhola Nath, Inspector Post Offices.
" Jai Singh Rai, Collector's Saristadar.
Babu Amar Nath, Assistant Surgeon.
Munshi Bishan Das, Pleader.
" Jaswant Rai, Do.
&c., &c., &c.

* * *

WE learn from the *Arya Gazette*, Firozpur, that another Arya Samaj has been established at Mauza Sain, Taluqa Awal Parkani, through the able and praiseworthy exertions of Pundit Krishna Ram. The office-holders of the new Arya Samaj are :—Lala Ghela Bhai, Station Master, Sain, President ; Thakur Gunpat Bhai Obhai, Vice-President ; Mr. Mulji Gobind Ramji, Secretary ; Seth Gomaji Rataji, Treasurer. We congratulate our esteemed brother, Pundit Krishna Ram, on the success with which his exertions in the Bombay Presidency have met.

* * *

WE have received another sad news in this week, Bhai Jawahar Singh, a zealous and sincere member of the Amritsar Arya Samaj, has departed from this world. His cremation ceremony was performed on last Sunday according to Vedic rites. This gentleman had a special taste and proficiency in music, and it was under his directions that a *bhajan-mandli* was formed at Amritsar. He always figured prominently in all great meetings of the Amritsar Arya Samaj, and we had occasion to hear his songs many times. His voice was so sweet and attractive that he never failed to produce great effect on the minds of his audience by means of his religious and national songs. He was a very sincere and amiable man, and was admired by all who caam in contact with him. In his ripe age, between 40 and 50, he had made some paogress in Sanskrit. His death has left a gap which will not be easily filled up.

* * *

MOST of our readers may be acquainted that there is an Arya Samaj at Quetta, in Biluchistan, composed generally of clerks and officials who have gone there from this country. The meetings of the Samaj were held up to this time in the Brahmo Mandir of the Station. We are now glad to learn from the *Arya Gazette*, Firozpur, that the enthusiastic members of the place have resolved to erect a building for the Arya Samaj, and have collected a sum of Rs. 500 for the purpose from private subscriptions. It is hoped that the foundation of the Arya Mandir will soon be laid, and the Samaj will thus be placed on a permanent footing. We congratulate our brothers of the Quetta Samaj for the zeal they have shown.

* * *

WE have been requested by the Secretary, Meerut Arya Samaj, to announce that the 7th Anniversary of that Samaj will be celebrated on the 27th and 28th of this months. The question of organization of a Pratinidhi Sabha for the N.-W. P. Arya Samajes will also be taken into consideration on the occasion. The Secretary regrets that a sufficient number of opinions has not yet been received on the scheme of organization circulated by that Samaj long ago, and he fears that the Samaj will be obliged to shelve the question, if the Samajes of the Province do not co-operate in making the proposal a success. In our opinion Meerut Samaj should not give itself to despair so soon. The organization of a representative assembly is so very difficult that it will require great labour, time and patience for its accomplishment. Instead of giving up the question it would be better to form an organ-

ization with as many Samajes as may be prepared to take part in it; and gradually all the Samajes will join it when they will be able to value the advantages of an organized institution. But the Meerut Arya Samaj has not selected a very suitable time for the celebration of its anniversary. The long-waited meeting of the Propkarni Sabha also will be held on the same dates, and it is expected that members of many Samajes will go to Ajmere during the Christmas vacations to witness the proceedings of that august assembly. In our opinion it would be better for the Meerut Arya Samaj to postpone the celebration of its anniversary to some other more suitable date.

* * *

THE Khalsa community has under gone many changes since its formation. That sublime and pure faith founded on the Vedas, which was taught by Guru Nanak and his worthy successors, has since greatly degenerated. Idolatory has again been introduced, and priest craft in another form has become rampant. The founders of the Khalsa faith never expected that a hereditary order of priesthood will be set up. The evils of a hereditary priesthood are so apparent that we need not dilate upon them. Our attention has recently been drawn to an event very much affecting the Khalsa community. The principles of religion taught by the holy Gurus of the Sikhs are so much in accordance with those of the ancient Rishis that it is but natural for us to feel a brotherly interest in what affects the Khalsa community. We have learned with regret the death of Bhai Jawahar Singh, the Head Priest of the Golden Temple at Amritsar. He has left no *Chela* behind him who might set up his claim to the *gaddi*. The relatives of the deceased *Muhant* are, however, trying to secure the lucrative and much-respected office for themselves, and we hear they have already succeeded, y means not, of course, worthy, to get the support of those who have a hand in the disposal of the much-coveted dignity. As we feel a great interest in the welfare of our brethren of the Khalsa community, it would not be out of place to express our opinion on the question, and we hope it will be taken into consideration by the General Committee of the Golden Temple, and its wise President. In our opinion the mere relationship with the deceased *Mahant* should not carry much weight. Such a high priest, as the *Mahant* of the Golden Temple is looked upon by the Khalsa community, must, in order to command respect from the public, possess of necessity the following qualifications:—He must, in the first place, have an unstained and pure conduct, must be able to thoroughly understand and explain the sacred *Garanth*, and must be able to lead the community on the right path. If a man be found who in addition to the qualifications enumerated above, possesses a good knowledge of English literature, and of the enlightenment of the present age, so much the better. We are, however, sorry to learn that where merit and abilities ought to have carried the day, money is being employed to secure the sacred office of a spiritual teacher of the people for some ignorant and self-interested relative of the deceased *Mahant.* But what are so many Singh Sabhas of the Province doing? Does not this matter come within their province? If the Singh Sabha at Amritsar does not want to take any right action on the question why do not all the mufassil Singh Sabhas jointly take an active interest in the matter, and help the Committee of the Golden Temple on the selection of a really fit man. A fit and patriotic *Mahant* of the Golden Temple can do much good to the community, and we hope the matter shall receive full consideration by the Committee of the Golden Temple, as well as by the general Hindu community of Amritsar, because the Temple has

become a place of worship of all the Hindus.

*
* *

FROM a communication from Bankipur we learn that a Shastrarth was going to be held between Swami Sahjanand and a certain Pundit Ambica Dutt of Benares, who had been invited over by the orthodox community of the station. The Pundit, however, shrank back from the task he had to perform, when he learnt that all the discussion was to be written down, and then published in the papers for the impartial judgment of the public. The orthodox community has been, it appears, publishing false statements in some of the local papers with respect to this affair to console themselves for the disgrace which their Pundit has earned for them through his want of moral courage. The majority of the Benares Pundits are like an ill-wind that blows nobody good, and it is no wonder that the orthodox society of Bankipur, has only come in for disgrace where they had expected to get praise.

*
* *

THE next anniversary of the Jhang Samaj comes off on the 31st of this month. It would have been better if the anniversary had fallen on some later date, as it would be literally impossible for other Samajes to send any delegates whatever on this date. The people would be first returning to their scenes of official, or rather clerical life, from homes and would be in a state of too much trepidation to take part in the proceedings of the anniversary, while there will be few who will have sufficient time at their disposal to go there. It would be advisable in our opinion to put off the contemplated date to a more convenient one, when we doubt not there will be a large gathering of representatives from neighbouring Samajes. The local Arya Samaj itself has postponed the celebration of its next anniversary till the end of January. We hope our suggestion will be taken in good part, and if it seem impracticable for reasons known to the Samaj itself, we have no objection to its proceeding on the programme already announced.

*
* *

A REVISED and enlarged edition of *Bhrantiwaran* has just been published by Pandit Pali Ram, Vice-President of the Meerut Arya Samaj. This treatise comprises 164 pages and has been well got up. Price including postage annas 5-6. Purchasers of more than ten copies will be allowed a commission of 20 per cent.

AN ADVICE TO STUDENTS.

On the occasion of the last Convocation of the Punjab University, the Vice-Chancellor gave the following advice to students in Urdu ; and for the benefit of students in India generally, we take from *C. & M. Gazette*, a free translation of an address which, if borne home to the hearts of the hearers, cannot fail to produce a good effect, and not inaccurately defines what should be the real aims and objects of the Punjab University and of every teacher in the country.

" Mr. Baden Powell, at the last Convocation, so fully explained the past and present position of our University, and the difficulties arising there from, that it is unnesary that I should now enlarge on those themes. The report which has been read to you by the Registrar sufficiently brings our history up to date. The burden of my words will have to do with what wise men, from Socrates downwards, have regarded as one of the essential elements of the true attitude of a student——humility. It has been well said that the posture of humility is that in which alone the mind can grow in wisdom and power. Socrates' ' professed to know this only, that he nothing knew ' ; that is to say he knew the depth of his own ignorance. He knew that such things as he knew were infinitesimal in comparison to those things which remained unknown. In the presence of the Sophists, the professors of universal knowledge, Socrates assumed the position of one who knew nothing and who was ever seeking information. The ideal life of the student may be compared to that of a man blind from his birth, on whom the gift of sight is eventually bestowed. At first, as the film of darkness leaves his eyes, he will experience a sensation of dawning light. The light will strengthen, he will see moving forms, men as trees walking. Gradually his vision will become clearer. One by one the objects of this earth will be perceived by him—the birds, the beasts, the fishes, the insects and the wonders and varieties of the vegetable kingdom. Then with the aid of the microscope he will be enabled to see the minute and hidden marvels, which with his naked eye he could never have perceived or imagined. When night comes the mysteries of heaven will reveal themselves—the moon, the planets, the

thousand stars. The telescope will lead his vision into greater depths; he will see the moons of the planets; looking deeper, he will perceive the fixed stars dividing themselves into pairs. Has he seen all now? Surely not, a still more powerful glass will resolve the Milky Way into myriads of stars, the number of which, and the unfathomable depth beyond, must convince him that the things which he has ever now seen are but as drops in the great Ocean of the unseen. But though this will keep him humble it will not make him unhappy. No, he will rejoice when he reflects that there is ever before him multitudes of unseen marvels. He will rejoice that his hunger to see can never be fully satisfied; and, so in the life of a student. He will begin with letters, go on to words, then to sentences, then to anecdotes, then to books; and if he is wise, he will find, as he goes on, how small his knowledge is in comparison to what remains to be acquired. But this will not grieve him if he is wise—on the contrary it will be the source of his greatest delight. His life will be one of constant progress, with a bright past and still brighter future. He will not, however, boast himself of his learning, but, deeply conscious of its insignificance, will ever strive in humility and faith to acquire more. The student can indeed look forward, without apprehension, to his old age. He can continue to add to the treasure of his knowledge to the very last day of his life. Unfortunately, however, the attitude which I have attempted to describe' is not the one which we see amongst so-called students. Very different postures are often assumed by mere beginners, by boys and men who have climbed only a few steps on the ladder of learning. Their conduct causes the judicious to mourn and to say sadly, 'knowledge puffeth up,' 'a little learning is a dangerous thing,' and so on. I am sure that there are many among us in the Punjab, who would do well to ponder these words of the wise. Judging from some of the books that are written, the matter which we find in our newspapers both Vernacular and English, there is no doubt that many persons who are only possessed of a minimum of knowledge—just enough to make them dangerous guides—have been endeavouring to teach us under the vain belief that they already know all. I was much struck the other day by the words of a venerable gentleman who held a position of honour in the Punjab, prior to the annexation. He was speaking of the impatience of the younger men of the present day, who are over-anxious for the adoption of measures of so-called progress and advancement. He said :—' We old men are well pleased with such progress as is going on, we know how much progress has been made within the last 40 years. We remember the scorching sun, the *dhup* of the time before annexation. These youths only know the *barsat*—(the time of fertilizing rain)—of the British Government. They do not know the extent of blessing they are enjoying and are not thankful as we are.' There seemed to me to be much sense in the words of the old man; and I thought that if the youths, to whom he referred, had more knowledge and more of the posture of humility, they would perhaps be wiser, more patient, and happier. My advice, then to you, is, emulate the example of the wise Socrates in the matter. Let all who know a little be very humble when they think how much more remains to be known; and let those who know much rejoice that the field where they gather their treasures are unlimited. What a treasure all real students possess! When I talk to my friends of the time when I shall retire from the service and go back to live in England, some of them say :—' But what will you do—you will be old—you will have no work—you will be miserable.' I reply :—' No, I love books, I love knowledge, I will continue to be a student so long as God will allow me the power of sight, and keep my mind clear. There will always be new things for me to learn, new treasure to gather, and I have no fear that I shall become weary.' I think, if you students have learnt nothing more in your school or college life than to love knowledge for its own sake, to be never weary in its acquisition, and after all to be able to say, like Socrates, that you know nothing in comparison to what you have still to learn, you have gained a treasure far above gold and jewels, which can never be taken away from you."

Town	Rs. 2	0 0
Moffussil	„ 2	8

Rates of advertisements one anna per line.

All communications should be addressed to the Secretary Arya Samaj Lahore.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH WEEKLY ORGAN OF THE ARYA SAMAJ, DEVOTED TO RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I } LAHORE, SATURDAY, DECEMBER 19, 1885. { No. 27

SWAMI DAYANANDA SARASWATI AND HIS BELIEF.

(Being a translation of the last chapter of Swami's *Satyartha Prakash* by Durga Prasad of Ambala.)

The final conclusion of philosophy, acquiesced in by mankind in all times, is the only, true, eternal and universal doctrine, which readily obtains the implicit assent of common sense. If the folly of ignorance or the snare of priestcraft misleads some persons to contrary belief, the good sense of people in general does not voluntarily comply with them. But the doctrine which commands veneration for teaching righteousness, generosity, honesty, and justice, and which is stamped with the sanction and example of the learned, receives the general approval ; for, the mind revolts to follow what is unsupported by reason and practice of sages. The outline, therefore, of what was believed by the refined reason of all the oriental sages of antiquity from Brahma down to Jaimini, versed in the sacered lore of the Vedas, is hereto subjoined for general information. The truth, which they have taught, and which I sincerely acknowledge, is entitled to universal acceptation in all times. Hence, it is not my object to institute a new system of religion in any manner whatever. I love to follow truth, nay, I have made it my duty to persuade others to act on truth and abjure falsehood for the sake of their own good. So, the eradication of iniquities is the end of my life. Had I been a dupe to perjudice, I would have joined any of the religious sects of India. But, since I neither accept what is vicious, nor reject what is virtuous in the institutions either of this, or of any foreign country, I am incapable of dissimulation ; for it is contrary to the duty of man. The dignity of man is justified by his sympathy with the pleasure and pain, profit and loss of his fellow-creatures, by the undaunted attitude he can assume against the power of vice, and by his respect for the merits of virtue, although associated with the feebleness of constitution. Man asserts his dignity, when, to the best of his power, he loves virtue, although exhibited in a state of poverty, helplessness, weakness, and unacquaintance with the knowledge of the world. The grave responsibility and true nature of man are best exhibited by his affording

protection, comfort, and honor to the children of virtue. Man's sense of virtue ever prompts him to dishonor, discourage, diminish, and destroy vice, although guarded by supremacy, strength, and considerable skill in the arts of the world. In fine, a man, true to his name, should, by all possible means, encourage virtue and discourge vice. The most excruciating pain, nay, death itself should not deter him from his pursuit of the course of virtue; for, the least deflection from righteousness would belie his human nature. Such a moral discipline has received the recommendation of Maharaja Bhartrihari and other moralists in the following translation of their verses :—

The wise swerve not from the path of rectitude, never caring for the praise or blame of the so-called politicians, nor for riches or for poverty, regardless as to whether they would die in a day or after a millenuium—*Bhartri Hari.*

Never sacrifice virtue for fear, base desire, avarice, or pain of death itself ; for, virtue, which gives happiness to the mind, is everlasting, but pleasure and pain, which originate from the circumstances of the body are transitory—*Mahabharat.*

There is only one true companion of man on earth, and that is virtue. It accompanies him even after death ; but everything else perishes with the body.—(*Manu*).

It is not falsehood but truth, that ultimately prevails. It leads us to heaven by the royal road trodden by the ancient sages of subdued passions and curtailed desires. It lands us on the brilliant shore, and lodges us safe in the haven of happiness.—*Upnishad.*

There is no virtue higher than truth, there is no vice baser than falsehood, there is no knowledge greater than truth. Truth, therefore, and truth alone all must follow.—*Upnishad.*

All men should act upon the disinterested advice of these truly great sages.

Now to mention briefly those simple truths with their proper meanings, which I have always believed in, and which have served me as it were, for the beam of light in crossing the tempestuous ocean of life upon the earth. They are described at large in my works.

1. The Supreme Being is called by the names of Brahm (the most high), Pramatma (the soul of the universe), the Almighty Lord, and the like. His chief attributes are denoted by the Sanskrit formula of "Satchit anand," which literally signifies that God is truth, intelligence, and happiness, God is absolutely holy and wise. His nature, attributes, and power are all holy. He is omnipresent, incorporal, unborn, immense, omniscient, omnipotent, merciful, and just. He is the maker, protector and destroyer of worlds. He judges the actions of souls according to his immutable laws of justice and equity. Him I consider and believe from the core of my heart to be the Lord of the universe.

2. The Vedas, the treasury of science and morals, are revealed by God. I regard their textual portion as self-evident truth admitting of no doubt and depending on the authority of no other book, *being represented in nature, the kingdom of God.* It is the condition of all kinds of proof, and, therefore, of no other demonstration than by *reductio ad absurdum.* As for example, the sun or the lamp, being luminous bodies, illuminating the earth or other object, require no light from without.

The authenticity of commentaries on the Vedas, called in Sanskrit the Brahmanas, 6 Angas, 6 Upangas, 4 Upvedas, and 1127 Shakhas, all composed by Brahma and other sages, lies in their adherence to the text ; the departure from which annihilates their authority.

3. Religion consists in the maintenance of impartiality and justice, the speaking of truth, and the similar acts

direction, as the Swami justly observes, is the evil tendency which the Hindu mind is taking towards atheism. Every beardless sage now prides himself upon what he calls freedom from the trammels of religion. These people are generally a set of selfish persons, who do little or nothing for the country. It is, therefore, a matter of great pleasure that the Swami has turned his attention to provide a satisfactory check to the spread of this evil. Three Sabhas have been already established, and more will be established as time goes on. The movement has met with a sympathetic response from the public and pecuniary help has not been wanting on their part. It is to be hoped that those who have the welfare of this country at heart will kindly take this patriotic Swami's plan into their consideration and help him with money and personal services as far as possible. The Swami asks help from all classes of people alike, be they Arya Samajists or Brahmo Samajists, as the benefit of the movement is to be common to them all. These Sabhas are open to all persons irrespective of their caste or creed. This being the case, we doubt whether the scheme will at all bear the fruit which it is expected to yield. The morality of the Mahomedans differs in some points from that of the Hindus, for example "no kafir is to be tolerated by a Pucka Mahomedan," isone of their moral precepts. Now we cannot say for certain whether or not the establishment of such Sabhas will produce any harmony of feeling between the Hindus and the Mahomedans.

***

The Vice-President, Arya Samaj, Paota, in reply to the enquiry made by the Simla Arya Samaj, informs that Swami Kalu Ram Acharya, President, Arya Samaj, Ram Garh Sethan, is well-versed in Yoga Vidya, and that he will be prepared to teach the great science to anybody who would resort to him with an earnest desire to learn the system of Yoga, which our Rishis used to practise in olden times. His name also should, therefore, be added to the list of living Yogis so kindly supplied to us by the Secretary, Bandi-Kui Arya Samaj. It seems that the great science of Yoga has not as yet died out from India, and persons are still living who are well versed in its mysteries.

***

The Raja of Rutlam was lately presented with an address by the Bombay Arya Samaj, on the occasion of the appointment of Siri Shiamji Krishana Varma to His Highness, Dewanship. The Arya Samaj congratulated the Maharajah on his good sense in having selected a man like P. Shiamji Krishna Varma to fill up the important and responsible post of a Dewan. The nominee combines all the advantages of solid western education with a profound knowledge of Sanskrit and was well fitted in every way to discharge the duties of his office with credit to himself and to the state. The Maharaja was pleased to make a donation of 100 rupees to the Samaj in token of the high esteem in which he held the body.

***

We have been favoured with a copy of *A Student's Guide* published by Pundit Fateh Chand, Headmaster Royal School, Nuseerabad, and we have been asked to review it. The book before us professes to explain the rules of English Grammar in easy and intelligible Urdu and on a glance at its pages, we have no hesitation in at once declaring that this task it does right admirably. No subject is worse taught in our schools than Grammer. Children are made to learn the wordings of their books by heart without having a clear idea as to what they mean and it is thought quite enough, if a boy can say what his book contains, no matter, if he can or cannot make the head or tail of what he says. Any attempt to make the learning of English Gram-

and

mar easy cannot be too highly praised. The work in question will be of material help to those for whom it is designed. Copious examples have been attached to each rule to enable the learner to understand it thoroughly. The chapter on tenses will be peculiarly useful to the boys. We hope the book will be duly appreciated by the public and will command a large sale.

SAMAJIC. INTELLIGENCE.

CHOWDHRIE Nawal Singh has gone from Bareilly to Lucknow where he intends to stay for a week or so.

SHANKARANADA Swami in company with Lala Jawala Sahai, Chowdhrie of Miani and member of Multan Arya Samaj has proceeded to Miani with the intention of establishing an Arya Samaj there.

AN Arya Samaj has been established in Dungra near Pardi Station, Bombay Baroda Railway, by the exertions of the President of Dadra Samaj. The Samaj at present consists of six office-bearers and 25 members.

SHRI Maharaja Pratab Singh, Bahadur, of Jodhpur, it is expected, will join the Paropkarni Sabha meeting at Ajmere.

ON Sunday the 22nd of November last, a deputation from Bombay Arya Samaj, waited upon His Highness the Raja of Rutlam, who in indication of his sympathy with the Samaj movement gave a donation of Rs. 100 to the Arya Samaj.

LALA Dev Raj, the energetic Secretary of Jullundhur Arya Samaj has returned from Kartarpur from his mission there to preach Aryan doctrines.

LALA Dhanpat Rai, Merchant of Woolen Cloths, Cuttock, and native of Amritsar has sent his three daughters and the son of a relation of his to the Arya Samaj, Ferozepur Camp, to join the *Pathshala* (School) connected with the Ferozepur Samaj, and there to complete their period of Brahmcharya.

LALA Mathra Das, Superviser, Secretary Arya Samaj, Amritsar, has been transferred from Amritsar to Ferozepur Camp.

NOTICE.

The necessity of a complete (in so far as possible) biography of Swami Dayananda Saraswati has been a long felt want. It has been recognized in papers such as the Arya, the *Arya Patrika* as well as often expressed in lectures. But the much incorrect information generally displayed on points connected with Swami's life, in India and elsewhere, further necessitates such an important biography. Whilst the Samajes are day by day swelling in number, extension and prosperity throughout India, it seems anamolous that there should be no systematic record of the workings of that master-mind who was the the *founder* of this Samaj movement. It is therefore contemplated by us to publish a systematic biography of the great Swami as soon as the materials necessary for it are sufficient to readily undertake the publication.

It is therefore hereby requested that all persons who possess any information connected with the subject whether in the shape of written records or reports in journals or merely verbal information will be kind enough to send the information in a complete form *i.e.* with the evidence on which it is based, wherever, and howsoever available, to undersigned.

LAJPAT RAI.
Secy. Arya Samaj, Rohtak.

ADVERTISEMENTS.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH

WEEKLY ORGAN

OF THE

ARYA SAMAJ,

DEVOTED TO

RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I } LAHORE, SATURDAY, DECEMBER 26, 1885. { No. 28

SWAMI DAYANANDA SARASWATI AND HIS BELIEF.

(Continued from our last week's issue.)

30. India is called Aryavarta, because the Aryan branch of the human race has dwelt there since creation. It is bounded on the north by the Himalaya (the abode of snow), on the south by the Vindhya (the barrier of barbarians), on the west by the Attock (obstruction) or Indus (Luna), and on the east by the Brahmaputra (the son of Neptune). The country within these confines is called Aryavarta proper, and its permanent inhabitants, the Aryas.

31. The competency of the teacher is proved by his power to explain the science of the Vedas and their commentaries, and to reform the character of pupils through the salutary medium of the instruction of morality and the prohibition of immorality.

32. The fitness of the pupil is shown in his love for the acquisition of knowledge, his willingness to receive instruction, his reverence for the learned and virtuous men, his attendance on the teacher, and his execution of orders.

33. The *Guru* (initiator) is the father, the mother, the teacher of truth, and the corrector of misconduct.

34. The proper *Purohit* (prophet or priest) is one, who cordially loves the good of his folk and preaches virtue and truth.

35. The *Upadhyaya* (professor) should be able to teach a certain part of the Vedic lore or should be the teacher of one science.

36. The *Shishtachar* (etiquette) is the amiable behaviour with readiness to accept truth and to reject untruth after the careful examination of things by means of the octave evidence of logic, the attentiveness to study in the bachelor life of school, and the general politiness of conduct. These are the characteristics of the truly civilized man.

37. The validity of the octave evidence of logic is unquestionable.

38. He is good and wise, who always speaks truth, acts in the dictates of virtue, and tries to make others happy.

39. The five tests of knowledge are relative to the attributes of God—philosophy of the absolute and the theories of the Vedas 2o, the maxims of the octave evidence of logic, 3o, the laws of nature, 4o, the rules of morality and

5o, the principles of metaphysics. By these criteria distinguish between truth and falsehood. Then, abide by truth and give up falsehood.

40. Beneficence removes evils, introduces the practice of virtue, and adds to general welfare and civilization.

41. The soul is free to act, but subject to the justice of God in reaping the fruits of its works. God is the executor of justice and the like laws.

42. The *Swarg* (heaven) is the uninterrupted enjoyment of pleasures and the possession of means thereof.

43. The *Nark* (hell) is the excessive sufferance of pain and the surroundings of tormenting circumstances.

44. The *Janma* (birth) is the entry of soul into the world in conjunction with the body. In relation to time its existence is viewed as past, present, and future.

45. The union of body and soul is called birth, and their separation, death.

46. Marriage (grasping of hands) should be performed in accordance with the percepts of the law, in the public manner, and on the mutual consent.

47. The *Niyog* (widow re-marriage) is the temporary union of spouseless persons for the purpose of raising issue in the superior or their own tribe, on the death of the consort or the sterility of energy, in case of a prolonged disease, or on the like natural mishaps to humanity.

48. The *Stuti* (definition) is the description of qualities for remembrance. It inspires love and the like generous feelings and sentiments.

49. The *Prarthana* (Prayer) is the asking of God gift of knowledge and the like boons, on the inefficacy of one's own exertions. It results in the humility of temper and the tranquillity of passions.

50. The *Upasna* (meditation) is the realization of the idea of God through the concentration of attention; the confirmation of conviction that God is Omnipresent and fills all, that I am filled by him, and that He is in me and I in him; and the imitation of God's attributes in practice. The good of it is the enlargement of mental capacity for knowledge.

51. The *Sagun Stuti* (affirmative definition) is the assertion or recital of attributes predicable of God. The *Nirgun Stuti* (negative definition) is the negation or denial of properties inconsistent with the nature of Godhead. The *Sagun Prarthana* (positive prayer) is the supplication of God's grace for the obtainment of virtuous qualities. The *Nirgun Prarthana* (negative prayer) is the asking of God's power in the elimination of vicious qualities. The *Sagun Upasna* (positive meditation) is the unshaken belief of God's holiness. The *Nirgun Upasna* (negative meditation) is the total resignation of self to God's justice and providence.

Such is the summary of my beliefs, fully explained in their appropriate places in my books, called the *Satyarth Prakash* (guide of sense), *Bhúmika* (introduction of the Vedas), and *Bhashya* (commentary on the Vedas). I accept such universal maxims as the speaking of truth, and condemnation of falsehood.

But I detest the religious warfare of sects, for, they rouse their angry passions and crude notions in the form of religion. Therefore, the purpose of my life is the extirpation of evils; introduction of truth in thought, speech, and deeds; the preservation of unity of religion; the expulsion of mutual enmity; the extension of friendly intercourse; and the advancement of public happiness by reciprocal subservience of the human family. May the grace of the Almighty God and the consent and co-operation of the learned soon spread this doctrine all over the world, to facilitate everybody's endeavour in the advancement of virtue, wealth, godly pleasures, and salvation, so that peace, prosperity, and happiness may ever reign in the world.—*Amen.*

REVELATION.

To understand easily and clearly what Revelation is—

Let us hie from town to country,
Sit in shade of bowers by brook,
Hear the signs of creatures airy,
See dance of plants so pleasant to look.
Observe how pismires pick fodder,
How birds their nests make with small bills
How smell flowers sweet with odour,
How the pale sun goes behind hills ;
Watch at night the starry heavens.
Holding worlds of countless number,
Shining seen till crow of ravens,
We then true God shall remember ;
From nothing these things cannot come,
Cause and effect teach us strongly
They thus prove us maker's wisdom,
Wherein no man doubts but wrongly.
They disclose His wondrous knowledge
Being diagrams of science,
Those He made as nature's privilege,
Gave all this in Vedas of Aryans.
Both are parts of power of Great Lord,
Seen, unseen is their distinction,
We hence call the Ved Divine word
Nature's scenery illustration.
There men don't get tales of marvels,
Told us by Religion Holy,
We hence call her writings novels,
Useful to impose on folly.

Revelation is something immediately communicated by God to a person who knew nothing of it beforehand, and is wholly unconnected with actions performed by persons upon the earth It is the communication of God's laws, which, but for His assistance, would have remained unknown to us. These laws are no more than what are impressed on the structure of the universe and the constitution of the mind. They constitute what we call science, comprehending the principles of both the spiritual and the material existence. In them God instructed the progenitors of mankind. He not only opened the eye of man's mind to the study of science, but gave him sufficient stock of knowledge for his happiness.

Knowledge here means a bundle of ideas passing from mind to mind by the process of instruction. It is adventitious or acquisitive in contradistinction to the spontaneity of instinctive impulses, which characterise man's animality. These natural impulses man possesses in common with brutes. It is on the complete subjugation of and the absolute dominion over them that man asserts his claim of spirituality, which consists in the knowledge of the idea of God and His laws that regulate the universe. The pains persons take to acquire it, unquestionably demonstrate its foreignness. But the time and labour spent in the acquisition of it are more than counterbalanced by the joy which it infuses into the mind, and the comforts which it procures for the body. These are so well known to its votaries that they need no explication whatever.

The extraneous quality of knowledge or science, the mastery of which is replete with the aforesaid remote advantages, but entails upon the learner a world of hardships, does not attract the indolence of man's instinct which is naturally prone to indulge in the sensual pleasures of the present moment. It, therefore, gave rise to the light study, which did not heavily tax the powers of understanding but which agreeably pandered to the cravings of the senses. It delighted the extravagance of imagination and afforded irresistible allurement to the preposterous hopes of ignorance. It promised to supply good to all the senses. It smoothed the monstrosity of sin and shame, and paved the way to unbounded licentiousness, in which revels the wickedness of ignorance. It described wonderful tales, which webbed morality and iniquity with great ingenuity. Poetry came forward to lend its bewitching charms. The consequence was that science gave way to the spell of mythology, which soon spread over the world with the speed of electricity. This is why our stories can be traced from the Pacific to the Atlantic-ocean. The nations which adopted them took care to obliterate our manners and customs and interpolate theirs instead, to suit the tastes of their country. But science did not die altogether. It

lurked in solitary breasts, and sallied forth many a time to scare away the whole of mythology. At last its supremacy is now recognised by most of the European nations, and the old adage that truth ultimately prevails is verified to the letter. It is now planting the garden of Eden upon our planet, which was converted before into hell by mythology. Our Swami Maharshi Dayanand Sarswati, the champion of knowledge, vanquished all the mythologists of the world in the modern time, and now it is the duty of India to erect the triumphal monument of a scientific academy in commemoration of his glorious victory.

However, the caution for self-preservation requires that a few rules may be borne in mind to avoid the snares of imposition; for, mythology claims celestial birth in opposition to knowledge, the legitimate heavenly maid. The following criteria I have learnt for my guidance from the Arya Samaj

I.—Revelation must take place at creation, that is to say, at the dawn of reason in the first individuals of the human species. If it happens afterwards when many generations of men have passed away, it will impute the charge of partiality to the justice of God; for he cannot judge men by the law, which was not given to them It is the law only that points the distinction between right and wrong; consequently those, who have no law can be neither punished nor rewarded. They thus become independent of the court of justice of God, who is the judge of all creatures.

This rule holds good in the case of the Vedas, revealed in the beginning of the creation or 1960852983 years ago. This mundane era is calculated from an ancient astronomical formula, the working of which is omitted here for sake of the brevity*

* For the rough calculation of this era *vide* last issue of the *Patrika*. It would be well if any of our competent correspondents would publish the calculation with astronomical and other data upon which it is based in full.

The Jainis, Christians, and Mahomedans, who deny the authority of the Vedas, substitute their scriptures for revelation. But since recent origin is stamped in their front, they do not fulfill the most important condition of revelation. The first revelation of the Jainis (Gen ii.) comes from Rishabh Deva, the son of Nahus (Noah), whose descent is lost in antiquity. Consequently, the generations of men prior to him are left without a law to teach them the duties of man.

The Christian Apocalypse dates from the 96th year of the Christian era. Hence it is about 1800 years old.

The Mahomedan revelation is the Koran, which is only 1300 years old.

Thus these revelations leave the former races of mankind to grope their way in utter ignorance as well as they can. According to them, all the persons who believe in them go to heaven, but the ancients and unbelievers are damned to eternal hell-fire. This doctrine is most derogatory to the Divine justice, and highly disgusting to the theist.

The Europeans, by the bye, affirm on the veracity of the Bible (a collection of the Jewish legends), that, since the world was created only 4004 years before Christ, the Vedas could not be older than 3100 years before Christ; in other words, they must have been composed after the time of Noah, who survived the universal deluge (Gen. ix., 29), though this religious hypothesis is exploded by science.

II.—It must exclude all stories.—

This is a corallary from the first rule; for, stories are the records of actions performed by either men, prophets, gods, sons of gods, or by devils, whose creation necessarily precedes the performance of those actions and, consequently, the origin of those stories: whereas, the nature of revelation requires that it should govern the actions of men, but not be governed by them.

Now this condition is happily fulfilled by the Vedas. But the absence of

stories in the Vedas is destructive of its popularity, owing to its abstract character. Its dry truths and antiquated simplicity pall upon our degenerate sense, which requires the pompous and the marvellous. It is therefore almost left out by the commons course of education of the Pandits or the Indian scholars.

On the decline of the Vedic study, these men formed an anonymous mythology in eighteen ponderous volumes, all ascribed to Vyas, the greatest metaphysician of the world. But the learned men of India, who possess a capacity of linguisitic discrimination do not accept the received opinion of that divine sage being the author of the fables, the language of which is decidedly modern. Besides these eighteen books, called the Purans, there are others of minor note, which are also looked upon as inspired books. Their argument hinges on the prevalent notion of the incarnations of God, and his revelation. The doctrine is based upon the possibility of all kinds of things with the omnipotence of God.

Many of the tales of mythology are childish. For instance, Baly, a Monky King of Mysore, wrestled with Ravan, the ten-headed giant-king of Ceylon, and, having got the monster under the armfist, forgot to take him out for six months. They don't tell us if he was given regular rations all the while.

The Bible relates the traditions of the Jews from 4004 years before, to 96 years after Christ, an ignorant Jewish carpenter (Mat. xiii. 54. 55), who is the measure of time with the Christians. It is divided into two parts called the Old and the New Testament. Both of them are full of tales. The stories of the former are marked with incest, war, rapine, and murder ; while the latter treat of the curious.

"The Lord appeared to Abram, and said unto him, I am the Almighty God. I will make my covenant between me and thee. This is my covenant, which ye shall keep, between me and you and thy seed after thee ; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt me and you," (Gen. xvii. 1, 2, 10, 11.) After changing the name of Abram to Abraham and that of his *sister-wife* (Gen. xx 12) Sarai to Sarah, this God went up from him. Lot took his two daughters to wives and begot two sons by them (Gen. xix. 36) "The Lord spoke unto Moses, saying . . . avenge the Lord of Midian." Moses armed his Israelites and "warred against the Midianites as the Lord commanded Moses ; and they slew all the males and the kings of Midian. The children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. They burnt all their cities wherein they dwelt, and all their goodly castles, with fire. They brought the captives and the prey and the spoil unto Moses. Moses was wroth with the officers of the host, which came from the battle, and said unto them, Have ye saved all the women alive ? Now kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. The Lord spoke unto Moses saying (for such is the slang of the Holy Bible) take the sum of the prey that was taken both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation divide the prey into two parts : between them that took the war upon them, who went out to battle, and between all the congregation. Moses and Eleazar the priest did as the Lord commanded Moses." (Nos. xxxi. 17, 18, &c.) "The Lord our (Moses') God delivered him (Sihon King of Heshbore) before us (Moses and Israelites), and we smote him and his

ns, and all his people. We took all s cities, and utterly destroyed the en, and the women, and the little nes, of every city, we left none to main. (Deut. ii. 33, 34).

David was enamoured of his military fficer Uriah's wife He sent for her n the absence of her husband on ervice and lay with her. When Uriah returned, David sent him back with a letter to his general. He wrote in the letter, saying, "Set ye Uriah in the forefront of the hottest battle, and retire ye from him that he may be smitten, and die." So Uriah died and David got his wife (II. Sam. i. 2, 4, 15, 17, 27.)

Solomon had 700 wives and 300 concubines and worshipped the idols called Chemosh, Ashtoreth, and Milecou (i. Kings xi 3, 3, 7).

"There was war in heaven : Michel and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. The great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him " (Rev. xii. 7-9)." When the lamb (Christ) opened one of the seals (of the Bible which is placed before God), and I heard, as it were the noise of thunder, one of the four beasts saying, come and see. I saw behold a white horse : and he that sat on him had a bow ; and a crown was given unto him : and he went forth conquering, and to conquer, And when he opened the second seal I heard the second beast say, come and see (for God is served by speaking beasts in heaven). And there went out another horse that was red : and power was given to him that sat thereon to take place from the earth, and that they should kill one another : and then was given unto him a great sword (Rev. vi. 1-4)." &c., &c , &c.

(*To be continued.*)

LETTERS TO THE EDITOR.

PAST, PRESENT, AND FUTURE OF IDOL-WORSHIP IN INDIA.

We have shown to our readers how Idol-worship took its origin in India. Now we propose to lay before them how it was that it strengthened in its root. No one might oppose us if we freely declare that Jainis first came into the field to fight the cause of their Gods and Goddesses and exerted their utmost power and influence to persuade others to follow their example. Besides thousands of men grew jealous of seeing the Jainis extolling their own ancestors to the rank of Gods and worshipping them, and them alone, in His stead ; and so were determined to take their great forefathers also in the same light as Jainis did, we mean, as incarnations of the Creator of the universe. Like the Jainis they too compiled some works to support their actions. Thus came out what we call the Purans, eighteen in number, defending the theory of incarnations, and directing every body to worship their images. The public, thus, in their state of ignorance, to which they must be reduced through causes which we have stated above, had an occasion to witness many a man following Idol-worship and quoting Purans—sacred books according to them—as their authorities to show that their belief was in keeping with the will of God. What effect this could produce upon their minds, our readers can imagine for themselves. They must by all means accept this new faith, which in their degraded condition appeared to them the better of the two, in as much as the old faith reasoned about abstractions, things void of form and figure, while the new one presented to them images which did not trouble and bother their heads. It may be perfectly evident now that this was the age when Idol-worship was spreading far and wide on this unhappy land. So forcible and irresistible was its march that what had been supposed to check it only tended to add to its fury. We see this exemplified in the case of Mahomedans. They were, it is known to all, iconoclasts and highly notorious for spreading their religion not with arguments but with force alone. Those who have even a slight knowledge of history will bear us in saying that the Mahomedans broke hundreds of Idols and temples in India.

But let our readers say, if the idols, those very idols, whose heads had been broken, whose noses cut off, whose hands and feet fractured did any thing that could turn the conqueror's wheel of fortune to another direction, did give them any fitting return, nay if that even could be reckoned as selfish, did save those very persons who had devoted their whole lives in their service, who had even risked their persons in their defence. No ! Nothing of the kind. On the contrary, the money and the jewels they found in the idols and temples made them doubly powerful.

When such was the case, and no one can differ with us on this point, for it is merely and essentially historical, when such were the

circumstances, we repeat again, it was naturally expected that Idol-worship should cease to hold its sway. But the reverse was the result. For if our readers remember, ignorance and not enlightenment was reigning then. Besides owing to the oppression and tyranny of the conquerors and also owing to their religion being quite at variance with that of ours, our countrymen were highly prejudiced against them. Instead of thinking what the right path to tread upon was, they in every case tried, no matter apparently or secretly, to go against what their so-called masters required of them to do. And so instead of being diminished in glory it was doubly endeared to the people of this land. It first flowed in only one direction but now after this barborous treatment branched off into many. The images of what they called as incarnations, cut into stones were the only things of worship first, but now every stock and stone, nay, every trifle even, became the object of adoration. To give to our readers a hint of those branches, we quote the very words of Sir Alfred Lyall who classifies them in the following way :—

1. The worship of mere stocks and stones and of local configurations, which are unusual or grotesque in size, shape, or positions,

2. The worship of things inanimate which are gifted with mysterious motion.

3. The worship of animals which are feared.

4. The worship of visible things animate or inanimate which are directly or indirectly useful and profitable or which possess any incomprehensible function or property.

The worship of a Deo or spirit, a thing without form and void—the vague impersonation of the uncanny sensation that comes over one at certain places.

6. The worship of dead relations and other deceased persons, known in their lifetime to the worshipper.

7. The worship of persons who had a great reputations during life, or who died in some strange or notorious way at shrines.

8. The worship, in temples, of the persons belonging to the foregoing class, as demi-Gods or subordinate deities.

9. The worship of manifold local incarnations of tho elder deities and of their symbols.

10. The worship of departmental deities.

11. The worship of the supreme Gods of Hinduism and of their ancient incarnations and personifications handed down to Brahmanic scriptures.

Our readers can now perceive in what a flourishing state Idol-worship was. In every city, in every lane, in every house, you could see idols enthroned and God ignored. Even the sacred places, where thousands of pilgrims bowed their heads and sought salvation became so numerous that to name them it would require a larger space than at our disposal. But we may refer such of our readers, as might be anxious to have a knowledge of them to an article in the Theosophist of December 1880 by Rao Bahadur Gopal Rao Hari Deshmukh.

Our readers have now we suppose, come to know how Idol-worship flourished; but how long was it to last, we have yet to show. It lasted with unabated force, and was a prevailing religion in India, as long as ignorance followed our countrymen. But thanks to the English education that dispelled darkness, brought us again into light, made our minds unprejudiced and free, and gave us the power of thinking for ourselves, and of distinguishing between right and wrong. In addition to this, behold the changes of time that when our minds were free, when we were ready to embrace the truth, when we were looking after a leader to lead us on the right path, when we were desirous of knowing what our old, now nearly forgotten and considered as lost Shasters wrote and what our great ancestors believed—exactly at this juncture, through favor and mercy of our Almighty father, this so long unhappy land gave birth to a promising son—who was exactly the man we had been seeking, and who was well prepared to show us what we wanted, to see, to teach us what we were anxious to learn, and lastly to guide us, where we stood in need of a leader. He warned us that we were walking on a wrong path, and then took us by hand towards the right one. He told us that there is no trace of Idol-worship in the Vedas and other sacred scriptures of the Aryans, To test what he said he always put our Shastars before us. His birth consequently is a memorable era in the history of Idol-worship in India. From his very birth, we should unhesitatingly say, its downfall commenced. To judge therefore, of the present state of Idol-worship in India, we would ask our readers to carefully watch the progress, the Arya Samaj—a society established by that great leader—has been making, and also to see what influence and effects the English education has had over the minds of the people, for the last few years. After thus marking the signs of the time, our readers will conclude that Idol-worship has been declining, hundreds of our countrymen having given it up.

If Arya Samaj continues to make as rapid a progress as it has yet made, if education goes on spreading on larger and larger scale, it is easy from this present state of it to foresee its future.

F. C.

NOTES.

WE are sorry to hear of the untimely death of the wife of Lala Narain Das, M.A., Extra Assistant Commissioner, at Gujranwala.

* * *

WE take the following account of the year 1885 from the *Bharat Mitra* :— The Lahore Arya Samaj has collected

and is collecting money for the Anglo-Vedic College. The Amritsar Samaj has succeeded in restoring almost 60 converts to other religions to their primitive faith, has brought about two widow re-marriages, Bava Naran Singh subscribed estates in value amounting to Rs. 50,000 for Anglo-Vedic School. The Meerut Samaj has opened an Anglo-Sanskrit and Vernacular Pathshala. The Ferozepur Samaj has got the weekly *Arya Gazette.* The Multan Samaj has raised a handsome subscription for the Anglo-Vedic College. So has the Rawalpindi Samaj. The Dera Dun Samaj has opened a Sanskrit Path Shala. The Bombay Samaj has got up a library in memory of the late Swami. The Prayag Samaj has restored two native Christians to their old faith, &c., &c., &c.

From these and the ever increasing number of Samajes in this country it appears that the Samaj movement is a popular and a progressive one. We hope that the the Samaj will next year make itself a more efficient working body than heretofore, and will give more tangible signs of its utility.

*
* *

A WELL known pupil of a renowned professor of Cunisberg, Germany, has a second time come to live in Poona and Benares to study Sanskrit language. It it is a matter of great regret, that whilst Italy and Germany are constantly sending forth new and zealous student of Sanskrit, India itself possesses neither numerous nor very competent Schools of Sanskrit.—*Bharat Mitra.*

*
* *

THE A.-V. College movement requires most hearty co-operation from its zealous advocates. The funds to be raised for this purpose are not small. Whilst the advisability of handsome contributions and donations cannot be doubted, an arrangement for effecting constant increase in its funds is still more desirable. Sannyasi Ramta Ram has suggested the scheme of collecting daily alms in small quantities from Samaj members and other advocates of this Institutions. This scheme has been carried into effect and proves the source of a monthly income of Rs. 30. Judging from the small scale on which it has been practiced, the scheme is a successful one. If all the Samajes were to undertake this, the College movement would, no doubt, be considerably benefited by it.

SAMAJIC INTELLIGENCE.

LALA Jowala Sahai, the generous member of Arya Samaj Multan and resident of Miani has offered a donation of Rs. 16,000, out of which 8000 should go to the Anglo-Vedic College Fund, and Rs 8000 to the establishment of a Sanskrit Pathshala in Miani.

LALA Ganeshi Lal, President of Arya Samaj Gango, Saharanpur, has offered to give Rs 600 to erect the building of the Samaj there.

LALA SAIN Das, President Arya Samaj Lahore and Lala Madan Singh, Secretary Arya Samaj Lahore have left for Ajmere to join the Paropkarni meeting there.

RATES OF SUBSCRIPTION YEARLY.

Town ... ... Rs.	2	0	0
Moffussil	2	8	0

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. II } LAHORE, SATURDAY, JANUARY 2, 1886. { No. 29

RELIGIOUS SERMONS.

(*Short Sermons and Essays on Religious Subjects.* By a Punjabi Brahmo of the New Dispensation.)

This pamphlet of fifteen pages deals with some of the most vital questions of religion, *e.g.*, the immortality of the soul and the Knowable and the Unknowable &c. In a short pamphlet like the one under consideration, a careful, systematic and complete treatment of even one of the few subjects treated of in this pamphlet cannot be expected. Nor can it be expected that a pamphlet intended chiefly to serve the purpose of familiarizing the ideas of the author to the public in popular language will satisfy all the conditions of a metaphysical treatment. With due consideration of all these difficulties under which a pamphlet must labour, we venture to think that the pamphlet before us does not fulfil the conditions of a good religious tract.

One of the chief aims of a religious tract is a simple, short, clear and popular exposition of one's doctrines. But above all, a soundness of philosophising is the most essential requisite of a good tract. By a careful perusal of this tract we are led to think that this it miserably fails to effect. Not only is the treatment of subjects too brief, (as it must be), and too vague and indefinite (which is by no means a pleasing feature of the pamphlet), but so very incorrect, and based on such false methods of philosophising that we do not hesitate to point out some few shortcomings of the pamphlet as a sample for future guidance of men like the author. We will take the doctrine of the immortality of soul, for instance.

Says the author—

" The soul of man is immortal, because its Creator is immortal." We have no desire here to doubt the correctness of the opinion, but in regard to importance, the method by which we arrive at our conclusions is as important (perhaps more) as the conclusions themselves are.

Now the correctness of an argument can always be better judged by examining its analogues, or arguments similarly carried on. Let us apply the method to the argument cited above. If the immortality of soul can be

deduced as a conclusion from the immortality of its Creator, as surely can the immorality of man be deduced from that of his Creator. For, if man's Creator be the same as the Creator of the soul, which, we have no doubt, the author of the pamphlet very sincerely and eagerly believes in, it undoubtedly follows that man must be immortal, and that the well-known adage "Man is mortal" is a conclusion, the most grotesquely subversive of all sound philosophy and methods of philosophizing to the thinking of the author. Nor might we carry the analogy thus far. It can be shown that the author's way of reasoning is wonderfully subversive of all intellect, as it leads us to attribute to things what never could belong to them. The soul of man is immortal, because the Creator is immortal. We might argue,

The table is angry, because the carpenter is angry, and so on.

The author further adds—

"It (soul) has in it the germs of true wisdom, justice. . . . It is created by God in His own image as pure and holy and righteous as He Himself is."

The latter assertion can be interpreted in two ways. It may imply, in the first instance, that human nature is all pure, and holy; whilst the fact is that the natural depravity of man has grown into a proverb; whereas, virtue which is equally natural, is regarded as an unexpected result. Or it may imply that the holiness of God can be inferred from virtuous and good qualities found in man. In the former aspect, the assertion is at the best a partial truth, for soul possesses other attributes of anger and passion also. In the latter aspect, either vice and crime are also divine, and cannot be ranked as separate and accidental attributes of men, or man was not created in the image of God, and therefore not at all perhaps by God, or God alone.

Indeed, the absolutely virtuous nature of man is so far away from the fact that, on the assumption that souls are created by God, the nature of man has been deemed inexplicable by and inconsistent with any theological conceptions except the one which introduces the lie of an equally Omnipotent Evil Spirit, or the one which makes, morality as essential an attribute of Godhead as immorality; and if both these attributes were to be absolute, Godhead would be reduced to a logical impossibility.

Not to tire the reader, with the circuitous, ever-recurring assertions in which the author indulges, and in which he assumes everything and proves nothing, we will come to a point which at least has the semblance of an argument, or seems to bear upon the question of the immortality of soul.

" . . . The cravings of man for light and life cannot be altogether annihilated. The soul's longings after a better state are facts of consciousness even in the lives of those who are slow to admit them" This at least may be construed into an indication of the immortality of soul. But the author does not perceive that, making the best of what he says, we can admit as *facts of consciousness* the longings of a soul after a better state. Beyond this the argument proves nothing. How the fact of consciousness goes a step further, and leaving behind its subjective nature, transcends to the grade of an objective reality is not clear to us. It would seem to us, that a longing or a craving is at the best a longing or a craving, and no more.

After a few lines more which teach us, that the *sense* of right or wrong is ever present in man, and many other irrelevant points, we come to something which seems to be a reason for the above assertion. It is that "to say that the soul with its varied and united powers of development shall come to nought with the dissolution of the body, is to rob its Creator of all wisdom and mercy." We do not see what wisdom can there be in the reverse of what is stated

above. If soul was ever created, *i.e.*, brought into existence from non-entity, it is but natural, and the result of mere reversibility, that it should again resolve itself into nothing. What wisdom can there be in the Creator forcing upon us an impossibility, a created indestructibility, we do not understand. All wisdom and mercy is for the sake of some end or some utility ; and unless God had some selfish utility to serve thereby, we cannot perceive, the creation of souls itself, at the time when it took place, could ever be of any utility to those who could not and did not exist before then.

The pamphlet here noticed did not in itself deserve consideration in these columns We have made use of it as a type of publications so frequent in our country. If by the few typical remarks we have made we can promote a desire for writing sound, argumentative and useful tracts, we would have done a service to the religious literature of our country.

GURU DATTA,
Vidyarthi.

REVELATION.—II.

The Koran also contains the stories of the Bible and others which pleased the fancy of the Arabians. Only one is here adduced, which is perhaps not in the Bible. 'The Jews will ask thee," says Allah to Mahomet, his Prophet, "concerning Du'ulkarnein. Answer, I will rehearse unto You an account of him. We made him powerful in the earth, and we gave him means to accomplish everything he pleased. And he followed his way, until he came to the place where the sun setteth; and he found it to set in a spring of black mud ; and he found near the same a certain people. And we said, O Du'ulkarnein, either punish this people, or use gentleness towards them. He answered, whosoever of them shall commit injustice, we will surely punish him in this world ; afterwards, shall he return unto his Lord, and he shall punish him with a severe punishment. But whosoever believeth, and doth that which is right shall receive the most excellent reward, and we will give him in command that which is easy. Then he continued his way, until he came to the place where the sun riseth ; and he found it to rise in a certain people, unto whom we had not given anything wherewith to shelter themselves therefrom. Thus it was ; and we comprehended with our knowledge the forces which were with him. And he prosecuted his journey from south to north, until he came between two mountains ; beneath which he found certain people, who could scarce understand what was said. And they said, O Du'ulkarnein, verily Gog and Magog waste the land ; shall we therefore pay the tribute, on condition that thou build a rampart between us and them ? He answered, the power wherewith my Lord hath strengthened me, is better than your tribute ; but assist me strenuously, and I will set a strong wall between you and them. Bring me iron in large pieces, until it fill up the space between the two sides of these mountains. And he said to the workmen, Blow your bellows, until it make the iron red hot as fire. And he said further, bring to me molten brass, that I may pour upon it. Wherefore, when this wall was finished, Gog and Magog could not scale it, neither could they dig through it." (Sales Koran chap. xviii.)

The writer of the Koran does not say what His Highness, Du'ulkarnein did in the south and in what country this metal wall was built. If the Mahomedans mean Alexander the great by Du'ulkarnein, Allah, who is supposed to be the writer of the Koran, miserably fails in writing the history, of that mighty hunter before the Lord, which has been successfully accomplished by Strabo, Adrau and the like, with great

eloquence and correctness. How is it that man writes better history than Allah?

"O prophet, stir up the faithful to war. Unless a revelation had been previously delivered from God, verily a severe punishment had been inflicted on you, for the ransom which ye took from the captives at Badr," (when Mohomet gained a splendid victory over his enemies—Sale's Koran chap. viii. "Thus God propoundeth unto men their examples. "Where ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bonds. He (God) commandeth you to fight His battles. As to those who fight in defence of Gods' true religion, God will not suffer their works to perish, and he will lead them into paradise. O true believers, if ye assist God, by fighting for his religion, he will assist you against your enemies, and will set your feet fast, but as for the infidels let them perish; and their works shall God render vain." (Sales' Koran Chap. xi. vii), When God himself is in need of our assistance and cannot fight his battles, how can he fight ours and assist us against our enemies? The Almighty God supplicating man's aid is a self-suicidal doctrine.

III.—It must be useful and therefore inevitably necessary to man.

The Vedas teach us the properties and use of the natural objects, the rules of morality, mathematics from arithmetic to astronomy, agriculture, the manufacture of machinery, medicine, mental philosophy, theology, and the like useful things in the world, without which we would have been classed with beasts. Instead of giving examples, I humbly refer the dissenter to its examination with necessary experiments to verify its truth.

But the foregoing stories and others that fill the Bible and the Koran are not only useless, but fraught with enormous mischief. It would have been well, had they been never revealed. The ruins of the ancient magnificence and the misery of the countries, where in the western mythologists set their foot, bear witness with me to the irremediable harm they have done to the world. Before their revelation "the land flowed with hury (?) and milk;" but afterwards it was turned into a Dead Sea by the inhuman Moses and his followers, who waged war in the naive of God and religion, butchered children, and "left none to breathe." In the east, our scientific books, the labour of innumerable ages, warmed the water for the bath of myriads of mistresses of the Mohamedan monarchs. In the west, the famous library of Alexandria, the store-house of the Grecian learning was consigned to flames by the mandate of Mahomet's successor in the throne of the Arabian Empire. Surely these blasphemous tales of God ordering to murder sucking babes, to debauch girls, and to sabre their mothers, can not be a revelation from the common Father of mankind.

IV. *It must contain knowledge or science.*

It is already said that the Vedas contain nothing but science. From it the ancient sages took hints and perfected the various departments of knowledge by their personal experience and observation. The Mundkopanishad says that in the four Vedas called Rig, Yajuh, Sám, and Atharv, there are two kinds of knowledge, viz. natural and spiritual. The former treats of matter, and the latter of mind and God (L. 4,5). For instance, in Yajuh iii 9, we read that the earth and other heavenly bodies spin in sky round their centres, and in Rig. book 8, and (chap.) 2, very (Sec.) 10, verse 1, that it moves on its appointed path, round the sun. (Bhumika.)

But the Bible tells us that, at the command of Joshua, the successor of Moses, "the sun stood still, and the

moon stayed, until the people had avenged themselves upon their enemies. The sun stood still in the midst of heaven and not hasted not to go down about a holy day" (Josh x. 12. 13.) The author of Alkoran gives God the lie of the sun sinking into an ocean of black mud which has been quoted above.

Joshua forgot that the sun's course marks the time of a day. The sun was at the meridian, and yet one day was finished, so that he knew that it stood a whole day; for the Jews had no other means to measure the day. He does not say what use he made of the moonlight in the moon-day.

The Premsagar (sea of faith) says that the moon watched Krishna's nocturnal dance with milkmaids at a village near Mathura for full six months.

Such is the blasphemy of mythology which imputes its ignorance to the Author of knowledge.

LETTERS TO THE EDITOR.

REVELATION.

SIR,—Through the kindness of a native gentleman, my attention has been drawn to an article bearing the above title, which appeared in your issue of the 26th instant. The writer endeavours to disprove the legitimacy of the claim which the Bible (among other books) makes to contain a revelation from God, and to prove that the "Vedas" were revealed by Him. His method of demonstrating the authenticity of the Vedic revelation is really worthy of admiration. He merely *asserts* that "the Vedas" were "revealed in the beginning of the creation, or 1,960,852,983 years ago." But "for the sake of brevity," as he explains, he omits to state the proof—1st, that "the Vedas" were then produced; 2nd, that the date mentioned was the beginning of creation, and 3rd, that, even if both hypotheses be granted "the Vedas" are inspired. It is much to be regretted that "brevity" should have caused your correspondent to be reticent upon all these points, in perusing the proofs of which much interest would doubtless be felt by all members of the Arya Samaj, not to speak of modern scientists, who would be delighted to sit at the feet of one able to give them such an amount of information upon these very important points. Really, Mr. Editor, although modesty is doubtless one of the distinguishing virtues of the Arya Samaj, your correspondent's reticence in this matter seems carried too far. One is the more surprised at this, because in the rest of the article the writer speaks in such a tone of conscious superiority to the rest of creation.

The first criterion of a Revelation is, he states, that it must have been given "at creation, that is to say, at the dawn of reason in the first individuals of the human species." I purpose to consider this statement further on; but, granting for the present that it is true, let us proceed to test by it not all books purporting to be inspired, but the Bible and Rig Veda only. I mention the Rig Veda as the most important and the most ancient of the three Vedas. If it will not stand the test, none of the other sacred books of the Hindus will. Your correspondent tells us many things of which I at least was previously unaware: for example, besides stating the immense antiquity of "the Vedas," as above quoted, he informs us that "The Europeans .. affirm on the authority of the Bible .... that since the world was created only 4,004 years before Christ, the Vedas could (can?) not be older than 3,100 before Christ." I have carefully studied the opinions of eminent European scholars regarding the antiquity of the Vedas, and can confidently deny that such an opinion is held by competent Sanskrit scholars. I am not now endeavouring to prove the inspiration of the Holy Scriptures, but, as a Christian who has studied the original languages of our Holy Books, I may be allowed to state that the Bible makes no such assertion as that the world was created only 4,004 years B.C. The calculations of Archbishop Ussher, to whom this chronology is due, are not generally regarded by Christians as necessarily inspired. I may be allowed to add that no educated Christian entertains such a preposterous opinion as that the world is of such recent origin. The marvel is that your correspondent should venture to show such complete ignorance of the opinions which he is trying to confute. In order to shew what is the real opinion of scholars regarding the date of the composition of the Rig Veda, I quote Professor MaxMüller's words on the subject. He says, "The *Rig Veda*, or the Veda of the hymns," is "in truth the only real or historical Veda, though there are other books that have been called by the same name. . . . The period during which the ancient hymns were collected and arranged as prayer-books for the four classes of priests, so as to enable them to take their part in the various sacrifices, has been called the *mantra period*, and may have extended from about 1,000 to 800 B.C. It is therefore before 1,000 B.C., that we must place this spontaneous growth of Vedic Poetry, such as we find it in the Rig Veda and in the Rig Veda only" ("Hibbert Lectures," pp. 151, 152). In his "Sanskrit Literature," (p. 572) Müller gives 1,200 B.C., as the approximate date of the Rig Veda: and elsewhere he assigns the period between 1,000 and 1,500 B.C. to the composition of these hymns. Owing to the total want of any historical records in this country in early times, we can say nothing more definite than this. To anyone

who knows anything about this matter. I need not say how weighty Max Müller's opinion is on a subject to which he has devoted his life. There is now a science of language quite as much as sciences of Astronomy and Geology, and the scientific conclusions regarding the date of the most venerable monument of the Sanskrit language are those which I have quoted above. Moreover, as to the preservation of the Rig Veda in its original form, it is a well known fact that "few Sanskrit manuscripts in India are older than 1,000 after Christ, nor is there any evidence that the art of writing was known in India much before the beginning of Budhism or the very end of the Vedic literature" (Max-Müller," "Hibbert Sectt.," p. 153). The text of the Rig Veda now in our hands cannot therefore be said to have been fixed before about 450 or 500 B.C. *at earliest*, though doubtless the archaic style of the language shews that the composition of these books as a whole must be attributed to a much more distant epoch. In refutation of the statement that "the Vedas" (*which* "Vedas?") are more than *nineteen hundred and sixty millions* of years old (!!!) if such an assertion can be said to need refutation in this age of enlightenment, it may be pointed out that the Sanskrit language in which they were written must then be the mother of all other tongues and the original language of the whole human race. But science has proved that this very ancient language is only the elder sister of Greek, Latin, Gothic, Teutonic, Celtic, etc., all of which belong to the Aryan or Indo-European branch of human speech. Besides this, there are two other great branches, the Senetic and the Turanian, none of which can possibly be derived from any other of these three, though all three are but branches of the one original language. Sanskrit therefore has no more right to be deemed the original tongue of our race than has Hebrew, Arabic, Greek, Turkish, or Chinese; nor would any man of learning venture in the present day to uphold such a theory in the face of the clear deductions of science.

With regard to the long series of revelations contained, as we Christians believe, in the Bible, all forming parts of the graduated course of instruction which God gave to men, according to their ability to receive it, I need only say that the books of Moses began to be written about the time of the Exodus, *i.e.*, about B.C. 1490, but that recent investigations have rendered it certain that many of the earlier portions of the book of Genesis were certainly composed and written some hundreds of years before that, in Abraham's time and previously perhaps, or between 1,900 and 2,000 years B.C. Writing was well known in Egypt and in Babylonia long before that time, and so we have no difficulty in crediting the preservation of works of such extreme antiquity. From that time, un I the close of the first century after Christ's birth, God continued His course of instruction to chosen men of the human race. Taking merely antiquity into consideration then, we see that the oldest portion of our Scriptures is *at least* as old as, if not older than, the most ancient part of Rig Veda.

To return to the question as to the truth of the criterion stated by your correspondent, it is certainly not axiomatically clear that "Revelation must take place at creation," at least if he means, as his words seem to imply, *only* at creation. We might as well say that instruction can be given to our children *only* in their very earliest infancy. Now, although education may *begin* then, it certainly requires to be continued when their powers of reasoning and moral faculties have been much more fully developed. We do not generally teach our infants algebra, for instance, however desirous we may be that they should become accomplished mathematicians. Why is this? Because we know that as yet they have not the talents needed to comprehend the subject. So with revelation:—had God given a complete and final revelation to own first parents, it would have been quite useless to them, and would have become corrupted so much that, when it descended to their later posterity, it would be completely worthless. Heathen poets and philosophers have spoken of men as children of the great All-Father. We must not therefore expect to find God dealing with our race in the matter of instruction in such a way as no human father, however simple, would dream of dealing with his children. If your correspondent means to assert that God could not have left mankind in the earlier ages entirely without instruction on the highest of all themes, I quite agree with him. Our Bible tells us that He *did* teach our first parents according as they were able to bear it, and moreover, in all ancient religious books, and not least in the Rig-Veda, we find, underlying the gross polytheism (in the Rig-Veda 33 gods are mentioned) and Nature-worship therein inculcated, not a few faint but significant traces of an earlier knowledge which our ancestors possessed of the truth. These early writers sometimes seem to be groping for the light, half conscious that they once knew something which they have forgotten. It is therefore the more pitiable to see their children in the present age, when God has graciously restored and amplified His earlier revelation, obstinately turning from the truth, such like the writer whose article I am considering, actually reviling Him who is the sight of the World.

It is hardly necessary to discuss the 2nd criterion which your correspondent lays down, —*viz.*, that a true revelation "must exclude all stories." Apparently he means all narratives whether true or false. Such an assertion needs no refutation; but it may be pointed out that, if this be a criterion, it entirely disposes of the claim of the Vedas, which, as is well known, abound in the most silly though fragmentary tales. Yet this gentleman tells us that "this condition" (*i.e.* of excluding all stories) is happily fulfilled by the Vedas." I really fear, Mr Editor, that he can never have read even an English version of them, for I hesitate to believe that a member of the Arya Samaj would be guilty of publishing falsehood. With reference to the narratives which he quotes from the Bible, he has omitted to state (probably through wishing to be *brief*) how

surely and severely the sins (*e.g.* that of David) which he mentions were punished by God. He does not notice what a wonderful proof it is of the unflinching truthfulness of the inspired writers that they record their own sins and those of their sovereigns, together with the punishment that ensued, thus drawing for us pictures of actual and not merely ideal men and women. To most people it is clear that we can gain much warning and much instruction from the plain and unvarnished accounts of the lives of those who have trodden before us the path that all must one day tread. Let me add the expression of my hope that the writer of the article which I have been reviewing may, ere his time comes to "tread the way of death," accept the aid of that light which he as yet so imperfectly comprehends, and which he therefore fails to receive as his guide.

A CHRISTIAN.

NOTES.

WE are sorry to announce the death of Lala Jaikishan Das, a zealous member of Bagbanpur Arya Samaj.

* * *

WE are glad to hear of the exertions of the *infant* Samaj of Muzaffergarh towards the raising of funds for the Anglo-Vedic College. Although the amount subscribed there, Rs. 140, (out of which Rs. 100 have been subscribed by Pt. Shiva Nath, Tahsildar, Alipur, and the rest by Lala Askaran Das, Overseer) is very small, we ought not to think that this is all that the infant Samaj there can do. We hope to hear of greater contributions from the Samaj shortly.

* * *

ON Wednesday the 30th of December 1885, a meeting of the Sat Sangat was held in the Brahmo Mandir, Lahore, to consider the correctness of Swami Dayananda's translation of the Vedas. The subject for discussion was indeed one that can not fail to interest all members of Arya Samajes. It was thought, as might have been expected, that some well-known Pandits and especially Vedic scholars, at least of no ordinary merits, would be present in the Sangat to deliver learned scholarly discourses on some definite parts of the Vedas, would definitely consider Swami's comments on those parts, together with his reasons for those comments, and would clearly point out any errors or inaccuracies of Swami's translation in those parts refuting his reasons and his authorities for such translation. But nothing of the sort took place. Babu Navina Chandra Rai, the President of the Sangat read some few *Mantras* from Swami's Veda Bhashya with the Bhashartha only (*i.e.*, the sense of the *mantra* expressed in the vernacular. He always gave his own rendering of the *mantra*, which the audience was asked to believe on his authority without any further grammatical or literary comment or reasons; for it appeared, as if, his translation being the standard one, the audience could easily perceive the incorrectness and far-fetched and unaccountable nature of Swami's translation. Nothing could be so conspicuous, in such a Sangat as the *arbitrary* way of proceeding. A speaker, to render the discussion still more pertinent to the subject, gave his general remarks on the translations of the Vedas, pointing out besides other things that as there could not be any grammatical inconsistency in accepting Swami's translation of the Vedas, the chief point to be considered was whether the Vaidika words are Yaugika or Rurhi (derivative or otherwise); and to come to the point still more concretely he pointed out why on the authority of the *Nirukta* and the Mahabhashya and all other ancient Sanskrit writers Swami believed the Vedic terms to be also derivatives. He further brought to notice some quotative from Manu to show that *Agni* meant God also. He also showed how in assigning any other meaning to the word *Agni*, a certain Mantra of the Vedas became a mere jargon an incoherent mad assertion, incapable of being made by any man of least intelligence. The President on the conclusion of these remarks, said that

whilst he agreed with the above remarks in general he did not agree with the speaker in that *Agni* meant fire. We do not wish to point out the many irregularities in discussion, and the shallowness of Sanskrit knowledge displayed by the speakers, and of the unacquaintance with the modes and ways of Vedic literature and Vedic thinking. One would be surprised to hear that whilst the Upanishads contain very high maxims of theology, the Vedas, so to speak, are comparatively devoid of them. But we would point out that the best way to open a discussion on the subject would be to take one particular mantra of the Vedas, even one which to them appears to be the most defective in Swami's rendering and refute all the reasons and authorities cited by th Swami and upholding his translation

* * *

We received an account of the anniversary meeting of the Meerut Arya Samaj held on the 27th and 28th of December 1885, as the above was in the press. Owing to its arrival at such a late hour, we are sorry to say, we are unable to publish it in this issue of our paper. We hope to do so in our next. For the same cause we are also unable to publish much more concerning the meetings of the Paropkarni Sabha.

SAMAJIC INTELLIGENCE.

The annivers[illegible] eeting of Meerut Arya Samaj is over

The meeting of the Paropkarni Sabha is over. The following is the list of the subjects that were notified to be considered by the Paropkarni Sabha :—

1. To appoint the President of the Sabha.
2. To consider how far the resolutions passed at the last meeting of the Sabha in 1883 have been carried into effect.
3. To fix the position and locality and settle the plan of Daynanandashram, and to appoint or nominate persons for its speedy management.
4. Deducting Rs. 15,000, the value of the construction of H. H. the Rajah of Shahpur towards the Ashrama from Rs. 41,533, the total amount of subscription for it, we have Rs. 26,533 How much of this should be laid down for the construction of the Asharam and how much should be invested on interest, to meet all other regular expenses of the Ashram thereby
5. To consider if the above amount will suffice for the Asharam or more should be subscribed and how.
6. To settle the place and person, where and with whom the moveable and immoveable property of the Swami should be until the Asharam is constructed where they may be removed thereafter.
7. Where and how to invest the funds mentioned in para. 4.
8. To organize a Samaj mission.
9. To appoint members of the Sabha over and above the present 23 members, in order to increase the efficiency of the Sabha.
10. To start an official Gazette " Shri Maddayananda Paropkari" to be edited by the Assistant Secretary and issued from the Vedic Press, from the 1st of January 1886.
11. To consider for the management of the Vedic Press after the perusal of the report.
12. The copy right of Swami s productions is reserved, yet some do translate them or ask for permission for such translation.

RATES OF SUBSCRIPTION YEARLY.

Town	... ...	Rs. 2 0 0
Moffussil	... ...	„ 2 8 0

Rates of advertisements one anna per line.

All communications should be addressed to the Secretary Arya Samaj, Lahore.

Printed at the Vidyaprakashak Press, Lahore, by M. Hira Nand, Printer.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. II } LAHORE, SATURDAY, JANUARY 9, 1886. { No. 30

REVELATION —III.

V. *It must be true, i.e., conformable to the laws which govern the universe.*

Science alone can stand this test. Hence it is no wonder that the Vedas (knowledge), which consist of the laws of mind and matter, and the rules for attaining the perception of the Diety, should pass through it, for truth is that which is presented in nature. For instance, they say that the earth, sun, and other objects of the universe, both visible and invisible manifest the glory of their Creator, who alone deserves admiration, that people may derive wisdom therefrom, and practice beneficence and the like virtues as these works reveal, He does towards all the creatures (Rig. sec. v. 9). The wind carries off the water rarified by the heat of fire or the sun, forms it into clouds, and rains it down to the ease and nourishment of all the creatures (Rig. sec. vi: 4). Nobody can reasonably doubt what is said in these two verses except the fool. But can mythologies, both of the east and west, prove the existence of flying horses, gods, magi, and devils? It is from this dread of proof that the cunning of mythology relates the very remote past and future but never the present, which alone is the time of truth. So it is, why mythologists require and recommend *faith* and blind faith only, and denounce and destroy logic and learning. As a rule they call all philosophers atheists, infidels and the like.

VI. *It must be immutable.*

This cannot be true of stories. For example, the Koran says, in chap. 37, that the Arabians regarded the angels in heaven to be of the female sex and daughters of God. *Allah* asked them to produce the evidence of a revealed book, but did not accept the traditions of genii ; so the dispute was left undecided, and nobody knows the sex of angels In chap. 5 it says that Jesus caused a table to descend from heaven to fix a festival day, but there is not a whisper of it in the Bible. Its 5 chap. tells us that "they are infidels, who say, verily God is Christ the son of Mary." The contrary is proved by the Trinitarians from the Bible. Though these specimens of the mutability of tales are few and harmless, for I have taken care to give you only innocent and trifling instances, yet

they evidently prove that corruptibility is the fate of tales.

But man can discern the facts of science contained in some such propositions as, for instance, the sun is the source of light and heat. The people of all creeds believe in the teachings of Euclid, who is called infidel, heathen, pagan, and the like by the religions of the west. I cannot understand how it is that neither the Israelites nor the Islamite loses his faith by believing in this pagan philosopher. Thus this jewel of men, a real prophet and true son of Lord (for we are all sons of God) proves that immutability is a typical characteristic of knowledge or science. Who can change the truth that the two sides of a triangle are greater than the third. "Also who can doubt when the Veda says that all ought to adore the Supreme Spirit, which fills all, knows the souls of all, and sees their actions (Rig sec. L. 5); or that as the sun causes the day, supports the earth, gives light, disperses darkness, makes clouds rain, and thus dispenses ease and plenty among creatures, so men should learn from these to adopt the virtuous, and to reject the vicious qualities, to protect the righteous and to punish the wicked persons, and thus make all happy by showering, as it were, the blessings of education, morality, and knowledge of God (Rig sec. xxxiii. 5)? Is not unchargeability stamped upon these laws of mind and matter? For millions of ages they have not altered. The sun has always given light, attracted the earth, and so forth. But, how the tales change in passing from book to book and through the long lapse of time!

VII. *It must be beyond man's power of invention, or of completely unaided discovery.*

The readers of novels know that man can make stories, for scarcely a year passes, when they do not receive some fresh novels of very amusing tales, told in sweet and eloquent language. They are right in not believing their previous existence, for otherwise the books will be unjustly deprived of their great merit of novelty, which is their only right. But such is not the case with knowledge.

It is the calumny of ignorance to call science human invention; for, being the system of laws and principles impressed upon the structure of the universe, it can never be made by man, who is only a part of nature. To call the laws, according to which man is made, his invention, amounts to saying that man existed before himself, which is absurd. He simply discovers it in the world, where he finds it already made. The earth moved before he knew that it did move. If man is the author of the motion of the earth, he can unmake it, as the potter can do with his earthen wares; but the earth will still move. Suppose a Brahman tells you that a solar eclipse is to take place on a certain day. You call for the grounds of his prediction. He produces a few dog-eared leaves of his almanac, probably made by a Bapu Deva of his caste. Order or bribe him to burn his book, to prevent inauspicious cross of planets from happening; for the time of imposition is past. But, behold, in spite of your joint efforts, the eclipse occurs exactly at the time foretold; for the laws, which bring on such phenomena, do not acknowledge you to be their father. Thus they convince us that the poor Brahmans have no hand in the manufacture of science, which not only exists in earth, but also in heavens everywhere, as eclipses and transits clearly show. Hence science is independent of man's power. Wherefore, the Vedas being full of science, mental, physical, natural, moral, and spiritual or theological, are not made by man, but by the Almighty Omniscient Lord of the universe, the Author of science.

It is not for us to quote many verses from the Vedas in support of the

statement that they are the germs of knowledge, the repository of the universal laws, and the original fountain, wherefrom science spread upon the earth when it spread across from the bottom of the chaotic ocean; for, our end is achieved which was to prove that knowledge (Veda) is made by God and stories are man's fabrications. Do not think that the papers inked with letters are the Vedas; for, we still print and bind it in all manners of type and convenience. But the Vedas are the ideas which those symbols call in our mind, and of which the prototypes always exist in the Divine Mind. Our forefathers thought it no better plan to catch the Veda for transmission to us than to attach it to those characters.

Furthermore, as man is unable to invent science, so he can not discover it without some assistance. This aid is called teaching. It was given by God in the beginning of Creation, but since then it has been transmitted from teacher to teacher. Our civilisation is due to their inestimable blessing, with which the Divine justice graced the previous austere devotion of our forefathers, who were the patriarchs of the world when it formed only the outskirts of the Himalayas. Until this help reach a nation of savages, say, the Papuas, it makes no progress whatever, that may distinguish it from the beasts of forest. We see that man learns rudiments of science in schools, which sow, as it were, the seed of knowledge in his brain. He nourishes it by observation and experiment, the method of which he has learnt from his teacher, and reaps the harvest of discoveries. But these new discoveries were contained in the seed of science, although invisible at commencement for want of maturity. For instance the tree is contained in its seed, although no microscope can detect it. Persons learn propositions from Euclid and therefrom draw many deductions, which, if you think deep, are only the transmutations of their originals. Even the great Newton stood in need of help from his teachers in discovering gravity; for, anterior to his discovery, he not only received instruction in the rudiments of science, but mastered its complete system, then known in the whole of Europe. He had read of weight before he applied his acute mind to the various modes of its actions. The dignity of science demanded the change of its name to gravitation and attraction, when he proved its existence in all bodies by means of mathematics, in which he was an M.A. By this I do not signify that knowledge does not improve; but what I mean is that some stock of knowledge is inevitably necessary in the outset of improvement, just as some capital is essentially needful in starting a commercial business. Hence, the argument runs thus:—Newton learnt wisdom from his teachers, they from theirs, they again from theirs, and so forth, till we come to the commencement of the world, that is to say, the formation of our planet, when the first created men learnt from God.

Therefore, our knowledge comes from God, who made the world, though we cannot conceive how. He instructed man in the beginning, yet our inability of realizing each step of the method, which brought about the phenomenon under investigation, does not destroy the force of our argument which refers only to the fact of its occurrence.

Though we cannot understand how he made the world, yet we believe that he did make it. Though we cannot realize in thought how He created man without cohabitation, which is now the only successful and established process of producing the bimana, yet nobody can ever doubt that he did make man somehow by his Almighty power. Though we cannot know how a man dies, yet we confess that he does die. In fine the long and short of what I say is that the how of a thing is quite different from the fact, reality, or

being of it. Still to accrue it to our mind, let us imagine that he so directed the mind of our primitive ancestors to the object he wanted to reveal them, that it was impossible for them not to see it ; for, we daily find that the experienced professor, by a series of pertinent questions, puts his pupils in the path of solving problems by themselves. Also, there is a variety of sounds inside the heads almost articulate and quite distinct from the din of the circulation of blood heard in the stopped ear. Anybody can accustom himself to hear them at pleasure by first attending to them for some time in the silence of night. In my humble opinion the modification of this unremittent cerebral sound was the organ by which Omnipresent God communicated His knowledge in the form of the Vedas to the primeval teachers of mankind. But everybody has a right to account for it any way he likes. My purpose was to establish the fact. I am supported by *Patanjali*, who says that God was the original teacher of men's ancestors. It is a mere boast of arrogance that scientific discoveries can be made without any kind of previous instruction. In society man lives his whole life instructed and instructing. See, how the child is engaged in picking up knowlege as it falls from the mouths of old men. Just as the locomotive engine can only then move when it is put on rails and propelled by the driver, after which it sets others in motion by contact ; so knowledge comes down to us through teachers and gets developed as it goes onwards ; but its fountain-head is Omniscient God.

VIII.—It must not be partial and biased to any, but equal and just to all in every respect.

Books of science only are free from partiality and favoritism. They do not talk of any person or nation as especially in esteem with them. But all the books of tales abound with panegyrics of the author and his friends. Justice is unknown to them, or rather consists with them in their dogmatical statements.

The Vedas, being the original books of science mention nobody's name but relate general truths. For instance Rig book 8, chap. 49, ver. 2, says that all men ought always to act only on justice unalloyed with partiality, and on virtue accompanied with godliness. They must never foster enmity against any but, on the contrary, always live in friendship with all. They should apply themselves to knowledge, which improves the mind and brings happiness to all. They should imitate the conduct of the virtuous, the wise, the just, and the righteous. Virtue can be learnt from the teachings of the learned, the purity of conscience, and the knowledge of the Vedas.

The Bible is the book of the Israelites only. The simpleton alone can place the hope of happiness on it. The former quotations may be again consulted in addition to these two. "The Lord spoke unto Moses saying . . . they bondmen, and they bondmaids, which thou shalt have, shall be of the heathen that are round about you Ye shall take them as an inheritance for your children after you, to inherit them for a possession : they shall be your bondmen for ever ; but over your brethren, the children of Israel ye shall not rule one over another with rigour (Sec. XXV 1, 44, 46). The Christian Rev. (VII 4-8) inform us that 1,44,000 Israelites alone are to be saved from hill-fire and lodged in the new Jerusalun lighted by God and Lamb, (XXI 10, 23).

The Koran is profitable to the Moslems only. The numberless unbelievers in it are promised eternal habitation in Allah's carnal paradise and Nymphs of angelic beauty, as is already proved by quotations. "O true believers, contract not an intimate friendship with any besides yourselves." The 3rd chapter gives the Arabian Prophet an

unbounded license in selection of wives and interdicts the remarriage of his divorced wives, concubnies or widows. Is not this dictated by the jealousy of love? War in name of religion can not be justified by equity. How is it that the female unbelievers are not infidels, and that wealth acquired by infidels is lawful to the true believers.

IX. *It must be sufficient and productive of happiness for the whole human race?*

If what is revealed is insufficient, man must supply the deficiency of God's gift from his intellect to accomplish his end in view. This imperfection will then be a sense of uneasiness. If he can make a part of it without God's assistance, he has the power to make the whole of it; whereas we think that whatever falls within the range of God's work, man cannot do a jot of it: For instance, God made man's body. If man can make a part of it; he will be able to make man's whole body. Hence an incomplete revelation is worse than useless.

The Vedas are quite enough for man to know; inasmuch as it teaches all that he requires both on earth and in heaven. It divides the human life into four parts; and prescribes appropriate duties for them. The first quarter is employed in learning knowledge or profession; the second, in enjoying its fruits and doing good to the public; the third, in retirement from public affairs to learn how to meditate on God, to subjugate the senses, and to control the mind, in revision of one's knowledge, and in scientific experiment; and the fourth, in contemplating on God's attributes, obstracting the mind, and preaching truth and virtue among the laity. The first state is preparatory for the second, and the third for the fourth, which is the final step towards salvation. This beatitude consists in the obtainment of the Holy, Glorious, Infinite Spirit, present in the human mind, and perceivable by the sages who have conquered their self and destroyed their sins by the mortification of penance. This subject deserves treatment by the learned rather than by me, who have no preventives whatever to learning; so I excuse myself of further quotations.

The time of the Bible and the Koran is already past at least in the civilized portions of the globe. The Christian and Mahomedan conquerors are obliged to borrow learning from the Pagans to get on peaceably in the world. These books serve in conquest only. For settled empires they are altogether unfit. In India nobody can act on them literally. Their votaries cling to the dogmas of secondary importance. The burden of the Koran is thus briefly, told. "O true believers, shall I (Allah the Mahomedan word for God) show you a merchandise which will deliver you a painful torment hereafter? Believe in God and his apostle; and defend God's true religion (but who attacked it?) with the substance, and in your persons. This will be better for you, if ye know it. He (Allah changed from 10 to 30 persons) will forgive your sins, and will introduce you into gardens through which rivers flow. Ye shall obtain other things which ye desire, viz, assistance from God and a speedy victory. O true believers, be ye the assistants of God" (ch. lxii.) This book is full of war. There are very few chapters that do not preach war against mankind. (There is no instance in history to show that the Mahomedans were attacked for their religion.) Hence, "Wage War" is their motto (ch. ix) of religion. Here is a riddle from the Bible. "It is easier for a camel to got hrough the eye of a needle than for a rich man to enter into the Kingdom of God" (mot. xix 24). Yet the Christans are the richest people in the world. The Bible was never meant to be acted upon.

LETTERS TO THE EDITOR.

SEVENTEETH ANNIVERSARY OF THE MEERUT ARYA SAMAJ.

Fifteen days before the dates fixed *i.e*, the 27th and 28th Dec. 1885 for the anniversary, cards were circulated to all the Samajes in India inviting their fellows to honour the Samaj with their company on this grand occasion. Samajists from Delhi, Saharunpur, Farukhabad, Sikandra Rao, Muzaffarnaggar, Peshawur, Muzuffarabad, Bagbanpura, Dera Dun, Bareily, Cawnpur, Jallalabab, Murwanah, and Parichatgarh, and Phalawada, graeed the Samaj with their presence.

Officials, Raises, Bankers, Merchants, Pleaders, Doctors, Christians and Mohomadans also came to witness the proceedings of the anniversary. There was a large audience.

The Arya Mandar was superbly decorated. The principles of Samaj engraved in golden letters, flowers and evergreens bedecked the Hall. The floor was very nicely carpeted. A high seat was raised for the speakers.

The view was exceedingly pleasing and picturesque. The programme of the 27th December 1885 consisted of :—

(1) *Homa Yanja* and a lecture on the advantages which they afford to the climate of a country. (2)—Examinatian of the boys of the Arya Patshala and distribution of prizes in the morning. (3)—Lectures by the members of this and out-stations Samajes, and the report of the Samaj to be read in the evening, (4) the meeting of the Pritinidhi Sabha and singing of *Bhajans* on the 28th December 1885.

Agnihotra ceremonies commenced at 8 A.M. The Yajur Veda Mantras were recited. Musk-saffron, Sandal-wood and other adoraterous spices were consumed. When the Homa ceremonies terminated at 10 A.M., Moonshi Joti Sarup a member of this Samaj delivered a very interesting lecture on the advantages of *Homa Yajna* Then came the examination of the boys of the Arya Patshala. They were examined in *Sandhia* and *Bhrantivaran* and were found to have made a good progress in their studies. The result of their examination was so satisfactory that they were awarded prizes of books by the Samaj, Rupees 5, by Lala Narain Dass of Farukhabad, Rupees 4, by Lala Lal Beharee Lal of Sikandra Rao and Munshi Ram Saran Dass of Bulandshahar.

Choudhri Nawal Sing sang a hymn in which he described the benefits which accrue from the performance of Agnihotra. It was noon when the morning programme ended. At 3 P.M. the audience was larger than in the morning. After Pandit Shiva Prasad the *Acharya* of the Samaj had performed the Upasna, Lala Lalta Prasad, of the Meerut Arya Samaj spoke and commented fully as to what the *Dharma* is. Lala Damodar Dass of Delhi Arya Samaj read a very interesting lecture on which he dwelt upon the ancient History of India.

Babu Uma Shankar of the same Samaj gave an account of the present pitiable condition of Arya Varta.

Lala Durga Prashad of Saharanpur Arya Samaj read a poem in which he should how cruel it is to kill cows when it is not mentioned in the religious books of those who are the perpetrators of such a vicious act. Swami K'rpa Ram the energetic Secretary of Dera Dun Arya Samaj rose and said that although Raja Ram Mohan Ray and Babu Kesheb Chander Sein to a certain extent cured the spiritual diseases which besat the people of their country but their efforts did not tend to bring about a national reform as they were trying to achieve their objects by the aid of foreign sciences and religions which was mainly due to their ignorance of their own true Vedic philosophy. When India was in such a critical condition, the Almighty Creator sent down a great Brahm Rishi, the late Swami Dayanand Saraswati, who totally supplied the wants of the people by his vast treasures of the Vedic learting; but it was a pity to find that owing to his untimely death, India could not be restored to its ancient glory and splendour. The speaker then pointed out the necessity of the establiehment of an Anglo-Vedic College by which the work undone by the great Muni could be accomplished.

Lala Harbanslal of Saharunpur Arya Samaj proved that the *Shradh* ceremony is not based upon Vedic authority and it is quite impossible that the *mritaks* (the dead) can get any food which the crafty priests eat for them Lala Ramjas Dass of the Meerut Arya Samaj read a very effective poem in which he compared the past condition of Arya Varta which was an age of Vedic learning, sciences, arts, and wealth with the present deplorable state of Bharatkhand as regards all these respects.

I must not omit to mention here that 9 boys of the Arya Patshala also read very useful lectures bearing upon different subjects and their speeches were so interesting that Lalla Damoder Dass of Delhi Arya Samaj and Sirdars Mool Chand and Mehr Chand of Peshawer Samaj awarded them prizes of books. The president of the Samaj gave a brief account of the working of the Samaj during 1884-85. The receipt and expenditure of the Samaj, the scheme of the proposed Pritinidhi Sabha, the copious articles that appeared in Arya Samachar and the exertions of this Samaj which prevented Choudhri Ghase Ram Rai, of Moolaherr from embracing Mohomadanism and the various other points, were the items which were embodied in the report.

On the 28th December 1885, at 2 P. M. a meeting of the representatives of the Samajes referred to above was held, in which they offered their opinions on the proposed orgainsation of the Pritinidhi Sabha. The result to be arrived at there-from will be published hereafter.

At "6-30" P. M. of same day Choudhry Nawal Sing and Lalla Lal Beharee Lal sang hymns for more than two hours. Their singing was so sweet and instructive that it appeared that it was producing a great impression upon

the minds of the audience which was not less than on the lecture in which he treated of true friendship with his great powers of expression.

No doubt Chondhri Nawal Sing is doing immense good to his countrymen by his most useful songs which are sung with such impressive and focible tones that they cannot but produce good results.

It was nearly 10 in the night when the meeting concluded amidst loud shouts of joy and cheer.—*Namastai.*

G. L.
Secy. Arya Samaj.

Meerut, 31st Dec. 1885.

NOTES.

SAYS the "School Teacher" of Bombay :—Shrimat Keshavanand Swami, a religious teacher and Sanskrit scholar, has been among us for some days. On Tuesday the 24th December 1885, he delivered a lecture at the University Hall in Sanskrit and Hindi on "some means of ameliorating the condition of the Indian people." The Swami, though not as eloquent and witty as the late lamented Swami Dayanand Saraswati whose lectures have even changed the orthodox minds to some extent, is a good speaker and knows many things worth while to be learnt.

* * *

MR. J. M. Ghose, B.Sc., of Edinborough delivered a leeture on the *snmmum bonum* of man on Thursday the 7th of January 1886 in the Brahmo Mandir. We hope to take up his treatment of the subject in an early issue.

* * *

IN the Sangat meeting held on Wednesday last in the Brahmo Mandir Navina Chandra Rai pointed out what he considered some mistakes of Swami's translation of the Vedas, and a discussion ensued. It was agreed that the discussion should in future be written on both sides.

SAMAJIC INTELLIGENCE.

IT appears that Calcutta will very soon see an Arya Samaj established there. Some of the most zealous advocates of the Samaj movement, there, intend to send for Swami Ishwaranauda to work as Samajic missionary there.

THE Executive Committee of the Lahore Arya Samaj has decided in its meeting held on the 5th instant, to celebrate the 8th Anniversary of the Lahore Arya Samaj on the 27th and 28th February 1886. In due course invitation cards will be sent to all the Arya Samajes whose names are known.

THE meeting of the Paropkarni Sabha came off on 28th and 29th December 1885. This was the second meeting of the Propkarni Sabha since its establishment, no meeting of the Sabha being held in the year 1884 on account of the untimely and premature death of H. H. the Maharana of Udeypore.

The following Arya Samajes had sent their epresentatives in the meeting :—

Ajmere, Jeypore, Pasta, Ramgadh Sethan Bombay, Kharsad, &c., seven Samajes in the Districts of Bombay, Bareily, Shahjahanpur, Lucknow, Bilaspur in the Central Provinces, Sikandra, Shahpura in Rajputana, Naglia Udaikhan, Bulandshahar, Chandokh, Allahabad, Agra, Lahore, &c. &c.

Lala Jaggannath Parshad, Secretary to the Arya Samaj Bilaspore, C. P., had started from Bilaspur on the 3rd December and reached Ajmere on the 28th having travelled for 25 days though a distance of about 250 miles on road before he could reach a railway line. This instance is one of the many that show how much love the members of Arya Samajes feel for one another, and the Sabha.

Pundit Kalu Ram, Updeshak, well-known for his practical kuowledge of Yoga also came there as representative of the Ramgadh Arya Samaj.

Through his preachings no less than 10 000 persons in Rajputana have accepted the principles of the Arya Samaj. Pundit Krishna Ram Jebha Ram who is deeply read in Sanskrit was also there. The Pundit is doing the mission work of the Arya Samaj very zealously in the Bombay Presidency and has already succeeded in estabiishing seven Arya Samajes in Gujrat. Swami Atmanand Saraswati, was also present on the occasion.

The meeting of the Paropkarni Sabha on the first day was held from 12 o'clock to 6 P.M., and in the second day from 8 A.M. to 12 o'clock in the Udeypore House connected with the Mayo Rajkumar College. The following members of the Sabha attended in person :— Rai Mulraj, M.A., Vice-President; Pundit Mohan Lal Vishnu Lal Pandya, Assistant Secretary ; Rao Arjan Singh, Bahadur, Chief of Asin in in Mewar; Raja Jaikrishan Das, C.S.I. ; Lala Sain Das, H. H. Raja Adhiraj of Shahpura, the Rao of Mamda and Babu Madhu Lal of Dinapur sent their representatives, the last mentioned gentleman being represented by his worthson Dr. Gunga Din. Many other members such as the Chiefs of Mewar and the Seths of Farrukhabad were represented by their proxies, the

Rao of Asin and Raja Jaikrishan Das, C.S.I., members like Rao Rad Gopal and Rao Haridesh mukh, and Pundit Shiamji, Krishna Varma were prevented from attendance by unavoidable circumstances

The meeting was held in a spacious hall. The delegates of the different Arya Samajes first met in another hall, but were called afterwards by the Sabha to the meeting Hall, where they witnessed all the proceedings and were also allowed to express their opinions on the questions discussed by the Sabha.

The foremost among the questions before the Sabha was to establish the proposed Dayanand Ashram. It was decided by the unanimous opinion of the delegates of the Arya Samajes and by the majority of the members of the Sabha that the Ashram should be established at Ajmere, that some land should be selected for the purpose and steps taken for raising more subscriptions. It was also decided by the Sabha that the establishment of an Anglo-Vedic College in connection with the Dayanand Ashram should be postponed for the present, as endeavours are already vigorously being made in the Punjab to establish a Dayanand Anglo-Vedic College in that Province, and that the questions of establishing an Anglo-Vedic College in connection with the Ashram might be taken up afterwards when sufficient amount of money might be forthcoming.

As regards the management of Vedic Press at Allahabad, the report of Pundit Sunder Lal Rai Bahadur was read, and therefore a committee consisting of Raja Jaikrishan Das, C.S.I.- Pundit Sunder Lal, Rai Bahadur, Lala Girdhari Lal, Pleader, Agra, and Pundit Mohan Lal Vishnu Lal, with powers to make arrangements for better management of the Press was appointed, Raja Jaikrishan Das voluntarily taking the chief burden upon himself.

Pundit Mohan Lal Vishnu Lal, Pandya, then sunbitted a printed list of the property left by the late Swamiji, and thereupon it was decided that the clothes, &c., belouging to the late Swamiji should be sent to the Meerut Arya Samaj for being disposed of among the Arya Samajes for price or otherwise.

As regards the question of appointment of the President of the Sabha, which high office has become vacant on account of the lamented death of H. H. the Maharana of Udeypore, it was decided that the present Maharana the successor of the late Maharana Sajjan Singh, Varma be solicited to accept the office of the President of the Sabha.

In the end it was decided that the Assistant Secretary be empowered to publish a quarterly, report of the working of the Sabha for the information of the Arya Samajes and the public.

Before rising up the Sabha unanimously gave a vote of thanks to Pundit Mohan Lal Vishnu Lal for his having conducted the business of the Sabha all along in a very regular manner. The able Pundit was also requested by the delegates of the Arya Samajes to write a biography of the late Swamiji, and he promised to do so if all the Arya Samajes would co-operate with him in supplying him with all the information they might possess about the life of the late Swamiji.

We cannot close this description without making some special mention of the Rao of Asin. This Chief is one of the highest nobles of the Mawar Raj and possesses a large estate; but he was so much imbued with brothely feelings of love and affection towards the members of the Samajes that during his stay at Ajmere on this occasion he disregarded all ideas of his own rank and position and treated all like his brothers, so much so that on the day the delegates of the different Samajes were to depart he went in person to the halting places of all, and talked very affectionately with all. The members of the different Samajes were greatly struck by his amiability and humility so rarely found in a prince.

The proceedings of the Sabha on both days were closed after Vedic hymns being recited by Pundit Krishna Ram and others.

After the meeting of the Paropkarni Sabha was over, a meeting of the representations of the Arya Samajes was held at 7 P.M. on the 29th December 1885 in the large house of the Rao of Mamda, and on that occasion the rules of the Pratinidhi Sabha framed by the Lahore Arya Samaj were read, explained and discussed, and we are extremely pleased to state that the rules met with general approval, and the Arya Samajes in the Bombay Presidency and the Rajputana ; which were fully represented on the occasion, agreed and resolved to establish their respective Pratinidhi Sabhas on the basis of those rules. The delegates of the Rohelkhand Arya Samajes also approved those rules and promised to try their best to establish a Pratinidhi Sabha for Rohelkhand according to those rules. We are very much pleased to observe that all the Arya Samajes are earnestly trying to form an organization for the Samajes which are now scattered all over the country.

RATES OF SUBSCRIPTION YEARLY.

Town	...	... ... Rs.	2 0 0
Moffussil	...	... „	2 8 0

Rates of advertisements one anna per line.

All communications should be addressd to the Secretary Arya amaj, Lahore.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol II. } LAHORE, SATURDAY, JANUARY 16, 1886. { No. 31

THE ARYAN PRINCIPLES OF MARRIAGE.—II.

In an article having the same heading we briefly sketched the evils attendant on uniting girls and boys of the same town. We then pointed out that the system now in vogue in large cities was not only hurtful as far as the physical condition of the offspring of these marriages was concerned but that it was eminently injurious as regards the intellectual gifts of the middle children. We showed that physically as well as mentally the children would surely take after their begetter, that the law of inheritance was as immutable as the law of gravitation and that must have its course. We now proceed to see what the immortal Aryan works have to say on this head further on. Now-a-days money plays the chief part in deciding the fate of girls in respect to the companions for life otherwise denominated husbands. It pronounces, as it were, an irrevocable sentence on them with regard to their choice of their temporal lord and governs their destinies entirely in this respect. Individuals with constitutions shattered by a host of diseases with paralysed legs and hands, find a ready mark for their ill-favoured persons in the houses of the hard-hearted parent who throws away happiness of the child of his bosom in mud, in return for a few hundreds which as the proverb "evil got, evil spent" has it, will leave the miserable "centred all in himself" a thorough pauper in a short space of time. Men wholly blind and destitute of every other quality which may serve as a set-off against this great loss, find easy wives, if they or their guardians have got sufficient time to to tempt the auarice of the parents of the unhappy girl or influence him in other ways. People who have lost the use of the legs and who are carried from place to place on the shoulders of others never fail to to get a wife, only if they are well off. Such is the magical power of money in these days. Here, the saying that money is the root of all evils holds good. The happiness of an individual girl for her life is here bartered for a few handfuls of silver, her peace of mind is here destroyed only for the sake of a lump of money which is sure to take its wings from the selfish receiver at no distant date, nay often in

days and weeks only. The doctrines of the holy Shashtras are here violated in their grossest form, the commandments of the revered Vedas are here transgressed without a scruple. The sin is here committed against God and man both. The dictates of paternal affection are not followed, the voice of conscience is unheeded, and only "mean luctrative" is allowed to prevail. One-sided desire of money overrules here all the nobler impulses of the human heart, here all ties of love are unhesitatingly and cruelly broken. Men too are made the victims of power and influence. Girls, defective in organs and limbs, are fastened on poor and in often cases, insuspecious persons. Ugly rich heiresses are made the willing brides of reluctant bridegrooms. Such is generally the case in these times, although the influence of education has imparted a different tendency to the mind of some few individuals. Now it is the expressed command of the well-recognized Manú Shahtra that no person should contract marriage in a family, which does not fulfil the following ten conditions:—(1), That it is composed of men who do that which is right and refrain from doing that which is wrong. (2). That these persons are true in word and deed. (3). That these persons believe in and act up to the commandments of the Vedas, (4). That these persons have not long hair on their bodies. The remaining six essentials in the family are that none of its members are subjects to (5), Asthwa, (6), Mirgi, etc. Now we doubt whether there be a man of sense who would find any fault with the condition laid down above of marriage. Each of these appears to have been the result of mature deliberation and great fore-thought. Unless the parties united fulfil every one of these in their families and their persons, their happiness and the happiness of their children stands on a foundation of sand. There are other things, the existence of which is regarded as indispensable in the married couple, for example that their dispositions, natures, and their persons in length and thickness should resemble each other. It is positively wrong for an individual to marry a girl who possesses greater strength than her husband, as it will tell heavily on his health and will bring him to a premature grave. It is also necessary that the outline of her foce may be of a piece with that of her would-be husband, otherwise the marriage would be wanting in one of the conditions, which is none the less important because it is evidently a trifling. Manú Smriti says, and the popular sentiments back this assertion, that a blue-eyed girl or lad should never be wedded at all. The fact is perhaps that such persons are usually cunning, detectful or otherwise bad, at least some such sort of things must be the hidden meaning of such a prohibition. The great Manu then proceeds to lay down other restrictions in this connexion. He mentions a set of names, and those that bear those names are entirely denied the rights of marriage, at least no person should wed them as the names, they bear are also the names of other things, for example, such names as Maina (Mango bird), Himala, (Himalayas), Parbati (pertaining to a stone or made of stone), are regarded as bad names, and girls that go by them have the love of marriage shut against them, probably because of the confusion they occasion when they are pronounced, the individual spoken-to not knowing whether the speaker means himself or something bearing the same name, and and also because these names are names of things which are inferior to the Lord of the creation. There may be a deeper meaning in all this for aught we know, but from what we can see we have no doubt as to the individuals.

The marriagable age for girls in 16 in the least and for boys 24 at the lowest. There is no country under the sun where marriage is contracted at

a lower age than that allowed to the girl and under that which is allowed to the lad. The rudest nation in the world is free from this evil. In a certain part of Asia and perhaps in Africa too, there is curious way of winning a bride. When a person is sufficiently grown up and is strong enough to carry away on horse-back his intended from among a troop of girls round about her, who oppose his passage with all their main and might, then only he can wed himself and if he can't do this, he is doomed to pine away in grief and sorrow. In short in all other countries (China excepted perhaps) the marriageable minimum age is 20, but here in India the custom of child marriage is universal and is upheld by all with a few exceptions. The evils of this custom are too well-known to need description. In fact the frequent repetition of them has become thoroughly insipid to the popular taste, and now fails to rouse the sympathies of the people. The great law-giver has a long *Shalaka* on this head, which may be quoted hereafter.

REVELATION.—IV.

X. *It must be eternal.*

Being imbedded in the texture of the world, science is indestructible and consequently eternal. Mythology did its worst to wipe it out of existence, but survived not to vanquish it: To take a concrete example. Here is a triangle. We find that its three angles are equal to two right angles I rub the figure out. But I have no hesitation to say that the principle, namely, the three angles of a triangle are equal to two right angles, is still true, although the figure of a triangle does not exist now. Make the figure again and the principle attaches itself to it as if by magic, having lived somewhere in the absence of this figure. It is therefore independent of the figure. The figure is destructible as is manifest; but the principle is not so, and is hence eternal. It existed before I made the figure; it remained intact when I destroyed the figure. If man made this property of a triangle, he could unmake or alter it. But we see here that he can not even touch, much less destroy it. It is invisible to him except through the figure. Now this principle is a piece of knowledge. Carry out the reasoning with a few more axioms of science, and you will be convinced of the indestructibility and eternity of knowledge.

But it is not so with tales. They are gone for ever. They had never existed before they happened and they left no vestige behind after they were finished. The cause is that they were composed after actions of mortals, who leave no footprint on the sands of time. Hence, the fate of tales is like the path of an arrow or the course of a ship. You cannot revive them, as you can do a property of the triangle or circle. Since men never return after death, the stories which were the stories of their actions never take place. But as actions imply time and place, no two actions can exactly coincide or be identical. Hence if the men return who were the cause of these stories, and perform similar actions, these actions will not be identical with those performed before, being separated in time. So tales once finished can never recur in eternity, being absolutely dead and gone. But knowledge, science and truth, unencumbered with time, are ever living. We use identically the same principles of geometry which Euclid discovered. In like manner, all knowledge is the same as it was before, there is no date in it.

The Vedas, being full of knowledge, and destitute of tales, are ever-lasting They are independent of the materials in which we keep them. They are engraved in the starry heavens. They are kneaded into the mould of the earth. They are written in the beams of the sun. They are seen in the light of

the morn. They are in the flashes of lightning. In short, they are always with God who fills all in all.

The Bible and Koran are gone with the prophets who brought them. They have now no existence in nature, except on paper. Whatever is true in these books, is plagiarized from the ancient religions, and therefore they cannot be credited for its merit. They will disappear before the advance of science and civilization.—*Amen.*

LETTERS TO THE EDITOR.

REPLY TO "A CHRISTIAN."

SIR,—In the article on Revelation the dates of the Hindu, Christian and Mahomedan revelations were given according to the statements of their followers. As its object was to consider the result, but not the grounds, of the assumption of those dates, it was useless there to enter into the lengthy details of its merit. Had these religions selected some other dates, they would have been accepted. For instance, it is now asserted, without any reason whatever "that many of the earlier portions of the book of Genesis were certainly composed and written some hundred of years before that (viz. 1,490 B.C.), in Abraham's time and previously perhaps, or between 1,900 and 2,000 years B.C.; that the Bible makes no such assertion as that the world was created only 4,004 years B.C.;" . . . and "that no educated Christian entertains such a preposterous opinion as that the world is of such recent origin." If this be taken for granted, it will not at all destroy the argument that on the opinions of the Christian those unlucky fellows who had the misfortune to be born prior to the commencement of "the graduated course of instruction" of their revelation, were unjustly deprived by God of the inevitably necessary gift of knowledge. It is now demanded to state the grounds of the Aryas' assumption of a tremendous mundane and Vedic era. Hence it is quite a distinct question,

The ancient test upon which the era is based is "Brahmano dwitiye praharárdhe, Vaivaswate manvantare, shatavinshatitame kaliyuge, kali prathame charne." It means that the present time is "the first quarter of the twenty-eighth cycle of the seventh age in the second quarter of the time of the exertion of the Divine Power." It is used on important undertakings by the millions of Indian people. Its calculation is founded on the rules of astronomy and also the directions laid down in the code of Manú (Minos), Chap. i, 68, 74. It is given in the issue of this paper of the 19th ultimo, and always written in the Indian Almanacs generally sold at an anna or so in all the markets. Our venerable and learned Shastri Bápú Deva's calendar is commonly preferred by the people of Northern India.

As to the reason of believing it, suffice it to say that it is told us by all our astronomical forefathers, so worthily represented in the present time by the Shashtri, the expounder of Sidhant Shiromani (oriental astronomy). That they spoke the truth is proved by the confirmation of their observations by the modern scientists of Europe. "The antiquity and the originality of the Indian astronomy form subjects of considerable interest. Cassini, Bailly, and Playfair maintain that observations taken upwards of 3,000 years before Christ, are still extant, and prove a considerable degree of progress already made at that period. . . . All astronomers, however, admit the great antiquity of the Hindu observations, and it seems indisputable, that exactness of the mean motions that they have assigned to the sun and moon could only have been attained by a comparison of modern observations with others made in remote antiquity. Even Mr. Bently, the most strenuous opponent of the claims of the Hindus, pronounces in his latest works, that their division of the ecliptic into 27 lunar mansions (which supposes much previous observation) was made 1,442 years before our era, and without relying upon his authority in this instance, we should be inclined to believe that the Indian observations could not have commenced at a later period than the fifteenth century before Christ."—Elphinstone Book III, Chap. i., p. 127.

All the sages of antiquity have admitted that astronomy is a part of the Vedas (Vedánga). There is only this difference that it is an exhaustive, and copious explanation of the astronomical aphorisms of the Vedas; for they contain only germs of all kinds of knowledge without lucid illustrations, which are usefully left for the exertion of mental activity. The Mundukopnishat enumerates the six Vedángas (p. i. Chap. i. 5)—vide Swami Shankeracharya's commentary on it. Being derived from the Vedas and containing ample explanation, they are made auxiliary or subordinate to the course of Vedic study. If it be said that these Vedángas or the explanations of the Vedas were formed before the Vedas, it will be tantamount to saying that the working existed before the problem, which is absurd. Thus the oriental astronomy is later than the Vedas. Now since this very astronomy records observations of more than 3,000 years before Christ by the confession of the Europeans, how can it be maintained that the Vedas were made only 450 B.C.?

Also, the aforesaid mundane era is invariably given in all the Indian books of acknowledged authority. As the Vedas are impressed on the structure of the Universe, Manú, among others, says, (Chap. i. 23) that in the beginning God "milked them out, as it were," to make a gift of them to the first men. "God endowed man from his creation with

consciousness, the internal monitor, and made a total difference between right and wrong as well as between pleasure and pain, and other opposite pairs. He *then* produced the Vedas for due performance of the Sacrifice from the beginning."—Elphinstone Manú. The Mundkopnishat, (Part ii. Chap. i. 6), after describing God and the creation of the universe, says "Tasmádrichah, Sam, Yajunshi, Diksha," &c., meaning, From Him at creation came the Rig, Sám, Yajur, and Atharva Vedas. The evidence of these philosophers, greater than Plato and Euclid, all perfect scientists and childern of truth, carries a greater weight with the man of reason than the nomadism of Moses, who spent his life in contriving the conquest of Palestine, and murdering people. So much for the three questions.

Now to the Sanskrit scholars of Europe. Are Prof. Max Müller's conjectures reliable before the evidence of Shankeracharya and Dayanand Saraswati, whose works attest the profoundity of their Sanskrit and Vedic knowledge? How is it that the Professor merely asserts," and the credulity of creed believes, as if the hollow thunderings of the magnanimous Sanskrit gun of Europe were the revelations from on High? The logic of the learned Professor is very curious. He says that "the period during which the ancient hymns were collected *may* have extended from *about* 1,000 to 800 B. C. It *is therefore* before 1,000 B. C. that we must place this spontaneous growth of Vedic poetry, such as we find in the Rig Veda." Reasoning requires two distinct premises, from which an inference can be deduced. Instead of this, our Professor first makes an arbitrary guess, with Adam's date before his mind, in the form of the potential mood, and then repeats the same in the Indicative mood, with the illative conjunction 'therefore' interfused to look like a conclusion! Who will believe me if I say that the book called the Bible may have been composed in the fourth century of the Christian era by the minions of Athanasius, the inventor of Trinity; and it is therefore written by them? Does such a mode of reasoning require the devotion of life to learn it. Surely not. The depth of knowledge is not measured by the length of time.

It is the calumny of Professor Max Müller to say that the ancient Aryas were ignorant of the art of writing. Professor Wallace remarks on the system of the Hindu trigonometry that "however ancient any book may be in which we meet with a system of trigonometry, we may be assured it was not written in the infancy of science. We may therefore conclude that geometry must have been known in India long before the writing of the Surya Sidhant."

"This book contains a system of trigonometry, which not only goes far beyond anything known to the Greeks, but involves theorems which were not discovered in Europe till the sixteenth century"

"Their geometrical skill is shown among other forms, by their demonstrations of various properties of triangles, especially one which expresses the area in terms of the three sides, and was unknown in Europe till published by Clavione ... their knowledge of the proportion of the radius to the circumference of a circle, which they express in a mode peculiar to themselves."

"The Hindus are distinguished in Arithmetic by the acknowledged invention of the decimal notation; and it seems to be the possession of this discovery which has given them so great an advantage over the Greeks in the science of numbers."

"But it is in Algebra that the Bramins appear to have most excelled their contemporaries."—Elphinstone.

Who can believe that all this was done without writing? Professor Max Müller alone can conceive in the face of this mass of evidence of the Europeans themselve, that the old Aryas could make discoveries in the science of mathematics without drawing a figure, which in fact, is writing in the strictest sense of the term!

As to the statement that "had God given a complete and final revelation to our first parents, it would have been quite useless for them, and would have become corrupted so much that, when it descended to their later posterity, it would be completely worthless." I humbly ask how much it is now corrupted since the actual giving of it; for the corruptibility of revelation is now admitted. If it could become 'completely worthless" from Adam to Christ and from Christ to us, it must become so in proportion to time from Christ to us, which is already included in the statement. Now, the time from Adam to Christ is, roughly speaking twice that from Christ to us. Hence, corruptibility being uniform and equal to one, by ordinary division one-third of the Christian revelation has become corrupted and worthless, and it will be entirely useless after 4000 years hence. But revelation being God's knowledge, those who impute corruptibility to it, really revile Him in whose mind knowledge ever exists.

No sensible man will admit that "our first parents" were children or fools to speak plainly, and therefore unworthy of the gift of 'final revelation," Adam, who is supposed by the Christians to be the progenitor of the whole human race, was not a child. He was produced upon the earth in perfect manhood in the cast of skin (Gen. iii, 21, 26). No sooner he came into the world, than, he began to beget children (Gen. iv. 1). In judging the matters of good and evil, he was equal to God himself (Gen, iii. 22). Above all, he lived full 930 years (Gen. v. 5.) Now, since no man ever possessed any of these qualifications, if he was unworthy of "a complete and final revelation," how can his children be? Also, according to the Christians each man's soul is newly coined at his birth: so everybody is as crude and foolish as Adam. By this supposition, no process of time can develope any soul; firstly, it is not allowed to ripe so long as Adams, and secondly after death it is shelved somewhere to rise at an uncertain time!

When it is said that the first members of the human family were children of God, it is not meant as the Christians suppose, namely, that they were fools like our children, but, on the contrary, the poetical expression means that they were created by God himself without the com-

mon process of coition. Hence, it is, on this account that their mind, being pure and uncontaminated with the foul stains of vice, was by far the most deserving of the heavenly knowledge. Wherefore the primordial men were graced with the Vedic or scientific revelation.

To the assertion that in "Rig Veda we find the gross polytheism and Nature-worship," I oppose Elphinstone's remarks that "the primary doctrine of the Vedas is the unity of God. "There is in truth," say repeated texts, "but One Deity, the Supreme Spirit, the Lord of the universe." . . . "The following view of the Divine character, as represented in the Vedas, is given by a learned Brahmin, quoted by Sir William Jones :—

"Perfect truth ; perfect happiness ; without equal ; immortal ; absolute unity ; whom neither speech can describe nor mind comprehend; all pervading; all transcending; delighted with his own boundless intelligence; not limited by space and time; without feet, moving swiftly ; without hands, grasping all worlds ; without eyes, all surveying ; without ears all hearing ; without an intelligent guide, understanding all; without cause, the first of all causes; all ruling; all powerful; the Creator, preserver, transformer of all things; such is the Great One."

Let us see what the Bible, the complete and final revelation of the Christians, says about God. "I (St. John) saw in the midst of the seven candlesticks (in heaven) one like unto the son of man (God, not Christ) clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow ; and his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters. He had in his right hand seven stars ; and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength," (Rev. i. 12, 16).

As to the statement that "the Vedas abound in the most silly though fragmentary tales," I shall be glad to know any of them. I have the first book of the Rig Veda, which is made up of eight such books. If it is full of tales, it must contain at least one in the first book of it. I affirm again on the authority of Maharshi Dayanand Saraswati, who thoroughly comprehended the Vedas, that there are no tales of any kind in them.

Professor Max Müller gives (1) 1,000, (2) 800, (3) 1,200, (4) 1500 B.C., as probable dates of the composition of the Vedas. I humbly advice the learned Professor to settle his mind first before confounding us.

"From that time (2,000 B.C.) until the close of the first century after Christs' birth, God continued his course of instruction to chosen people. He has kept quiet since 1,800 for reasons known to priests. Has the development of "the powers of reasoning and moral faculties" reached its climax? "Could we permit ourselves to suppose that the Almighty would distinguish any nation of people by the name of *His chosen people*, we must suppose that people to have been an example, to all the rest of the world, of the purest piety and humanity, and not such a nation of ruffians and cut-throats as the ancient Jews were ; a people, who, corrupted by, and copying after such monsters and impostors as Moses and Aaron, Joshua, Samuel, and David, had distinguished themselves above all others, in the face of the known earth, for barbarity and wickedness. If we will not stubbornly shut our eyes, and steel our hearts, it is impossible not to see, in spite of all that long established superstitution imposes upon the mind, that that flattering appellation of *His chosen people* is no other than a lie the priests and leaders of the Jews had invented, to cover the baseness of their own characters ; and which Christian priests, sometimes as corrupt, and often as cruel, have professed to believe." Dr. Thomas Paine's Age of Reason p. 84.

David was not punished as he deserved. Omitting the lengthy description of this case of adultery and murder for the sake of obscenity, I only add that David was so glad to learn the death of his love child, that he instantly, anointed himself, changed his apparel, and sat down to dinner (II Sam. xii. 20). The death of the love child, which being a standing shame to its parents, seldom meets with any other fate, is told us in the Bible is the punishment of David for the murder of Urick, and adultery upon his wife. Does not this story accuse God of the violation of moral justice in killing an innocent child for the crime of its father? Moreover, the moral of the tale is that a man may force a woman to be his wife by killing her husband with no more of God's punishment than the loss of the first fruit of love, which is afterwards more than compensated by the birth of legitimate children.

With regard to the total want of any historical record of this country in early times, I quote Col. Tool, an acknowledged authority on the Indian history.

After giving a splendid history of Guzzerat, he asks "now, if from the foundation of Anhulwarra, in S. 802 (A.D. 746), to its destruction by Alla-ud-din in S. 1,354 (A.D. 1,298), we can establish an unbroken chain of princes, contemporary with Charlemagne, the Calipha Haroun, and the Saxon Heptarchy, down to the Plantagenet John, shall we still be told that the Hindus have nothing even approaching to history? If it be meant that the philosophy of it is not intermingled with the narratfve of events, *à la bonne heure* ; but because the Jain Monk, in the year S. 1,220, did not deem it necessary to draw deductions from the facts which led to Komarpal's assumption of the crown of the Balharas, are we, therefore, entitled to say these facts do not belong to history? Look to the Saxon, the Ulster, and the French chronicles of this period—the foundation of the superstructures of Hume, Hallam, Vernet, &c., are they materially more copious or philosophical? Let us, then, abandon this assumption, which serves only to palliate the apathy of those whose researches are restricted to a contracted sphere of observation, and

which, if not controverted, would quench the spirit of discovery."

Since Cassini and others admit the astronomical observations of the Vedas to be "upwards of 3,000 B.C." old, their expression may at least mean 3,100 B.C. I know some historians put down 3,001 B.C., making "upwards" mean one year only instead of one century.

As regards the statement that neither the Bible nor the "educated Christian" asserts that the world was created 4,004 B.C. I adduce an extract from Haydn's Dictionary of Dates. "CREATION OF THE WORLD." The date given by the English Bible, and by Usher, Blair, and others, is 4,004 B.C. There are about 140 different dates assigned to the Creation, varying from 3,616 years to 6984. Dr. Hales fixes it at 5411."

With reference to the antiquity of the Bible, I confidently affirm on the authority of Paine and Gibbon that it is not older than the Christian Era. But as its proof is not called for, I do not needlessly enter into it. I conclude this reply to "A Christian" with my conviction that it is man's *works*, and not Christianity, that can avail him in the obtainment of felicity here and hereafter.

AN ARYA.

NOTES.

WE will give an account of the Forozepore Orphans' Asylum in our next issue.

* * *

WE learn from a correspondent at Murar that the obsequious ceremonies of Choti Lal, an influential Rais of Cawnpore were performed according Vedic rites without much opposition.

* * *

SWAMI Sahajananda Saraswati has been called upon by Pandit Gokal Chand of Calcutta to deliver lectures there on Arya Dharma for establishing an Arya Samaj there. The Swami left Mirzapur and has now reached Bankipur. We have no doubt that the capital of our Presidency will very soon have a flourishing Samaj in it. Indeed the Calcutta Samaj was since ever long very much desired.

* * *

IT appears that the Muthra Arya Samaj is not very popular in Muthra. Lately they could not hold any regular meetings of the Samaj, for the last four months, as the Muthra community would not hire them any building to be used for the purpose. It must be remembered that Muthra is the grand seat of time-sanctioned and age-honored customs, and of conservatism. But it should not be forgotten that Swami Virajananda Saraswati the honored Guru (teacher) of Swami Dayananda Saraswati also lived in Muthra in the very teeth of opposition. We do not think the bold and undaunted temper that fired the late Swami of Mathra is now lost in Muthra.

* * *

A MISSION started last week to Ferozepore for the purpose of collecting and getting new subscriptions for the Anglo-Vedic College Fund. The mission met with a tolerable success. Rs. 1,514 were paid in cash and Rs. 544 more promised. Surely there is scope for much greater amount to be realised at Ferozepore. We wish the Samaj members there could take more bold and active steps towards contributing to this fund than they have been doing hitherto.

* * *

PANDIT Kavi Ram Ichha Ram, the Vedic Updeshak (Missionary) of Bombay and Gujrat after having attended the Paropkarni Sabha proceeded to Meerut accompanied by Babu Jaggan Nath, Secretary of the Bilaspore Arya Samaj. On 6th instant, the Pandit delivered a public lecture on the duties of man and with eloquence and erudition described the 10 characteristics of Dharm (virtue). On the 7th idem, Pandit Kavi Ram Ichha Ram gave out some proofs of the Divine existence and his exposition of Theology was greatly admired by the audience. Babu Jaggan Nath also gave out an account of his Samaj and showed that union would tend to the good of Indian people and every possible effort should be made to accomplish this object. From his short speech it was evident the Babu has at his heart the regeneration of his motherland. It will not be out of the way to mention here that Pandit Kavi

Ram Ichha Ram is a good Sanskrit scholar and possesess a stock of general information which added to his impressive powers of expression, has well fitted him for a Vedic Updeshakship to which duty he intends to devote his whole life. The troubles and pains which the learned Pandit takes for the benefit of mankind are really praiseworthy and are such as are sure to meet with the approbation and support of the Arya Samajes.

* * *

WE are glad to announce the establishment of an Arya Samaj at Karana by the exertions of Lala Ram Krishna Das, President Arya Samaj Bant. Karana is a village with a population of 18,000 souls. Lala Ram Krishna Das, started alone to this village on Wednesday the 30th of December 1885 to preach the true Vedic Religion. The history of his successful mission there is well worth mentioning. Alone, and with no one to back him, he commenced his lecture at 6 o'clock in the night in a small building on a public road. He was persecuted by the orthodox Hindus and Brahmans especially with brick and stone, but he had his heart in his mission, and could not be thus deterred. His eloquent argumentative speech and undaunted behaviour of one who has truth on his side soon produced admirers from among the crowd. Pundit Prabhu Dyal Brahman, Lala Harvans Lal and Nandi Lal, led him to a shop, where he lectured for a long time. His zeal shot fire into the audience, and the supporters of the Vedic religion soon rallied round him. We are glad to hear of this instance of a voluntary mission carried on through persecution, and crowned with success. Surely where there is a will, there is a way. We have no doubt, that the Samaj movement will find its way completely through the masses, if its supporters have as much of will and resolution as has been shown by the worthy President of Bant Samaj.

THE following result of the annual election in the Prayag Arya Samaj is announced hereby :—

Munshi Kashi Prasad, Pleader, High Court, President.
Doctor Ganga Din, Homeopathetic, Physician, Vice-President.
Munshi Samartha Dán, Vedic Press, Secretary.
Babu Raghubir Singh, Under-Secretary.
Lala Hoshnak Rai, Treasurer.
Bubu Ram Narayan, Librarian.

SAMAJIC INTELLIGENE.

AN Arya Samaj was established in Aligarh on that 7th of December 1885 by the noble exertions of Pundit Muni Ram, Visharad, and Swami Swátmananda.

AN Arya Samaj has been established at Aimanabad, 9 miles distant from Gujranwala by the able exertions of Babu Ralla Ram, Secretary, Arya Samaj, Gujrawala ; who with Munshi Narain Kishan, vice-President, and Sardar Hazara Singh, Under Secretary had proceeded to Aimanabad to preach the Aryan religion.

SWAMI Atmanada Saraswati arrived at Murar on Sunday the 3rd instant. He is going to leave this to-morrow for Bundelkhund with a view to delivering his reformatory lectures in that part of the country. All correspondence should be addressed to him care of Post Master Jhansi.

RUPEES six hundred have been very zealously subscribed and rupees three hundred nearly paid in for the Samaj Mandir at Quetta.

PUNDIT Gokal Prasad, Brahmchari, is on a lecturing tour. He has been preaching the Aryan religion in the villages of Narsinghpur Hoshangabad, Bhupal Hardah, Khadua and other villages, Thence he proceeded to Holkar Indore State, where he has been very generously received. His lectures have proved of an immense good to the communities above mentioned.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol II. } LAHORE, SATURDAY, JANUARY 23, 1886. { No. 32

VEDAS AND BRAHMANAS.—I.

We have on our table a copy of the English translation of a lecture lately delivered by Pandit Ambika Datta Vyas Sahitacharya in Bankipore. The lecture professes to prove "the *long maintained* opinion that Brahman Bhag forms a part of the Vedas, and to explode the newly propagated theory that the term Veda can *longically* be applicable to that portion only which says nothing about Murti Puja and Puran Itihasas." Whatever the merits of the lecture may be in other respects, we cannot help agreeing with the lecturer in that one of the best ways of insinuating one's opinions without giving any reasons for them is the prefixing of good long attributes to pre-dispose the mind of the audience. The opinion of the lecturer that the Brahman Bhag forms a part of the Vedas, we are asked to believe, is a long maintained opinion, although throughout the lecture not a single proof is adduced to back this mere assertion. But that does not clearly bring to light the deception played by the lecturer. He will not have it said that the Brahmanas or Brahman Granthas form a part of the Vedas, for in this mode of statement, the burden of proof would clearly lie on him; but rather states that the Brahman *Bhag* forms a part of the Vedas. He already assumes that the Granthas called the Brahmans are Brahmana Bhags and then finds no difficulty in stating that they are the Bhags of the Vedas, for a part of what was to proved (that the Brahmanas are not complete books in themselves but parts) is already assumed.

This mode of statement does credit to the lecturer for it is a type of statement in which he most indulges. Consistently with the above, it is no lie to call the opposite opinion a *newly* propagated theory.

As the lecturer does not deal with the positive part of his subject *i.e.* of proving the Brahmanas being parts of the Vedas, at all, we have to fall upon the negative. Let us look to his statement of the subject. The object of the lecture is to "to explode the *newly* propagated theory that the term Veda can be *logically* applicable to that portion only which says nothing about Murti Puja and Puran Itihasas." We do not see what the lecturer means by the term Veda being *logically*

applicable to a portion &c.,; a word which the Pandit so often repeats in his lecture. It would appear that the object of the Pandit was to appeal in the name of *logic* to the feelings of the audience. Our proposition is not that the term Vedas is *logically* applicable, but that it is so by established usage of ancient Sanskrit writers.

The Pandit does not perceive what seems so very simple to us that were the Brahmanas a part of the Vedas, just as we have the words Rig Veda, Yajur Veda, Sam Veda and Atharva Veda, we might have also had Brahmana Veda, which we have not. To a man of sound sense and any literary attainments the difference between the style of the Brahmanas and the Vedas appears very complete, that it is impossible for him to mistake the Brahmanas for the Vedas. But our Pandit who is either devoid of the attainments or tries to impose upon the public has thereby an end to serve and neglects to consider the vast difference between the respective styles of the Vedas and of the Brahmanas.

The lecturer regards this subject a matter of much "intellectual importance," and such that "a rough shake of it "threatens our religion." (He means his religion. We have read the whole lecture and do not find any where any proofs of the intellectual importance which the lecturer so kindly attaches to it in the end of his discourse. But judging from the conservative remarks of the lecturer we are led to think, and we believe on the only ground that has weight with the lecturer, that this intellectual importance arises from the fact that "this theory of the Vedas being distinct from the Brahmanas has been built up and forcibly adhered to by the founder of the so called" Aryas Samajes."

This "founder of the Arya Samaj," Swami Dayanand Saraswati (whose name the lecturer forbears to pronounce through fear of the Shastras, so would we not hereafter pronounce the name of the lecturer, as in our opinion, his name also falls under one of the five categories enumerated by him, the advanced Acharya, the gurus, the learned, the misers, and the vicious), the Swami, "the learned Saraswati"—yes learned, but no authority in the opinion of our lecturer on literary subjects—one for whom he entertains "high opinion," whose good qualities choke" him "in silent admiration," has recourse to "bombastic expressions and sophistry," when argument fails him. And it is but the close application of a highly critical head, that distinguishes the right from wrong good from evil, and logical accuracy from verbal ambiguity." We congratulate the lecturer on his merits of being "*a highly* critical head," a true judge of right and wrong, &c. The secret of the whole language of the lecturer lies in this that the bold undaunted and priestcraft-shaking opinions of the Swami shock the degenerate heads of the Brahmanas of this age. that the Swami exposed their hypocrisy, and denationalising torpor, and dealt a heavy blow against their forgeries and impositions. That is the reason why even truth from the lips of the Swami becomes a profanation to the so-called Pundit.

One is astonished to find the Pundit challenging the Samajists to detect fallacies in what he calls the simplest examples of logic. What mortal connection could the subject of the Brahmanas and the Vedas have with the too trite and well-known dilemmas of logic, the one concerning the lawyer and a rich man's son, his pupil and the other with the tale of the hen and the stork and its leg, the highly critical head of the Pundit alone knows. But we fully understand the reason why these tales should have been brought in the lecture Nothing could be so welcome or home-thrust to the college students' audience at Bankipur as a few examples of logic and his logical acumen, and so he plumes off

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE

with them knowing no connection nor link whereby to knit them with the subject.

To come to the point at issue. Says the Swami :—

The Brahmanas are not the Vedas : because they are Purán Itihases ; because they are commentaries on the Vedas ; because they have been uttered by the Rishis ; because they have been uttered by an Anishwar not God; because Kátyayana only admitted them a part of the Vedas; because they have been composed by human wisdom.

To come to each point separately.

The Pundit takes the first part of the Swami's argument and puts it in the form of a syllogism thus—

Works called Purán Itihases are not Vedas. Brahman Bhag is called a Purán Itihas.

Therefore Brahmana Bhag is no Vedas. The Pundit finds fault with the minor premises and questions, whence has he (Swami) picked up his minor premises. Had the Pundit taken care to read the Aitraya Brahman and other Brahmans he would have found there descriptions of men individuals who have lived in ancient times as well as of many ancient events, and would have come to know that the Brahmana are the Purán Itihasis. But the Pundit covers his ignorance by quoting a passage "Itihasah Purunani" which instead of favouring his sides only renders his position so much the weaker. The phrase taken in complete runs thus—"Brahmonamitihasah puranani" where *puranani brahmanani* clearly signifies that the Brahmanas are the Puránas.

We will take the other points in our next.

ORPHAN ASYLUM AT FEROZEPORE.

The Ferozepore Orphan Asylum is an institution connected with and conducted by the Arya Samaj of Ferozepore. It, at present contains 12 girls and 11 boys. The girls mostly belong to the *Purbia Division*, and are required to be taught in a girl School, originally established for the purpose. There are six classes in the School where instruction is given in Hindi, Sanskrit Arithmetic, Geography, History and miscellency. This course of instruction is completed in six years. At present there is no girl belonging to the Asylum, that read in the sixth, the highest class of the Asylum. There are two girls reading in the 5th, two in 4th, two in the 3rd, and the rest in the 1st two classes. The course of instruction for the 5th class consists of *Lagha Viyakarana*, *Rajupath*, Geography, and Arithmatic down to simple interest. The course of the other classes may be considered as proportionately lower than the above standard.

The building of the Asylum is situated at the end of a Bazaar in the cantonment. The upper story is assigned to the boys, whilst the lower one is in part assigned to the girls, there being a bath-room and a kitchen also on the same floor. At night the girls are locked in the ward.

The Arya Samaj of Ferozepore seems to take a very great interest in the Asylum Up to this day the management has been in its hands. The institution has been supported by public subscriptions from all parts of the Panjab. All the educated classes in the Panjab have signified a hearty sympathy with this movement Justice requires that this institution of public charity, this Asylum of orphans should not be lost sight of.

There are some defects at present in the existing circumstance of the institution which we wish to bring to notice. In no case must we be supposed to assert that these defects have not been wilfully avoided Perhaps under the circumstances through which the institution has stood, they could not be avoided. But we do believe and hope that the time for reform has come.

It would be apparent from the above account that almost eight, years, at the least of a girls life are spent in the asylum. We do not think the education imparted during this sufficiently long period is commensurate with the period during which it is imparted. Surely under better and wise management much better use could be made of this period of girls existence. To know simple arithmetic and that too not very well, geography, scraps from history and something of Sanskrit amounting to almost nothing is not enough. Surely even this much is better than nothing at all, nay much more than is commonly taught in other schools during this period. But we hold that the Samaj can make this institution which is entirely under its control and management, an examplary one. How much better would it be to have one girl with a knowledge of *darshanas* and philosophy, with reformed ideas and liberal notions, with formed convictions, and strong morality, than a dozen or a score of such with but rudimentary knowledge of arithmetic, a merely useless knowledge of Geography and a nominal acquaintance with Sanskrit. It is not linguistic or geographical attainments that will regenerate our country but sound opinions, correct doctrines and true moral sentiments that will do so. A period of eight years is not a short period at all in our opinion. Allowing one year for elementary reading in Bhasha and three years for Sanskrit Vyakarana, besides many other things which may be taught simultaneously, four years can be profitably spent in the study of the philosophic literature of our country, the darshnas or in the study of good sound books treating of Indian sociology in its widest sense.

The building of the Asylum instead of being in the cantonment may be removed a little away from the city. The Asylum will then become a most useful and healthy boarding-house. Much of sanitation, now expensive, so much needed, and notwithstanding all efforts, not satisfactorily managed, will not be needed there. There will be no danger of moral health of the inmates of the boarding being insecure. But above all, one of the cardinal defects in the present position of the building of the Asylum will be removed. As the Asylum stands, there is no scope for exercise given to girls. In the night they are kept in the ward. During the day, neither the building affords much room for, nor is it a fit place, through its proximity of the cantonment, for physical exercise, even walking.

We have also alluded to the Orphans' Girl School originally connected with the Asylum. The municipal grant given to the girl school is given in the name of the Orphans' Girl School whereas instead of being the Orphan Girl School, it is now a school for the whole cantonment. To meet such an extensive purpose as a girl school for the whole of the cantonment is not an easy thing, and incurs a heavy staff. At present this school in supported for a great part by the funds of the Orphan's Asylum. We think it a misappropriation of money to spend it for any other purposes than those of the Asylum only. If the girl school were to be maintained merely for the Asylum, there would at once issue a reduction of expenditure, which would remove one of the difficulties which the institution has to bear. The master of the school in case of the school being restricted to the orphans, can also be made the superintendent of the Asylum, without incurring extra expenditure, and efficiency and economy can at once be accomplished by restricting the school to orphans only.

It may also be noticed that the register of the Asylum does not give a complete and satisfactory description of the state in which the orphans joined the Asylum. The entry of each inmate of the Asylum should be made with a certificate from the assistant

surgeon, which should give a statement of all the diseases and other bodily disabilities &c. from which the girl joving the Asylum should at that time suffering.

We hope that the above remarks will be taken in an altogether friendly spirit. We were actuated to make the above remarks with a sincere conviction that such was the actual state of the Asylum. if the Arya Samaj of Ferozepore takes active steps in remedying any or all of these defects, for which we have no doubt, any help if needed, will not be unforthcoming we will think our labour amply rewarded.

A REPLY TO SOME CRITICISM ON SWAMI'S VEDA BHASHYA.

"Indra áyáhi tútujána upa brahmáni barivah, sute dadhishwa nashchanah."

The word Indra in this mantra signifies Vayú,

"Viswebhih somyam madhwagua indrena Váyuna."

The above mantra from the Rig Veda gives "Indrena váyuna," thereby signifying that 'Indra," can be substituted for "Váyu" as they are synonymously used in this, "cha" of "Samuchchaya" which would have signified the distinct characters of *Indra* and *Vayu* being omitted here,

"Pránaih samaidhanstadindrasyendra twamiti vijnáyata."

The above quotation from Nirukt 1, 8. indicates the synonymous character of *Indra* and *Prana*.

The words *Ayáhi* are distinctly analyzed *á*, and *yáhi*. There can be no grammatical inaccuracy whatever in this separation of *á* from *yáhi*. In fact the Vedic paraseology is so far different from the *laukika* one that this separation cannot be wondered at, even such particles as *á* and *upa* are very often thrown at a distance from the verb with which in the *Laukik* way of expression they would have been combined—

"Upatwágne dive dive doshavastardhiya vayam Namobharanta emasi."

"Atwetá ni shídatendramabhipra gáyata Sakhá sakhíbhya idhyah" Rig i, 1, 7.

In the first Mantra from among the two quoted above the particle *upa* would have been joined with *emasi*; in the latter particle *á* would have been joined with *nishidata* from which it is separated by the words *Tweta*. There can be no doubt that in doing so a peculiariy distinct character is being assigned to the particles like *á* and *upa*, which is in no way inconsistent with the Vedic mode of expression.

The chief point to be considered is that the word *Indra* occurs in the text in the form of vocative singular and *yahi* in that of second person singular imperative. What ground is there for taking *Indra* in nominative singular and *yahi* in the sense of third person of indicative. singular.

It is merely ignorance of Vedic modes of expression that can lead us to be so arrogant as to deny that there can be such a change of meanings. A deep philosophy underlies even the assumption of such changes of meaning. Who can deny that the vocative, singular mode of expression is more impressive and implies a strong and direct sense of perception with which omniscience alone is compatible. We quote a piece below from Nirukta which will finally decide the point.

"Tástrividha richah parokshakritáh pratyaksha kritáh áthyátmi kyascha tatra paroksha kritah sarvabhirvibhakti bhir—yujyante prathama purushashchakhyátasna, atha pratyaksha krita madhyamá purusya stwamiti chaitena sarvanamná. Athápi pratyaksha kritastataro bhavanti paroksha kritáni stotawyáni athadyátmikya uttama purusha yoga ahamiti chaitena sarva námna," Nirukta i., 1, 2.

"There are three kinds of *Richa* (Vedic mantras)" those pertaining to objects invisible or those beyond the range of perception); those pertaining to objects visible, (that is coming under the direct cognizance of perception). and lastly those belonging to *subjective consciousness*. The first, that is those pertaining to objects invisible are used under all names and in all *cases* with the form of the third person of the verb. *Those pertaining to objects* visible are used in the second person only, and the word twam for their pronoun. The *stotaras* (reciters of Vedic mantras) may be regarded as *Pratyaksh* and *Paroksh* mantras recited as in perceptible consciousness or out of perceptible consciousness. Those pertaining to subjective consciousness are always treated of in the first person and the pronoun *aham* standing for them."

This law prevails throughout in the Vedas. The Mantras in which second person is used may be of two kinds. Where the objects are perceptible, there may came the form for expression, second person. Also where the objects are invisible and the reciters visible, the same form of expression is used. The object of the above explanation is this According to the ordinary rules of grammar, the first, second and third persons are used in their respective places; the third person always in the case of objects void of consciousness, the first and second in the case of conscious objects only. This is only a general law of *laukik* and *Vedic* terms, but according to *Vedic* use even where the object is void of consciousness, but regarded as perceptible, the second person is used. The object of thus vivifying, as it were, the inaminate objects is to render them directly amenable to the utility and perceptibility of man.

The same reasons stand as well for the use of imperative mood in lieu of the indicative. To render the latter assertion, however, directly justifiable by grammar we affix the follow-

ing Karika of Mahabhasbya on the Aphorism of Panini, chap. 3. 1. 85. "Vyatyayo bahulam."

"Supatingupagraha linga narânâm kala balachswaikartri yagnancha vyatyayami. chchhati shástra kiidesham sopihi siddhyati bahulaken."

which affirms that moods and tenses besides other grammatical forms are interchangable.

In exemplifying the various cases of this change Patanjali in his Maha Bháshya gives also the following :—

"Viyûyáh for viyúyât, adhyá syamánena and yaksha manena for adhyeta and yashta."

Since this use of the imperative for the indicative and of the second person for the third is universal in the Vedas according the laws given by Nirukikar, it is not difficult to exemplify the same in all the Mantras of the Vedas. Instead of this Mantra being an exception to the ordinary rules of grammar, which the critics have wrongly taken for the position of the Swami, it is only one of the very numerous cases of a law so universally obtaining in Vedic text.

Who has not observed the change of person and case in groups of *Mantras* belonging to the same Sukt. If the vocative case was only used to signify a form of nature worship which seems to be the position of our critics, it would be highly improbable that a deity being once called in (according to their ideas) in the first four or five mantras of the *Sukt* should vanish in the next set of mantras belonging to the Sukt, so as to justify the use of third person singular nominative for second person singular vocative. The position taken by our critics is not only highly improbable but mars the uniform character of the hymns, and would according to the belief of nature-worshippers cause much fight and confusion among the gods and create subjects of anger and hatred among their worshippers, the men. The hymns instead of being hymns would become so many occasions of regular fight between Gods and men. For examples of such sudden change, see second Sukt of 1st Mandal of Rig Veda, wherein in the first three mantras we have vocative singular and in the others third person singular. In the very first Sukt of Rig Veda the first three mantras treat in third person singular, the fourth in second person singular, the fifth again in the third person singular, and the rest again in second person singular. How is this difference to be accounted for by the hypothesis of our critics.

The same remarks apply to the word *Dadhishwa*.

The separation of *á* from *yáhi* is quite compatible with the *yaugika* character of Vedic terms. The word *sute* is translated, and correctly so, by the Swami as referring to something *produced*, its *dhâtu* root being *su* to produced (compare the ordinary *laukik* analague '*sut*,' the son) The position of our critics that '*sut*,' and other similar words like *soma*, &c., refer to a root *su* to extract or squeeze the juice (?) is not at all correct. For instance, take the first mantra of the second *Sukt* of Rig Veda "Vayavayahi darshateme soma arankrita teshampahi shrudhi havam."

At the first sight this mantra seems to favour the side taken by our critics, as word *pahi* may be constructed into an additional indication of *soma*, the extracted juice (?) being something drinkable, but a closer insight will show that *pahi* refers not to drinking but protecting and growing. Had *soma* meant a juice, something drinkable, the expression would have been *pi a* and not *pahi*.

The last point referred to in the questions of our critics refers to the word *Harivah*. This word is a derivative of *hari* which in Vedic terminology signifies *Ashwa* (a term of much wider meaning than is attached to it by our critics, *i.e.*, horse), It is only a faith in corrupt mythology which can lead to the conception of horses for various gods and goddesses, whilst, as clearly laid down in the Nirukta and backed by the following quotation from Shatapatha, the terms like *hari* &c. synonymous with *Ashwa* indicate invariably the idea of tremendous velocity which Swami translates as— "Vega yukta" Vrisho hyagnih, ashwo ha abútwa esha devebhyo yognam vahati."

The above quotation gives *Ashwas* as synonymous with it. Now even commonsence will tell that a horse is not an ox, nor an ox a horse ; if there is anything common in them, there is capability of movement. *Vrisha* and *agni* cannot synonymously indicate any other sense except that of velocity.

AN APPEAL.

What are the lives of those great and noble souls who have passed before us, if not beacons to future advancement and light-houses in the great ocean of human progress ? But how do we preserve the memory of those glorious and brilliant gems in the sea of human race who devoted their lives to the amelioration of the condition of suffering humanity. So it is by appealing to the history that we can know the achievement of such master minds as Vyas, Patanjali, Krishna, Confucius, and others Is it by the perusal of their works that we can derive the benefit described in the first sentence of the humble contribution ? Is it by visiting their shrines that we can unveil the mystery, or by paying a visit to those monuments which are the emblems of the gratitude of those for whom they suffered the greatest sacrifices that a member of the human race can. Is it by seeing and worshipping their pictures that we can study their minds ? Yes, to a *certain*

extent, would be the answer. History, monument, pictures and works do to a great extent preserve their memory and bring them home to us. But can any of them singly make us understand them all in all? Can shrines, pictures, and monuments show the way in which the departed souls rose to eminence. Can the productions of their intellect and genius draw a picture of theirs before us. No! no! Then is there no means by which the after generations can study the minds and bodies of their illustrious predecessors. Why not, if so by means of having their biographies. Yes it is by means of having the records of their lives in a systematic form from the date of their births to the date of their death that posterity can know how they rose and how they fell and finally, how they succeeded. How many of such biographies do we possess of those great and mighty Aryans who are admitted to be the teachers of the world. Very few very few indeed and many of those too lost to us amidst war and bloodshed.

There are we to sleep over the faces connected with thelife of that eminent Sanskritarian who till recently was amongst us. Are we to allow them to disappear and fall in oblivion? Are we not to fulfil the sacred obligation, which we owe to the time honoured deceased on one hand and the coming generations on the other. How long are we to remain indifferent to the call of duty. Brethren! the non-existence of a complete and systematic biography of the late Maharishi Swami Dayanand Saraswati is a great blot which every true Arya should try to efface. It is incumbent upon us morally, socially and religiously to leave a correct account of the gradual development and the different and successive phases of the greatest mind that honoured Arya Varta in the Kaliyug. Sometime ago we issued a notice calling upon all acquainted with anything bearing on the life-work of Swami Dayanand to come forward and supply the writer with the facts they know. But to my utter disappointment I regret to say that during this period of one month and fifteen days which have elapsed since the publication of that notice in the *Arya Patrika* none but one from Ajmere has responded to the call. Arya brethren is not this single fact sufficient to dishearten any mind, however persevering he may be Does it not reflect to the discredit of those specially who are the office bearers of the different branches of the Samaj all over India.

Once more do I, my brethren, appeal to yonr sense of gratitude dutifulness your sense of honour, and sense of the time and see whether you shake your lethargy or not. Once more do I my fellow-countrymen stretch my hands for help to you.

Everyone of Aryan blood is under a deep obligation to try his best to have the biography of Swami Dayananda begun, carried on and completed. I appeal to all the journalists of India (including the *Arya Patrika*) specially Samajic ones, to the Rajas and Maharajas, to the nobility and gentry, to men of literature and science, in short to every native of India, be he rich or poor, for help in the most sacred and most important undertaking of mine. Samajic Hindi and Urdu journalists are specially requested to publish a brief purport of this as well as of the notice previously published successively for two months in their columns.

LAJPAT RAI.

NOTES.

SAYS the *Sind Times*, of Karachi under date the 16th January 1886; The following lectures in Hindi will be delivered in the Max Denso Hall by two Pundits belonging to Arya Samaj on the undermentioned dates :—This evening at 6 P.M. Transmigration of the souls by Pundit Mulraj, M.A.; Sunday, 17th instant, duty of an Arya

by Swami Sunkeranand, 4 P.M.; Monday, 18th,—Infant Marriage and enforced widowhood and extravagant expenditure, by Pundit Mulraj, 7 P.M.; Tuesday, 19th,—duties of a Brahmachie by Swami Sunkeranand, 7 P.M.; Wednesday, 20th,—Divine origin of the Vedas by Pundit Mulraj, 7-45 P.M.; Tuesday, 21st, duties of a householder by Swami Sunkeranand, 7 P.M; Friday, 22nd,—abandonment of irreligion, by Swami Sunkeranand, 7 P.M. The above is a welcome news indeed. It is to the credit of these Mahatamas who go to such important towns as Karachi and preach the Aryan religion without having any preliminary object in view and it must be a matter of great joy that God Almighty rewards their labour wherever they go. The days are not very far when the whole of the Arya Varta will fallow the principles of the ancient Aryans,

***

OUR readers will not give more weight than it deserves to the following incorrect remark made by our contemporary, the *Anjman-i-Punjab* in its issue of the 1st about the Lahore Arya Samaj :—

"The Arya Samajists of Lahore were anxious to secure the munificent donation of Narain Singh, to their Anglo-Vedic College; but the donor, notwithstanding the adulations bestowed upon him in a grand meeting held in his honour by the local Arya Samaj some time ago, has declined to agree to their proposal. He would have an Anglo-Sanskrit School at Amritsar, under his own control." From the above it appears that our contemporary is quite ignorant of the fact. The Lahore Arya Samaj has never tried to secure the munificent donation of Bawa Narain Singh of Vairowal to the proposed Dayanand Anglo-Vedic College. A School which is to be established at Amritsar with his donation will be called after him the "Narain Singh Anglo-Vedic School," which has no connection with the proposed Dayanand Anglo-Vedic College and it will be under the control of a managing committee of which Bawa Narain Singh is a member. A public meeting held in honour of Bawa Narain Singh under the auspices of the Lahore Arya Samaj in June last, was to induce the public to follow the noble example set by Bawa Narain Singh at Amritsar and not for the purpose our contemporary is mistaken for.

***

WE have been informed that a meeting was held at Bannu on the 17th instant through the exertions of Malik Sheo Dyal, Treasury Clerk, and Lala Harbhaj Rai Local Fund Clerk, with a view to collect subscriptions in aid of the Dayanand Anglo-Vedic College, Fund, and the following subscriptions were promised on the spot in addition to the amounts of Rs. 300 and 100 already promised by Lala Kunhya Lal, Assistant Engineer and Rai Aya Ram, B.A., Extra Assistant Commissioner :

	Rs.	A.
Malik Sheo Dyal	50	0
Lala Har Bhaj Rai	50	0
Thakar Bakhtawar Singh	25	0
Missar Ram Ditta Mull...	10	0
Lalla Buldeo Pershad	7	0
Bhai Amir Singh...	6	0
Munshi Thana Ram	5	0
Bhai Gunda Singh, Mistre	3	0
Master Mohammed Busksh	2	0
Lala Bhagwan Dass	2	0
Lalla Lal Chund	2	0
Lala Radha Kishan	2	0
Sirdar Sham Singh	2	0
Lala Kewal Ram	2	0
Lala Jusoo Ram	1	0
Lala Kahn Chund	1	0
Sheikh Faiz Baksh	0	8
Total ...	170	8

It is hoped that more meetings will be held hereafter for the same purpose. We hope gentlemen in other stations will follow the example set by these patriotic gentlemen in the frontier town of Bannu. If every town in the Punjab thus come forward to help the movement of the national College, the proposed institutions we hope, will be opened before long.

PRINTED AT THE VIDYAPRAKASHAK PRESS, LAHORE, BY M. HIRA NAND, PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. II } LAHORE, SATURDAY, JANUARY 30, 1886. { No. 33

VEDAS AND BRAHMANAS.—II.

We now come to a more relevant point, the point that *Sanhita* is also an *itihas.* "I do not understand" says the lecturer, "how *Sanhita* escapes the blame of being so-called, when we have the following mantras telling of many old things :—

Hiranya garbhah samanartatágre bhútashyn jatah patireka asit, &c.

In no one was ever such a mixture of arrogance, pedantry and false pretension found as in our lecturer. He says, "we have the following *mantras,*" telling of old stories. And what have we here. Not even a *mantra*, but only a fraction of a mantra. The lecturer is so proud of having discovered a story in the Vedas that he forgets to tell us what the story is. It seems that the Pundit never took the trouble to himself even of reading the mantra. He was only too glad to find the form of a verb in past tense in the Vedas, *i.e., samvartata.* Like the idolator, who in his eagerness to find idolatory sanctioned in the Vedas, ran his eyes through and through the Vedas, and coming across the word *pratima,* left all intention of making any further search, only too much rejoiced to have found out that the word *pratima* (which to him, is equivalent to the sanction of idolatory) was found in the Vedas, the ecstacy of our *learned* Pundit knows no bounds when he comes across a past tense in the Vedas. He need not look to the right or the left. He is straight up to his mark. He has found out that "I would go" tells a story, because "would" is a past tense form of "will."

Let us, however, calmly look into the mantra and see, if it tells us any story at all. The principal verb in the mantra is '*vidhema,*' which as construed in the mantra indicates "we praise." But the Pundit had nothing to do with the principal verb, he had to detect a past tense and this he has found.

There is another interpretation of our lecturer's meaning which is also possible. His object was to show that the Vedas contain old stories. Now since everything uttered, told or spoken is a story, he has proved his case. But even this meaning is not consistent with what the lecturer gives out. For thus, anything that is expressed in the language becomes a story, and the

Pundit had no need of specifically pointing out a mantra—a fraction of a mantra—from the Vedas. That he has done so implies that he had a different meaning in his heart. We are thus led to think that the Pundit has not, throughout his lecture, been able to express what he meant.

We now come to the second argument of the Swami. Brahmanas are no parts of the Vedas being commentaries on them. The lecturer admits that "a thing in itself is quite different from a note or commentary thereon," but adds that "the ancients are to be judged by their own standard." It was a practice with them to write the original and the commentary thereon themselves, the proof of which is that Patanjali himself wrote the Sútra "*Atha shabdanus, hasanam*," and commented on it. Can there be any lie more palpable than this? The sutra is of Panini, and the commentary Patanjali's. Our lecturer however wrote both. Therefore they are not distinct. Can writing them together make the north pole, the south pole, or the horse, a part of the dog? Yet, this is our Pundit's logic. Firstly, the Pundit has not been able to produce any example of an author himself commenting on his work, and secondly, allowing that such has been the case what proof is there that it is so with the Vedas and the Brahmanas. But granting that even this were so, would not the original even then stand distinct from the commentary?

In the opinion of the *learned* Pundit, fabrication is no sin in controversy; and so he is not content with pointing out that the same author may write the original as well as the commentary, but holds out that the Brahmanas are not commentaries on the Vedas, for lo! the 65 mantras of the 23rd Adhyaya of Yajur Veda is the very same in the original as in the commentary. A very astounding discovery indeed. Does not the Pundit know, that unless what is in the original were also given down as original in the commentary, with or without any comments on it, neither the commentary would be a commentary of the original, nor the original would be the original of the commentary.

The third argument of the Swami is that the Brahmanas form no part of the Vedas, because the Brahmanas were made by the rishis.

This argument must be viewed in concert with what has preceded it in the Introduction to Veda Bhashya. There in a former chapter, the Swami establishes the doctrine that the Vedas are the books of Divine Revelation. Conjoined with this the argument of the Swami stands thus. The Vedas are books of Divine Revelation and hence are not the product of any man, whilst the Brahmanas are known to be the products of Rishis hence the Vedas are quite distinct from the Brahmanas. Assuming that the Vedas are the books of Divine Revelation we do not see what fault can be found in the arguments of the Swami. But the lecturer who was bent upon picking holes makes much of the word Rishi. He finds in the above assertion a defamation, a disappreciation of the ancient Rishis, and in his eulogium for the ancient Rishis, thinks that the Swami was thus ungrateful to those Rishis for not according to their writings the same sanctity as he does to the Vedas. We might as plausibly say that the lecturer is very ungrateful to our Swami, as he does not accord to him the same accuracy of thought as he does to himself. The Swami gave each one his due. He had reverence and obedience for God head, respect for the Rishis, and a reforming passion for the ignorant.

The lecturer vainly imagines that owing to the fact that names of various Rishis are to be found in the Brahmanas, the Swami was led to think the Brahmanas were the products of the Rishis, whereas the names of the sun and moon, and other objects that so frequent-

ly occur in the Vedas ought to have similarly proved to him that the Vedas also must have come into existence after their objects were present in the world. This logic is peculiar to the lecturer. He was in another part of his lecture led to argue from the form of past tense to the nature of the Vedas being story books, and he conjectures from the names of the Rishis the fac of their being authors. The Swami did not however believe the Brahmanas to be human products because they contained names of Rishis but because the authors were well known and even given in the Brahmanas themselves: Even granting the lecturer that the Swami was led to infer this character of the Brahmanas from the names of the Rishis, we do not see why the names of sun and moon should signify that the author of the Vedas existed after the sun and moon. If Edison had planned a telephone before making one and published his ideas about its working, would it have shown to the lecturer that the telephone came first and Edison afterwards. The lecturer does not understand that believing, as the Swami did the Vedas to be the books of Divine Revalation the sun, moon. stars and other natural objects were in the mind of the Divine architect just as telephone could have been in the mind of its author before irs being actually made.

The lecturer does not consider the fifth reasoning at all—the reasoning that the Brahmanas were made by an Unishwar.

The fifth argument of the Swami was that Katyayana only of the older Rishis had said it that Brahmanas are parts of the Vedas. The lecturer says that the silence of others on this point does not prove that they did not agree with Katayana. But he forgets that their silence neither proves the opposite view. In fact, if the view of Katayana was one that was never contradicted, his assertion would be uncalled for. The fact that Katayana makes his assertion implies that there were some who did not agree with him. The lecturer produces a quotation from Shastar, the vague and hazy writer on Mimansa, which according to the lecturer, shows that mantras and Brahmanas were called Vedas. We will take this part of Mimasas opinion in a separate issue.

The lecturer does not consider the sixth argumens of the Swami again. We have purposely avoided giving any proofs of our own to back the Swami's assertion, the more clearly to show how insufficient, nay lame and vicious the lecturer's arguments are. These, at their best prove nothing being self destructive.

EVILS OF EARLY MARRIAGE.

In a former issue of the Arya Patrika, the folly of India in performing the marriage of its children in infancy is very ably and justly exposed. Though its bad consequences are too flagrant to escape notice of even the careless observers yet the unfortunate want of foresight at the moment of action requires the constant dinning of its evil effects in the ear of our wiseacres.

The object of marriage is not, as is commonly supposed by the dotage of parent, to afford pleasure to them by the chimerical frolics and gambols of living toys so to speak, but to work in economy of nature for the propagation of kind and the carrying out of the Divine Law transmitted through our ancient forefathers for universal happiness. It is this misapprehension of its end that has turned our worldly affairs upside down. When it is performed in due time, it gives pleasure to the married couple, guards them from the temptations of whoredom, alleviates the sorrows of the worldly toil and it dispenses general happiness in the house. It then becomes more practically useful to parents by the

guarantee of filial service of them who are thus relieved of all pains to compose their thoughts for the meditation of God, who is our final destination. Whereas in the present state, it looms upon the mind of, and forebodes heart-corroding cares to the authors of it.

Though our Swami and his worthy Arya Samaj have cried against this calamity of India, yet the monster still holds our duped countrymen in bondage. The thought of unspeakable violence we have suffered in our grandmothers at the hand of the barbarian Turk still operates instinctively in their brain, so they hasten to secure the honor of our daughters by early calling in the aid of matrimonial alliance. Though the policy was the best possible in the dark ages of India, yet now it is of no use, rather detrimental from the change of circumstances. The British gun has silenced the savage Turk, whose last scion now peacefully sleeps with his fathers in Rangoon. The storm is past over. Let us resume our ancient customs. What is the use of beating the tail when the serpent is gone. The sun of peace shines in the British rule. Let us therefore amend our ways, lest some calamity may, God forbid, overtake our want of promptitude, and make our condition the most lamentable ; for we have lost the substance, though still retain the name, of nationality, which, too, will then be jeopardized.

It frequently happens, except in a few fortunate cases, that the married boy loses his father or guardian before he has learnt any art to live by. He is then thrown upon the world almost helpless and even unable to procure the bare necessaries of life. The struggle for mere existence then begins, and all ideas of mental culture or manual dexterity are of course out of place. In some cases Government stipend saves him from want and ignorance. From this imperfect education of our unfortunate brother no hope of the public good can be expected. The primary instruction in letters, which is indispensable to the skilful handling of all arts, is never finished ; much less the mastery of any art can be dreamt of. Everybody takes up any art that comes in his way and learns expertness in it from personal experience, which is usually very limited in the absence of technical knowledge ; for, improvements can only be made when the experience of the past generations is supplemented by the present experience. Hence, the Brahmin's son becomes, say, the servant ; the warrior's son, the merchant, and the servant's son, the priest ; and so on. The consequence is that he never becomes proficient as he ought to be.

Every art, you know, requires especial training to be practically useful. Those alone, who are ground from beginning in any art either at home or at school can be expected to be useful to the country at large; for, the greatness of their skill gives them not only ample means for decent living, but frequent opportunities and facilities to make discovories in the art, with which they are perfectly at home. Wealth arises from manufacture, and manufacture originates from skill. But, also, this skill we do not get time to acquire ! If we excel in manufacture, commerce will, no doubt, enrich us at last. We must therefore get this time by shaking off the bad custom, which robs us of invaluable time, and consequently of money. For time is money. The only way to give more time to education is to delay the performance of marriage, which becomes highly appreciable when the fruit of our labor is ripe for harvest.

Early marriage produces untimely puberty by the excitation of generative power in the boy, and the irritation of formative element in the girl. This foolish provocation of nature is

punished by early old age and premature death. Where some causes have warded off these evils, the extinction of spermatoria, the rarefaction of semen virila, or some persistent disease of uterus is the common complaint of our youths. These vital secretions require time to gather consistency before they can perform their functions. Hence the improper use of these spermatic fluids nips life in the bud, and therefore the punishment which we suffer is very just indeed. The husband looks old and haggard at 35, and the wife at 25, which is, properly speaking, the true time of marriage, as is seen among the Europeans. I know that tropical climate of our country brings on pubescence earlier than the cold climate of Europe ; but this natural disadvantage is counteracted by the ingenious discipline taught us in our Scriptures. But thank God this unfavorable effect of climate is more than compensated by the sprightliness of intellect which results from it, and which is not found in any other clime. Has a Mahometan ever written a "Madhoram" in Hindi, or a European a book like "the Hindus as they are" in Sanskrit. The climate of India may be looked upon as peculiarly congenial to the full development of intelligence. But the result of connubial union before its maturity produces live dolls only. The wife after a few deliveries generally ascends the pyre. The cause is that poverty or ignorance give her no nutritive food—no proper care was taken of her. When the husband got a firm footing in the world, the power of wife's endurance had been already exhausted, the care and pains had shattered her constitution, which thus succumbs to premature death. The loyalty of our wives in serving and feeding us better than themselves, makes us survive them. The husband then seeks some other victum. But the circumstances are not the same as they were before The second consort is fortunate enough to reap all the benefits of the husband's labor and wisdom. But since nature judiciously balances all things in her empire, the good luck of our new lady is more than counterbalanced by the bereavement of the husband in the prime of her youth. She then fasts out her lifelong widowhood in solitude.

Here, Mr. Editor, the most wonderful phenomenon of moral nature discovers to our view. Though you can point out some disgraceful exceptions, yet the truth can not be suppressed from bring told out that the female modesty and fidelity of India are unrivalled upon the earth. The purity of life, the vows of self-denial, and indifference to the worldly pleasures would have been envied by the ancient sages of Greece. Though we cannot too greatly applaud the virtues of our women, yet we must not tax them too much, and commit ourselves to the sin of causing pain to others. Thus early marriage and widowhood go hand in hand together.

As no reform can be at once introduced into society, it is advisable in the existing circumstances to keep our eyes upon it, and try to adopt such imperceptible measures as tend to secure the end in view. We see that infant marriage is sometimes unavoidable in a conservative family, which it is also our duty not to shock by innovations, if the steps to remove evils can be so called. In such cases either to defer the consummation of marriage by some sort of guard through the agency of elderly females, or to prolong the time of bringing the bride from her parents is only feasible. In the meantime we should take particular care to instruct our children in all matters, whether moral or professional, the shirking from which, by reason of shame, indolence, or negligence, will incur us a great loss, not to speak of the culpable disregard of

responsibility entrusted to as by our Father in heaven. This is not difficult at all. It will not offend the fondness of our aged parents. Among the Maharattas the honeymoon is introduced after the discharge of menses ceremony similar to what our Swami has taught us. Let our daughters in land sleep near our wife or other matron, and our son, in our room, which should be furnished with the requisites of our hereditary arts. In conclusion permit me to remark that if we act upon the rules of marriage laid down in our law, we will have a brilliant future in store for us.

LETTERS TO THE EDITOR.

A fairly crowded meeting was held on Sunday morning, January, 3rd 1886, in the premises of Muthra High School, in order to hear a lecture to be delivered by Baboo Sevaka Ram, the vice-President of Bombay Arya Samaj, who had been here on a visit to this ancient city when on the motion of Baboo Dwarka Prashad, and seconded by Baboo Jagan Nath, Baboo Brijpal Dass, Munsif was called to the chair.

The chairman in beginning the proceedings of the day, made a short speech explaining why it was that they had come there : he then introduced the gentleman from Bombay to the meeting who then began to address the acidence in Hindi as follows :—

" Mr. chairman and gentlemen.

Before dealing with any thing else I freely own my inability to speak in words that may be commonly understood, I therefore, think it my duty first of all to beg your pardon before hand for any high flown Sanskrit word that may possibly escape hereafter from my lips in the course of my short lecture.

The subject, I am to discuss this morning, is what is proper for us (the Aryas) do at present, so that we may not only improve our own conditions, but may thereby shed the former pomp and glory of our Dear Aryavarta.

I need scarcely tell you that to found a new religious sect, as most of the Puranics are pleased to remark, was not the aim of our learned spiritual Leader Swami, Dayananda Saraswati in the least possible degree but strictly speaking the primary object of the Samaj, was in Swami's life time, as well as is now, to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of mankind ; it is a matter of greatest shame and regret, if we (the Aryas) still after the advance of our true welwisher, do not try a little to remove and eradicate the many evils that, having crept into our social laws, are a cause of true hinderance to all our future advancement.

Since, to stretch the iron while it is hot, is a proverb with which you are all very well acquainted, I need, therefore scarcely remind you that the present benign English Government is the only good which we should avail ourselves of. The Mohammadin rule was a merey tyranical and oppressive one. The Mosulmans were the only people that introduced into our country a lot of worms *i.e.* harlots that ate us through and through, but the present Government is the only one of its kind, in which we meet with no sort of persecution but enjoy true liberty indeed ; to think that the building of the English empire in India would be easily shaken by any severe storm rising whether from within or without, is a mere declusion. We should therefore gird up our loins and never leave the work of to-day on to-morrow.

The first barrier that comes across our way is the infant Marriage. This dreadful system is the only thing that undermines all progress in India ; children of about for 9 years of age are married together at a time when they ought to be confined to students' life only. Their brain on which solely depends the acquisition of knowledge is thus exhausted and they rendered but ignorant and destitute of all means of self-improvement and even their issues also come out of a weak intellect. For the raw seed can n ve bring a life harvest.

There is also another thing in connection with this infant marriage, and it is the extravagant and useless expenses, made at the time of marriage. The other day, there was a grand marriage in Bombay when the father of the bridegroom expended some two lacs of rupees on the occasion. Supposing this enormous sum 100, to be contributed to any fund of general utility, what a great boon would it have conferred on the public.

In daily business we make use of much discrimination and precedence but in matters of greatest consequences, it is rather surprising to say, we wholly act with our eyes shut. It is my largest request to you all, Mr. Chairman and gentlemen, that the sooner we may get rid of these evil customs the better. I would have spoken to you about some other social evils but as I am suffering from palpitation of the heart I cannot go over this subject any longer. I therefore bring my lecture to a close and thank you for the indulgent hearing you have accorderded to me." After a vote of thanks to the chair and the worthy lectures the meeting separated.

Yours fraterually,
RADHKA PRASAD,
Arya Samaj, *Muthra.*

NOTES.

WE take the following from the Liberal and the new dispensation, Calcutta, dated 10th January 1886 :— Sir T. Madhava Rao is gushing out in his conceivable shapes. His latest utterances are about religion. He thinks that a reformed religion is necsssary for India. Here is the outline he gives of it. It should (1) suit the present times, (2) carry without the essentials of the Hindu religion and (3) discard what is superstitions, unreasonable and needless or mischievous. In short its ought to be "a sort of eclictic religion, evolved out of the Shastras, deriving authority and support from the Shastras, and thus commendiug itself to the popular belief and respect." "We (Brahmos) wish Sir T. Madhawa Rao, now that he has plenty of time at his disposal, had given us in black and white a sketch of the proposed religion. An outline from his pen would have set the Indian world a thinking."

—:o:—

WE hardly think any comments on the above are necessary. Reader, compare the abve remarks with the Arya Samaj movement, the movement whose life and soul are the Vedas and the Shastras, and judge for yourself.

—:o:—

SAYS a contemporary :—A memorial has been sent to the Viceroy on the subject of early marriage by the Hindu social reform association of Sindh. The memorialists have signed a pledge to the following effect :—(1) never to marry their sons before the age of 18. (2) never to accept any dowry or presents from the parents of their daughters-in-law in excess of the old rates already declared in writing by their Punchayet. (3) And to do their utmost in educating their daughters. And they pray for the amendment of Act XXI of 1860, (which invests societies established for literary, scientific, charitable or educational purposes, with the power of recovering penalities accruing under their rules, by legal process) by placing social reform associations on the same footing. This is a move in the right direction. But we do not want any sort of Government interference in our social matters. We do not understand why the memorialists have for the amendment of Act XXI of 1860, when they have signed a pledge to the above reforms.

—:o:—

THE obsequious ceremonies of the decease mother Lala Balak Ram, a zealous memper of the Arya Samaj were performed according to the Vedic rites on Teusday, the 21st January 1886.

—:o:—

THERE have appeared in our columns a notice and an appeal for the purpose of gathering all information connected with Swami Dayanand Saraswati's biography. Such a biography is no doubt very much wanted. It is a matter of great regret, that whilst the Samaj movement is spreading itself everywhere to that its healthy influence over the customs and manners of the people, no systematic record of the master-mind who gave birth to this movement as yet exists. The Samajes would not only be richer by this biography, but it will stand before. them as the guiding star in their movement, all around. We are sorry that no adequate response has as yet been given to the notice and appeal of our well-esteemed fund, Lala Lajpat Rai of Rohtak. We hope, however, that our Samajist brothers will now shake off their lethargy and give cordial encouragement and support to the noble undertaking by our friend.

—:o:—

SUCH a cheap and Samajic paper cannot be carried on without strict compliance with the advance payment will we hope those of our subscribers who have not up to this time remitted their subscriptions will be kind enough to send them soon.

THE GOLDEN MORN OF OUR DEAR MOTHERLAND.

(By Ram Gopal, F.A.S., Ajmere.)

Cheer up ! cheer up ; oh brothers of mighty race of glorious past,
On ! on ! the golden signs are hurrying firm and fast :
Noblest hearts have come to play here and there their truest parts,
Which amply the Baba's late gift rare and fare well) forecasts.
Friends of Bharat seek with gleaming hopes the stock of ancient lore,
Whose beauty doth the modern world in proud fetters ignore.
Succumb not over the surface as many a headless man may do,
But plunge with a manlier heart into the depths far below.
And say, when you have seen all rightly and tightly around,
Whether the numerous heaps of dazzling gold all true and sound.
Heroes noblest and bravest of all where are you—Your power?
The richest field is, alas without you, void of heroic honor.
You greatest and mightiest to whom all our homage due,
With mysterious devotion calmly the old Viger renew.
Poets all bending all mending where is your supernatural hue?
Go[illegible] you so wonderfelly in[illegible] in every view.
W[illegible] ! holy Rishis and Munis all your "updeshas" not dead,
Which once so proudly and faithfully in worth luxuriance spread.
Vaidyas with heavenly effect hither and thither unselfish sped ;
Why now in eternal sleep snoring in everly, ing bed.
Return ! Sweet glory, return with thy becoming part ;
With beaming radiance, lasting grandeeur and duteous art.
Spare oh spare no pains in tasks noble and good
Well worth your honour, name and after brood.
Here is the sound which hear well you may.
Threshing all about in colour true and gay.
The Polish world has it not with haughty looks forlorn.
Woe ! worth their fate so gloomy at the heaving morn?
Born and destined are they to stagger hopes of man,
The more to heap infamy o'er the course they ran ;
Petly broils and toils dare they in wily garbs compass,
To every mean a malice do they droop so-low, alas !

SAMAJIC INTELLIGENE.

A NEW Arya Samaj has been established in Sevan, District Sarvar Khan Province. The Samaj at present consists of eight members. Pundit Thakur Das, Rahtale being the President and Babu Girdhar Gopal, Secretary, Treasurer and Librarian.

A NEW Arya Samaj has been eatablished at Kankhal, near Hardwar, by exertians of Chowdhri Nawal Singh. Although there are seven or eight members as yet it is expected that the mevement there will be a successful one. The following gentlemen are its office-bearers:—

Babu Mool Chand, Master Free School, Kanghal, President.
Pundit Niawar Singh, Teacher, Secretory.
Munshi Omrao Singh, Librarian.
Lala Ganga Ram Treasurer.
Sirdar Pancham Singh, Samolita, Dar forests, vice-President, and other Members.

PUNDIT Krishna Ram Iksha Ram, Updeshak, Bombay Presidency together with Jaggaunath Pershad, Secretary, Arya Samrj Bilaspur, visited Itmadpur Arya Samaj on the evening of the 16th January and delivered an interesting and effective lecture on Dharm on the following morning from 10 to 12 A.M,

LALA Jwala Sahai, Contractor of Multan, who has come here on the occasion of the marriage of Rai Mela Ram, has voluntarily promised a donation of Rs. 100 in aid of the Building Fund of the Lahore Arya Samaj. The liberality of our esteemed brother is well-known. He has subscribed Rs. 500 for construction of the building of the Multan Arya Samaj. We give him our hearty thanks for his liberality.

NOTICE.

On account of some changes in the press arrangement the paper in future will come out on every Tuesday. We hope our subscribers will excuse us if there be delay of two or three days in the next issue.

MADAN SINGH, B.A ,
Secy. Arya Samaj, Lahore.

PRINTED AT THE ... PRESS, LAHORE BY M. HIRA NAND, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II. | LAHORE, TUESDAY, FEBRUARY 9, 1886. | No. 34.

SWAMI DAYANAND SARASWATI AT ALLAHABAD.

In the summer of 1874 Swami Dayanand Sarswati went to Allahabad and stopped in a garden outside the city. A notice was sent to the inhabitants through the local Post Office to the effect that whoever wished to hold discussion on any religious point might go to him in the specified hours. Among many other gentlemen and Pundits, who went to see him, the students and Sanscrit Professor, then Pandit Kashi Nath Shastri, of the Muir College were conspicuous.

A Christian Mahratta gentleman, named Nehemiah Neelkunth Ghoray, brought the Rig Veda printed by Professor Max Muller to show that the word Agni meant only fire there, and was not applicable to God. To him the Swamiji replied that, if Professor Max Muller used that meaning alone in rendering the Vedic Verses, it was no wonder, for, being a staunch Christian he was determined to spoil the sense of the Veda in order that the Indians might reject it in their ignorance and adopt the Bible in its stead. Hence, the partiality of the Professor destroyed his authority.

Then to expose the crude idea of God among the Christians before the Hindu Mahratta who had foolishly made their apostate brother their religious spokesman, he hinted to the Biblical story of the Tower of Babel, (by which some western race of ancients attempted to scale the heavens in the Christian mythology). At their boldness of plan the Christian God took alarm. In the height of panic his self-defence confounded the tongue of the builders of Babel, who, being then unable to understand one another gave up the work, and God was saved from the rude insult of men.

En passant the Christian God's dread of men, his own creation, is curious and unexplainable indeed. Certainly they must be very ignorant, who thought the apparent vault of sky to be of measurable weight and therefore approachable by human means. This shows that the Christians believed that God is not omnipresent, but on the contrary, he is confined to a certain locality, the whereabouts of which they cannot exactly tell us.

However, when the Christian Mahratta gave no answer, his Hindu

brethren said something, and especially Kashi Nath Shashtri insultingly asked the Swamiji for what purpose he made a great fuss all over the country. He was told that the Pundits had already made a great deal of humbug long before him, and that their sense was clogged with stones so that they could not understand the statement of truth. The Shastri then became silent and departed with his friends.

On being asked, the Swamiji explained the meaning of the word "Maleksh" as denoting the persons who spoke incorrect language. This signification some gentlemen confirmed by saying that Mr. Bopp gave the same meaning in his comparative Grammar. The English word God he derived from Sanscrit "gúrh" meaning hidden. After answering a few more questions of the College students, who seemed to take great interest in him, he told Pandit Jwala Prasad, now B. A., the son of Raja Jay Kishun Das, C. S. I., to read out to the audience the "Sandhia" or the Aryan book of common prayer, then perhaps in manuscript.

Afterwards Moulvie Nizam-ud-din, now B. A., who always obtruded his debating predilection, was asked by the Swamiji to tell what God was in the opinion of the Mahomedans. But the learned Moulvie, instead of quoting some Mahomedan authority, talked of the four attributes of God as explained in the beginning of the first volume of Sir, W. Hamilton's metaphysics. The Swamiji took it for the Mahomedan belief. I regret to say, by the way, that his unacquaintance with the foreign languages of India was always imposed upon, and so the ambiguous matter of the fashionable creeds escaped an examination by a religious philosopher like the Swamiji.

When the learned Moulvie went to pray, the Swamiji remarked that the Mahomedans broke the small idols of others, but preserved to worship the gigantic idol of their own. This Mahomedan idol, to explain the reference, is the Divine Black Stone (hijurulaswad), richly enshrined in the temple of Mecca, where the Mahomedans annually resort to pay adoration from all parts of the world. Such a pilgrimage is a means of salvation among the Moslems.

On the return from his prayers, the learned Moulvie as well as some of the Persianized and Anglicized Hindus broached the subject of the transmigration of souls. They maintained that the soul was born once, and in the blindness of confidence, went so far as to persuade the Swamiji to abandon the doctrine, saying that it was a mistake of the ancients of India to believe in it, and that no civilized people would admit it in modern times. But he gave cogent argumets in favor of it ; one of which was that of instinct, which they said was a quality or power given by God to an animal to carry on work at the outset in the world.

After a long speech on the transmigration of souls, he was told by Pandit Jwala Prasad B. A. that it was nearly 8 P. M., which was a high time for his vespers. So he left the hall of assembly and the people dispersed.

The next evening he delivered a lecture at the house of some Bengalee gentleman. Nearly a thousand men flocked to hear it. He described the ten qualites of virtue, which had no connection with the distinction of caste, and which upheld its destructibility against man's attacks of any kind. He regretted at the wickedness of times which perpetuated the custom of secluding women, who consequently could not take advantage of public lectures to do away with their ignorance. Among other things he then mentioned was that Raja Nal used a car similar to the locomotive engine

when he took the king of Ajudhia to Damayantee's choice of husband. Afterwards he started for Jabulpur, where he also delivered a lecture.

His stature was nearly 6ft. high. His body was plump and somewhat corpulent. He shaved all the hair. A scarf formed his upper garment. A sash passed round the waist and between the legs. He sat on the folds of blanket. It appeared from the long time he was engaged in conversation that he used no stimulant drugs like other ascetics. The color of his body was light swarthy tending to fair. His eyes were of middle size, calm, and penetrating. The expression of countenance was grave. He preferred to sit cross-legged upon the ground The mouth was a little wide; the voice sonorous; pronunciation clear; accentuation well marked, enunciation loud, distinct, and slow; the modulation of tone very harmonious; the delivery of speech fluent, eloquent, and impressive; the didactive power highly persuasive; reasoning, convincing; arguments sound, concise, and logical; and judgment quick and decisive. The recitation and quotation of long passages of poetry and prose without hitch or hesitation on the requirement of occasion, attested the wonderful retention of memory and readiness of knowledge. His answers were always to the point. The anger of opponents never disturbed and ruffled the placidity of mind and the gravity of features. Abusive epithets never called out from him corresponding ill names either explicitly or suggestively. The sweetness of language called forth the admiration of opposition. The profundity of Sanscrit learning was astounding to the Indian Scholars. The acuteness of argumentation confounded even the Christians and Mohamedans. On all reformatory matters his decision was marked with deliberation and pregnant of universal good. All objections were silenced in anticipation. His language was easy, natural, and well adopted to the communication of his thoughts with intelligibility and in consonance with the capacity of hearers. His method of expressing things was so unique and uncommon, and agreeable to the nature of mind, that, however long his lecture might be, the audience listened to it with breathless attention. Though his comments some times produced smiles and laughters in the audience, yet no gust of pride ever flushed upon his cheek. Seriousness and earnestness were always displayed in the expression of thoughts, no interest however clear caused his deviation from truth. His undivided attention enabled him to grasp speedily and surely the import of speaker's statements. His affability induced the most taciturn to talk with him. Politeness was the chief characteristic of his conduct. Perfect equanimity pervaded all his actions. Decency and decorum adorned his deportment. He had no ambition to shine in the world by the royal or popular favor. Being advised to learn English, he told the good intentioned counsellors that they should accomplish what was deficient in him. He said that he was like one of them, which proved that no pride of knowledge; great as it was, puffed him up so as to set up for a prophet, as was the case with some shallow pates. He further illustrated his satisfaction with Sanskrit alone by relating what had happened at his interview with Babu Keshub Chander Sen. The illustrious teacher of the Brahmo Samaj expressed his regret at the Swamiji's ignorance of the English tongue; for otherwise the Vedic Scholar would have formed a very desirable companion in his visit to England. But as vanity did not gild the character of the luminary of ancient philosophy,

he replied to the Indian orator of English that he was equally sorry for the want of Sanscrit knowledge in the Brahmo leader, who professed to teach a civilized religion to the Indian people by the medium of a foreign language, which they did not commonly understand. Such was the effect of the Swamiji's lecture on some of the Muir College pupils that they are members of the Arya Samaj in different parts of India up to this day.

There was an article on him in an issue of the *Pioneer* which perhaps, can be obtained from the Pioneer office at Allahabad on payment of cost and extra fee for search. The best way to get all the papers of the country having any kind of mention of the Swamiji, is to advertise in newspapers to submit these copies of them at double or treble the usual price. These will become an important helps in the compilation of the Swamiji's life.—

From the reminiscence of an Arya.

SWAMI DAYANAND SARASWATI AT MOOLTAN.

IN 1878 THE MEMBERS OF SOCIAL Club assembled in the Government School there to consider the advisability of inviting the Swamiji. Each member expressed his own views and related what he had heard of him. However, all agreed that a subscription should be raised to meet the expenses of his visit. It was accordingly done, and he was requested to come to Mooltan.

He complied with their request and put up in the garden of Begy by the city Railway station. Here he stayed a month, lecturing people all the while. A guard of police was secured in foresight of a quarrel arising from the divergence of opinion. His lectures commonly lasted from 4 to 7 p.m. From morning to afternoon, after which the lectures commenced, people in general came to solve their doubts about religious matters. But no Mooltan Pundit ever came forward to hold a regular discussion with him. Several registered letters were sent to him, to which he invariably replied that the senders should personally come forth to discuss in public. Many modern Vedantists went to him to talk in private.

It is a custom of the people at Mooltan to cast a piece of thread with a little cotton into a fire in Saturnalia. Some men came to the Swamiji to say that the thread did not burn at all. On this he said that he would go to the spot either to see the experiment done in his own presence or to make it himself. But nobody ventured to agree to his proposal. Then he explained the customs of Holi and Divali (Jubilees of vernal and autumnal equinoxes respectively) briefly, as they were performed in the ancient time according to scriptures.

Afterwards an Arya Samaj was formed there, of which many Brahmos too became members. But some of them objected to accept the principles of the Arya Samaj. They said they might be members but they would not act upon the rules. Many meetings were held in the cantonment but afterwards a house was bought in the city; where by the Grace of God the Arya Samaj flourishes to this day.

SWAMI DAYANAND SARASWATI AT MEERUT.

ONCE UPON A TIME THE SWAMIJI came to Meerut and took lodgings at Suraj kund, where at evening many people went to hear his discourse on religion. His dress was like that of monks. After a few days' sojourn he went away. On his next visit, Babu Cheedi Lal Commissariat Gomashta

and others made arrangements for his accommodation in Pandit Jagan Nath's bungalow in Sudder Bazar. He delivered lectures for three daysat Lala Ganeshi Lal's house in the cantonment and then at Lala Ram Saran Das Rais's in the city; many people went to him for discussion in morning and evening. During the rest of day he used to prepare books, for which purpose he had two Pandits with him as amanuensis who worked in a separate room.

Lala Ram Saran Das Rais, Pandit Pali Ram, Lala Ganeshi Lal, Babu Ram Saran Das the son of Tehsildar, Babu Anand Lal, Master Ajudhia Prasad, Pandit Umba Shanker, and other gentlemen used to go to him especially at evening. On one occasion the Swamiji said to them that unless a Samaj was established there, a set of rules for the guidance of it made, and a register for the admission of members opened, no improvement in the morals of people could ever be expected. The genlemen consulted together and came to the resolution of opening a Samaj at Meerut. It was accordingly opened with master Gaindun Lal as President and Babu Anand Lal as Secretary. All the above mentioned gentlemen and many other who took interest in the welfare of the new Samaj established for the good of people, formed members. As usual for the convenience of employees the Samaj held its meetings on Sunday at the house of Lala Ram Saran Das Rais.

Whenever he paid a visit to Meerut he always delivered lectures at the splendid residence of the deceased Rais both on Samaj as well as other days. The people were delighted at his novel use in the vernacular of the word "pope" for the ignorant Brahmins.

After a year or so at his advice Lala Ram Saran Das Rais and others took the Brahminical sacrament of regeneration. The ceremony was performed amid a crowd of people. The vedic hymns were chanted at the offering of homa. The neophytes were initiated into the mystery of Gayetry. These rites were conducted by the Pandits with the Swamiji at the head of them.

The malignity of jealousy gave out that the members of the Arya Samaj ate sweet porridge spit over by the Swamiji. As the Hindus are forbidden from eating the refuse of food, such false reports spread by the Banias made outcasts of four gentlemen.

Once Lala Kishan Sahay Rais desired to bring about a discussion between the Swamiji and the Pandits of the city. After a great deal of mutual correspondence nothing came out as the rules for discussion met with the approval of no Pandits.

The Meerut Samaj is requested to correct errors and furnish other particulars of the Swamiji's time passed with them.

LETTER TO THE EDITOR.

"I am very glad to hear that the substance of my letter and of one received from Bankipur on the same subject was sent to the Editor of the Arya Patrika and has been duly published in that paper.

Yes, the proprietors and the present editor of the Bharat Mittra are not Aryas. Had they been so, they would have never published a misleading note in connection with the proposed discussion at Bankipur between Swami Sahajanand Saraswati and Pt. Ambika Dat Vyas, and it was for these reasons only, that our Pundit Rudra Dat Sharma, although getting a handsome pay there was obliged to resign his post of Sub-editorship of that paper.

Many many thanks for a copy of the rules of the Pratinidhi Sabha sent to me.

I am glad to be able to announce that Swami Sahajanand Saraswati arrived here from Bankipur about 11 days ago and is accomodated in a large room of the Moti Seals Cutrah in Barra Bazar *which* we have hired for him for a month at Rs. 12.

His first lecture was delivered on the Vedic principles on Bhagti and Priti at Baboo Neetoo Lall Mullik's house in Barra Bazar on the 20th Instant.

Although his lecture was formally announced by printed notices, I am sorry to say it did not attract such a large number of audience as it was anticipated, the reason being that the people of this part of the country, most of whom are Bangalees and English knowing, do not care so much for Hindi lectures as they do for Bengali or English.

The Swami will stay here about a fortnight more and intends giving a series of lectures on different subjects at his own lodging every evening until a Samaj has been formally established in the capital of our Presidency. There is every likelihood that a Samaj must be established here in a week or so, as Babu Tej Narain Singh our worthy Rais of Bhagalpur has already accepted to become the President of the Calcutta Arya Samaj. Babu Tej Narayan Singh who is a very liberal hearted and an enlightened gentleman has also requested Swami Sahjanand Sarswati to go to Bhagalpur to deliver lectures on Arya Dharma for establishing an Arya Samaj there too. It is expected if Babu Tej Narain Singh will make efforts in this directions, an Arya Samaj will be established in Bhagalpur also.

A friend of mine of Chapra has also called upon the Swamiji to deliver lectures there with a view to establish a Samaj there too.

The Swamiji will go to both of the above places on his way back to Bankipur.

Yours fraternally

GANESHI LAL.

NOTES.

IN the Sealkote district there lived scattered in small villages a tribe of weavers. They were originally the descendants of the followers of the distinguished reformer Kabir. Being in general poor and always under the despotic rule of the village peasantry, their religion had greatly degenerated. So that their religion became a mixture of Hinduism and Mahomedanism that is they performed their religious rites like Hindus and ate the food of Mahomedans.

Finding themselves in this deteriorated condition many of them fell easy victims to Christianity to the great embarrassment of the tribe. But as you know God always protects the weak, a Hindu Brahman named Thakar Das feeling sympathy for their deplorable condition girt his loins to rouse the tribe from its torpidity. He began to wander from village to village preaching religious principls, analogous to those of the Arya Somaj among them and urging them to give up dualism and to embrace either the reformed Hinduism or hackneyed Mahomedanism. The poor people thinking over this had naturally recourse to the former and from that moment they became proud of the name of Aryas.

Could a missionary go there preaching the principles of the sacred Vedas among the inhabitants of that distict as they are singularly deficient in religious principles.

WE are very glad to learn that the Pundits of Bangalor have, at a general meeting decided the question of crossing the ocean, which is of considerable imporance to the growing number of Hindus who may propose to visit England or in any case cross the seas. They have come to the conclusion that the *Shastras* offer no impediment to a Brahmin taking a sea-voyage either for business or pleasure. It is a matter of great joy that the Pundits themselves have solved this difficult problem after a careful study of the *Shastras*. But it should be borne in mind that the seed sown by the late Swami Daya Nand Saraswati has commeneed to bear fruits. Is it not the result of the preaching of the Swami who spent the whole of his life in ameliorating

the condition of this country and who preached nothing but truth, the whole truth which is always victorious. There is not a distant date when all the Pundits will not only agree to the decision made by the Pundits of Bangalore but also try to remove all the evils which are a great obstacle in the way of advancement of our countrymen.

WE are glad to learn that Lala Hem Raj, Head Master, Sibi School, is trying to have an Arya Samaj established there. We hope that this town in Beluchistan will see a Samaj established there very soon.

ON his return from Jabalpore, Narsinghpore &c. Pundit Gokal Prasad Brahmchari came to Indore where he delivered one or two lectures on religious subjects. When His Highness the Maharaja Holkar of Indore, heard of the Pandit's lectures he sent his General Sadasheo Rao to him and asked him to come over to him. There was a talk between His Highness and the Pandit on religious matters for a long time. His Highness, was very much pleased with the eloquence of the Pandit.

A LARGE and influential meeting of Ambashta Kayesthas of Behar was held on the 1st January, 1886 at the Patna College Hall, in order to consider and finally settle and adopt a set of rules for curtailing marriage expenses. This is a welcome news indeed! Will not our own *Baradaries* in this province follow the noble example set by the Ambashta Kayesthas of Behar?

IN the September, October and November copy of the Arya Magazine there have appeared two articles headed as " the reply to the appeal to the Arya Samajists. In these articles which occupy a considerable portion of the volume before us, and which have for their object an entire misrepresentation of facts, the writers seem to sacrifice the admission of truth for an indication of their own errors.

In our issue of the 11th November the remarks of a Marwari Arya Samajist, appearing anonymously in the Arya Magazine, were criticised. The Marwari Arya Samajist pretended to have carefully examined the condition of all Arya Samajes in India and to have arrived at the conclusion that " such lamentably worse is the condition of the Arya Samajists in India at the present time that however indifferent or obscure may be of its past and present condition, he gets certain at the first moment that if this turn of time continues further for some time to come in which it has been for some time past, it should be a huge failure." Whilst the condition of the Samajes in general was as described in the above quotation in the eyes of our Marwari Arya Samajist, Mr. R. C. Bary, was the only distinguished person who came off and worked patriotically on the scene. In justification of his remarks, the writer of one of the articles in the Arya Magazine says that he made the above remarks whilst talking on the subject of an English organ, and that he truly remarked that none except R. C. Bary had taken such a step in his hands and that he was the only disinterested man who did so.

We would ask any of our impartial readers to see that it was in connection with the fact of there existing no English organ of the Samaj that the Marwari friend wrote that the condition of Arya Samajes in India was lamentably worse, and that it, the Samaj movement, should be a huge failure. Are we to imagine that our Marwari friend's mind is so far disturbed with prejudicial cares that he thinks that if there does not come to exist an English organ of the Samaj the Samajes will be a failure and a

huge failure too? Are we to think that in the opinion of our Marwari friend, Swami did not succeed in his purpose of establishing Arya Samajes in India, because he was not an English organ of the Samajes, or did not produce such an organ. To us such a proposition would seem to be quite preposterous, and in this sense, indeed it could be truly said that nothing could be more absurd or unreasonable than the verdict passed by the Marwari Arya Samajist.

Says the writer of the article and the Arya Magazine that the above remarks were made when there was nothing to assure us that either the Parupakarni Sabha would ever hold its meeting, or that the Pritinidhi Sabha would ever be organized; when there was no English organ of the Arya Samaj, when there was nothing to be heard about the Dayanand ashram when no life of the greatest man of the modern time was to be written and greatest of all when even the resolutions passed in the last Prupakarni were left to pass into oblivion so as to make all the inconvenience, to which many of us were subjected in going down to Ajmere, only useless and unfruitful and nearly all the work done there simply as labor lost and when in short every thing was worse or cooler than it is now, so that there was no Bawa Narain Singh in the field, or any Zamindar of Muzafarnagar. We would only ask the writer of the above lines to point out to us, whether the Parupkarni Sabha has not come to hold its meetings because there is an English organ and that the Arya Magazine, whether the Pritinadhi Sabha has been organized because there is an English organ and that the Arya Magazine, whether every thing is heard about the Dayanand ashram because there is an English organ and that the Arya Magazine, whether there are biographies of the Greatest man because there is an English organ and that the Arya Magazine, whether there are no inconveniences now in going down to Ajmere because there is an English organ and that the Arya Magazine and lastly whether there have been Bawa Narain Singh in the field, and Zamindar of Muzaffarnagar because there is an English organ and that the Arya Magazine. The truth is that neither of the above assertions is correct. R. C. Bary or the Editor of the Arya Magazine only speaks through his oracles and that is the reason why those articles huge upon R. C. Bary as the main pivot or the refrain of their abusive music.

WE are exceedingly glad to learn that 23,365 Germans have petitioned the Reichstag for adopting the cremation, of whom 1,942 are physicians, 1,046 lawyers and professional men, 849 school masters, 1,015 Government officials, 10 professional clergymen, 361 women, 3 rabbi and 6,000 working men. What more authority do they, who are not in favour of the cremation, want than that of the above deputation which consists of persons of various professions and occupations and especially of doctors, clergymen and lawyers whose authorities are the only ones to be trusted. This step on the part of Germans is due to the study of Sanskrit. We hope that cremation chimneys will soon replace the chuchs yards of Germany.

SAMAJIC INTELLIGENCE.

An Arya Samaj has been established at Kurachee by the endeavours of Swami Shankarananda Saraswati and Pundit Mulraj Shastiri with 40 member at present on the roll. There are prospects of its prospering and becoming popular in a few days. The services of a Pundit for the Samaj there are needed.

Swami Shankarananda and Pundit Mulraj leave Kurachi for Gurna hills.

A new Arya Samaj was established at Pathankote in the Gurdaspur District through the exertions of Pundit Lekh Raj on the 24th January, 1886. We wish the new Samaj a long life and a prosperous career.

PRINTED AT THE "TRIBUNE PRESS," LAHORE, BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II. | LAHORE, TUESDAY, FEBRUARY 16, 1886. | No. 36.

PROFESSOR WORDSWORTH ON SOCIAL REFORMS.

PROFESSOR WORDSWORTH, Principal of the Elphinstone College, Bombay, than whom no Englishman in India has done greater services to the emancipation of the intellect in this country, has addressed a very remarkable letter to Mr. B. M. Malabari, the well known Editor of the Indian Spectator of Bombay, on Social Reforms. It has been characterised by Mr. Malabari himself, whose views it does not uphold, as a rare intellectual treat. No one who is interested in the social reformation of the country, and who reads Mr. Wordsworth's letter carefully, can fail to recognize that it is full of original thoughts which are as much remarkable for their convincive force as for their "telescopic suggestiveness." Without any further remarks by way of preface, we proceed to the discussion of the subject matter of the letter.

It is needless to say that for the last two or three years, a controversy has been going on in India about two of our social evils, viz. Infant Marriage and Enforced Widowhood. It goes without saying that there is a sort of general agreement that these are irrational practices, and most seriously hamper our society, and that they should be done away with. But the agreement rests here. The controversialists on the subject are divided into two sets of different thinkers. One set believes that the intellectual emancipation of the country which is being effected by the liberal Education of our colleges will in the long run result in the eradication of these evils, while the others think that the State and other extraneous influences ought to be brought to bear upon the solution of the problem. We are inclined to favor the former view, and are of opinion that State and extraneous interference in our social matters cannot be deprecated too strongly. In this connection it is desirable to state, that the views of the Arya Somaj as a whole, on the subject, are also in favor of the former. It is needless to say that Arya Somaj as an influential and representative body in the country has played an active part in the controversy on these customs. It has condemned them persistently, and it is certainly due to its efforts that among

the masses, who are evidently laboring under an erroneous impression that these customs are sanctioned by their Scriptures, there are persons who condemn the cruelty and perversity of these as strongly as any English educated gentleman. The great and illustrious founder of the Samaj, whose sound knowledge of the ancient literature of Aryavarta, and intimate acquaintance with our ancient sociology even his bitterest opponents can hardly question, did a memorable service to the controversy on the subject when he proved to demonstration, by quoting chapter and verse, that these evil customs *could not* be regarded as antiquated, and sanctioned by the ancient religion, and that they were hardly known in the best days of our country's history. It is a satisfaction to us to see that almost all the learned Hindu Pandits, who took up the subject afterwards, decidedly pronounced themselves as being in favor of his interpretation. We are sure that if once the masses are convinced, that the sanction of religion is not at all in favor of early marriage and enforced widowhood, they will at once realize the propriety of uprooting these evils. They already know, and as the time advances they will know more fully, that they are productive of consequences which seriously hamper the growth of the Hindu community into a nation. The Arya Somaj is doing its best, through its preachers and the publications it issues under its name, to carry a conviction of the above kind to the hearts of the people. And it should be acknowledged, that, besides the Arya Somajes, there are many other social Associations that are agitating the subject in a similar manner. If they persist in their task for sometime, and perform it with a little more vigour, it is certain that they will leaven the whole society with a belief that these customs should be at once removed.

State interference in social matters, in any country and especially in a country under a Foreign Government, is fraught with some very serious mischiefs. And reforms in any sphere of life, however valuable, and even desirable their introduction may be, that are forced upon a people who are not at all prepared for them, but, on the contrary, think their enforcement as a mere act of sacrilege, are never permanent, but a good deal irritating. It is said by some that it will take very long before the intellectual emancipation of the country completely takes place, and that to leave these reforms to that agency would be to let things alone. They are under the impression that after people have fully received a liberal education, then and then alone will they tend to improve their social status. It is evidently a wrong notion. It is to take a very narrow view of what is meant by intellectual emancipation. The more the people are educated, the more they will think of reforming their social condition. Besides those, who like state interference, misunderstand us when they say that we wish to "let things alone. We wish to remind them that we disapprove only of the action of the Government, but heartily wish the people themselves to do away with these baneful customs by mutual co-operation. It is, we submit, the duty of every patriotic Arya, be his religious beliefs what they may, to agitate the subject wherever and whenever possible. To exaggerate the extent of the evils, and thereby impart to the subject a sensational aspect, if it is done by those outside the pale of the Hindu Society, will simply excite the indignation of those concerned, and, if done by the Hindus themselves, would not tend to clearness of thought. Their defects should not at all be portrayed in "sombre colors" but should be plainly, yet earnestly, pictured. Organisations should be formed wherein some prac-

tical basis of the whole plan for action be determined upon, and the resolutions adopted there should be earnestly acted upon. Government should only help us in the sphere of positive science and intellectual life, which would bring about a reaction that will surely produce changes for the better in our social and semi-religious institutions. We are very glad to see, that the whole drift of the learned Professor's letter tends to this direction. It is impossible for us to resist the temptation of quoting the concluding lines of his letter. " New energy," says he " must be generated, and new principles of association and sympathy formed and carried forward into resolute deeds. Religion, culture, war, have, all at different periods of history, furnished nations with starting points for a new career. But the influence which England is fitted to exercise on others is stronger in the sphere of positive science and political life than in any of those mentioned above, and it is surely in these departments of human activity that India will display the result of England's impact on her thoughts and habits. It is from the reaction of scientific and political ideas on Hindu Society, and, above all from the authority which the champions and exponents of these ideas will gradually acquire and wield, that I look for changes in the social and religious institutions of the Hindus. I have carefully watched, if not the beginnings, at least the early growth of these new forces, and I must say the spectacle is one full of interest. The drama of history is a long one, and none of us who are now sitting in the theatre will witness the catastrophe. Hope and fear predominate in our breasts, according to the bias we bring with us into the world. But even when hope is absent, the interest of the mighty drama never slackens, nor the penetrating sympathy which unites the spectator with the actors." The beauty, the correctness, the logic as well as the historical foresight of the above quotation cannot be sufficiently admired. We may revert to the subject hereafter.

SALVATION.

Man is naturally sinful. By this, we do not mean the doctrine of the original sin, so fiercely discussed by the contending fathers of the primitive Christian Church. All that we wish to enforce is the fact that man is cognizant of his sinful disposition. The ideal being always higher than the actual, man acknowledges in his own heart, his inability to discharge all the duties imposed upon him by the Divine law. Let it not be supposed that the Divine law cannot be obeyed in its entirety, by man as such, owing to some peculiarity in the law itself, which man by his nature is unfit to comply with; but there are very few persons who have sufficient power and courage to overcome the dark side of their nature. Tumultuous passions agitate the mind of man, and it requires an extraordinary strength of human will, to restore it to tranquillity.

Man is not unaware of the struggle going on within him. His passions have drawn him to one side, while his moral instincts lead him to the other. He is fully conscious of the weakness, of his disobedience to the law of God. His conscience accuses him of sin committed.

The bitings of conscience rouse the sinner to the full consciousness of his own nature. He comes to know of his degradation, the depth of the *moral lowness* into wihch he has fallen. He is rich, enjoying all the comforts which world can afford. The people consider him *happy* and perhaps covet his situation. But what is the feeling which influences *his* mind? He has caught a glimpse of his own degraded con-

dition which makes him think of himself as the *most miserable* creature in God's creation.

He cannot endure this misery. Pain is always disagreeable to man and he tries his best to avoid it. As physical pain compels a person to have recourse to a doctor, and does not allow him to rest satisfied as long as the cause of his complaint is not removed, so moral difficulties drive him to a religious teacher, to get rid of the mental uneasiness and anxieties which embitter every moment of his life. Religion comes in to restore peace and calm to a disturbed mind.

It is here that the necessity of religion is felt. The mind of man, troubled with the burden of sins, asks the help of religion to ease it. Religion advances to rescue the fallen sinner, by offering him consolation in its own way. If it succeeds in its purpose, it is accepted by the people; otherwise it is fated to disappear altogether from the world.

Here it is necessary to remark that the consolation which a religion proposes should not only appeal to man's feelings but must also address to his understanding. An explanation which takes advantage of a mass of unenlightened feelings, but cannot stand the stern test of reason, loses its influence day by day with the march of advancing intellect. It is thus that religions founded on fasle and unreasonable explanations of human nature, are undermined by the indirect influence of intellectual progress, and give way to those suited to the altered state of the nation.

Here we speak of religions invented by man. Such are Christianity, Muhammadanism and Hinduism. All of them pretend to offer consolation to the sinful man. They propose to point out to him the best and the only way of salvation. Being of human origin, their methods of salvation are sectarian, human and fallacious.

Every one of them bases the theory of its salvation on a principle which is not universal. Christ proclaims himself as the Way, the Life, the Truth. None can get salvation but he who believes in him. Prayers offered direct to God are not so effective as those which are offered through Christ; therefore Christians are ordered to send their prayers to Heaven through him alone. Mansions in Heaven are reserved for those only who are the followers of the propbet of Nazareth.

Muhammadanism is centered round the personality of its founder. It is a history of the developement of the mind of the Arabian prophet. None can find his entrance to paradise but he, who is a true believer and recites the formula which links an eternal truth with human weakness. The paradise is all which the inhabitant of a parched sanday desert can desire. The follower of Islam must have faith in the Divine mission of Mohammed, in order to be a denizen of the much coveted land of *houris*.

Hinduism comprises many sects, every one of which confines the residence of the blissful Heaven to its own members. But the majority of the Hindus repose their faith on a person whom they represent as a voluptuary of the worst character. The doctrine of faith has been highly developed in modern Hinduism. The *Shastra* most popular among the Hindus expressly enjoins it as the only means of salvation.

From the above remarks, it is evident that the three religions mentioned above, are sectarian and human; as they limit their salvation to the followers of some particular persons. Principles, not persons, should be the means of salvation; for principles are unlimited by time and place, while persons cannot exist but as living in a certain country and at a certain period. The glorification

of God and not of man is the essence of religion (theism) and wherever a person is represented to be the medium of salvation, thus standing in the way of Divine justice, *there* is to be found an alloy of human weakness. Such a religion does not glorify God but the person who has founded it. It is sectarian and human.

The principle of mediation between God and man has been the curse of humanity. It has given full opportunities of deception and fraud, to the wicked and the aspiring few, who, regardless of public good, have practised their hellish arts upon the ignorant masses. It has given rise to priesthood, to a sacerdotal caste, separate from the common people. It has thrown unnecessary obstacles in the communion of God with man. Let there be a direct appeal from man to the tribunal of his Creator, the whole influence of the sacerdotal caste is broken. Mankind would be secure from the calamities which have been inflicted upon them by the priestly class.

It is to the credit of the Arya Samaj that the method of salvation proposed by it, is not sectarian, human and fallacious. Being universal and acceptable to reason, it bears the broad stamp of Divinity upon every part of it, Righteousness is the only *merit* which brings us *near* to God. Good works are the first step, and true knowledge the second to salvation. Salvation is confined to the followers of no sect.

AN ARYA BROTHER TO ENGLAND.

CONTRIBUTED.

OUR readers will be glad to learn that Lala Lakshmi Narayan, an able and zealous member of the Lahore Arya Samaj, will leave India next month for England where he intends to study Law. Our brother is full of public spirit, of which he has already given ample proof. When Urdu *versus* Hindi question raged in the Punjab, he very zealously and energetically advocated the cause of Hindi Bhasha. During the year 1885, our brother acted very ably as Joint Secretary of the Kayastha Sabha, Lahore. He worked day and night for the said Sabha, and through his exertions the Sabha made great progress. It was the result of his exertions that the Kayastha Sabha which contains many an orthodox member, became prepared to reclaim such Kayasths who had left their own religion and adopted some other religion. When a Kayastha embraced Christianity last year at Umballa our brother himself proceeded there and tried his best to have him back. He would have succeeded in regaining a lost brother had not the *Salvation-giving* Christian missionaries barred all communication. When our brother left Lahore to prepare himself for F. A. Examination at Dehli, the Kayastha Sabha not only gave a unanimous vote of thanks to him in a general meeting, but in recognition of his valuable services to the Sabha presented him with a valuable watch. Lala Lakshmi Narayan is a man of sterling character and such as would do honor to any society. We are perfectly sure that our esteemed brother will set a very noble example before those of our countrymen who go for study to England, and will admirably conquer all the temptations of London life, to which many of our countrymen easily succumb. It may be remarked here that it is the result of the examples of Lala Gunga Ram, Lala Balmukand and Lala Permanand who returned to their homes without being completely anglicised that so many gentlemen have been encouraged to go to England. Our brother Lala Lakshmi Narayan is expected to set a noble example. We

would be very glad on his return to embrace him as a long parted brother.

It may be remarked here with some pride that it is the members of the Arya Samaj that are working in the *biradri* Sabhas also, and social reformation will one day be one of the great results of the movement of the Arya Samaj. In conclusion we wish our brother a pleasant voyage and a safe return to his mother land *Arya Varta.*

EDITORIAL NOTES.

THE Arya Somaj of Amritsar, some time ago, had framed a set of provisonary rules as regards a General Representative assembly, the formation of which is under contemplation. As the Arya Somajes are growing in number almost everyday, and because it is desirable that the whole energy of the movement should be centered in one representative body, that may use it promptly whenever required, the necessity of organising a representative Assembly of all the Samajes is too obvious, to require an explanation. In a meeting of the executive Committee of the local Somaj, it was decided that the rules passed at Amritsar were not necessarily binding upon them. So in compliance with the request of the conference held at Amritsar it was resolved to send a printed copy of these rules to all the Somajes which are expected to send their delegates here on the occasion of the Anniversary, so that they may have time enough to think over the rules and to empower their delegates to vote for their respective Samajss. We have a suggestion for the executive Committee which let them see whether they can follow or not. If they do not approve of some rules as workable, they may, to facilitate discussion, send the printed copies with short foot notes to some of the rules, containing the objections against them.

THERE is one more point which we would like to bring into the notice of the Executive Committee. They have resolved, we understand, to send English copies of the rules to different Samajes. We think it would have been better had the thing been done in Hindi, which should be the language in which business of such kind should be conducted. Besides there are certain Somajes who may send their delegates but where nobody (we mean in the executives of the Somaj) knows English, To them a set of rules in Latin or any other tongue would have been equally intelligible. It is to be hoped that for the future it shall be considered as very important to conduct important business like this in Hindi.

THE question whether Hindus can undertake a voyage to Europe without becoming polluted in the eyes of their countrymen, has been agitating the native community for some time past. The Brahmans of Bangalore, be it said to their credit, in a meeting of their brotherhood, held a few days ago, decided that the Shastras put forward no impediment in the way of those who crossed the ocean. Some people who are deeply interested in this momentous question, may feel curious to know the views of the Arya Somaj in the matter. The Arya Somaj has for one of its objects to deal a death blow to this superstition and similar other superstitions, which prohibit a voyage to Europe. Many a distinguished man connected with the Somaj has from time to time visited England. Not only does the Somaj give its permission for the voyage, but also positively encourages it. Those who know Sanscrit can find out from a perusal of our ancient books of history, that in the best days of the history of this country, Aryans used to undertake long voyages over the sea for purposes of trade. The false Shastras which are said to prohibit

Hindus from sailing over the main are not at all ancient, but simply of a recent growth.

OUR readers all over the country should know the name of Lala Jowala Sahay, Contractor, of Multan. This public spirited gentleman has promised a donation of Rs. 16,000 to the Arya Samaj, Rs. 8,000 for the Anglo Vedic College, and the rest to be devoted to the establishment of an Anglo Sanscrit School at Loon Miani, the native town of the zealous donor. In connection with the latter project, he now writes to us to say that the Hindus of all castes and creeds resident in Miani, have determined to contribute a fixed sum to the funds of the contemplated institution on every occasion of a marriage and other principal ceremonies in their families. A document on the subject has been prepared, and duly signed by all the heads of the families concerned. Our generous correspondent hopes to derive an average income of Rs. 400 a year from this source for the institution. All well-wishers of the country will, we trust regard this as a healty sign of the growth, in the masses, of a desire to do something for the good of their fallen country. Every body should concede, that if Arya Somaj succeeds in rousing public spirit, even amongst the masses, to such a pitch of heroism as the one above stated, it will have gloriously fulfilled the great mission for which its great founder laid its foundation stone.

WE are of opinion that as long as the masses will not stir themselves, and shake the apathy and torpor of ages, very little effectual good will be done to the country. Even if reforms and institutions of exotic growth are enforced upon them, they will not be much effected by them. The task of preparing masses for the reformation of their religion, morals, and sociology, is studded with difficulties. Those who, being unable to overcome them, separate themselves from their countrymen and evidently revel in excommunication, are not at all patriots but cowards. Those who try to lift the masses from the squalid ignorance under which they are laboring, are real patriots, and will ultimately gain their end—the amelioration of their country. The efforts of the Arya Somaj are directed principally towards the reformation of the masses. We have very little doubt that their endeavours will not fail to be crowned with success.

MR. R. C. Bary of the *Arya Magazine* is, if nothing else, enterprising and imaginative in the extreme. He has published an appeal in his journal, asking the help of the public in a movement which we fear will commend itself to very few, viz. the translation of the 4 Vedas into English to be published in the *Arya Magazine.* Rs. 200,000 are required for the purpose. As usual he looks into the pockets of the nobility and gentry of the land. The task of translating the Vedas into English a language foreign to us is not only a comparatively fruitless theme ; when so many other important schemes are wanting support ; but it is also beyond the scope of the adventurous Editor of the *Arya Magazine.* We would ask him not to waste his energies, and the money of the public if even he is able to get something in his aid, in a business for which no necessity is felt. But if he cannot now recede from his resolve, we would like him to do the thing with the help of a joint stock company. The capital of Rs. 200,000 can be divided into 40,000 shares of 5 Rs. each, any body being at liberty to take up as many shares as he can. As the value of the share is only Rs. 5, and the translation into English is calculated to benefit the whole world, we

do not think the eloquent and pathetic appeal of Mr. Bary will be lost upon at least the thinking portion of the world.

WE see that in several places in the province energetic people have established *Sabhas* which are to all intents and purposes Arya Somajes, except in name. Although sympathising with them in the difficulties they are beset with in giving openly the name of Arya Samaj to their Sabhas, we can in no way feel inclined to regard their action as commendable. On the contrary, we think, it betrays, if not cowardice, at least want of moral courage—a quality which marked conspicuously the whole of the public career of the illustrious man who founded the movement, and which should be the guiding spirit of all what the Somaj or the Somajists do, and without which nothing valuable as well as substantial can be done. Let us hope the gentlemen to whom these words have been addressed by way of advice will see the force of our suggestion.

IT has been decided finally to hold the anniversary meeting of the local Aray Somaj on the 27th and 28th instant. Members of the Mofussil Somajes are cordially invited to be present.

SAMAJIC INTELLIGENCE.

NEW Arya Somajes have recently been established at Kalpi, Calcutta, and a Vedic Dharm Sabha at Kohat.

The following is the programme of the 8th Anniversary of the Lahore Arya Samaj which is to come off on the 27th and 28th February, 1886:—

PROGRAMME.

Saturday 27th February 1886.

From 7 to 7½ A. M. Upasna (Divine Service) and Bhajan; from 7½ to 8 A. M. reciting of Veda mantras; from 8 to 9 A. M. Havan. from 9 to 9½ A.M. opening of the new Mandir in Arya Samaj Premises, from 9½ to 11 A. M. Mandir Lecture in Hindi by Sanyasi Ramta Ram; from 11 to 11½ A.M, distribution of Prizes to girls of the Arya Samaj Girl school

From 2 to 4 P.M. Religious discourse; from 4 to 4½ P.M. Bhajan, from 4½ to 6 P.M. Lecture in Hindi by Pandit Mani Ram.

Sunday 28th February 1886.

From 7 to 8 A.M. Upasna and Bhajan and reciting of Veda mantras; from 8 to 9 A.M. Address in Hindi by Mai Bhagwati. Special accomodation will be provided for females. From 9 to 11 A.M. Lectures on Anglo Vedic College.

From 2 to 3 P.M. Bhajan &c. from 3 to 4 P. M. Report of Arya Samaj, from 4 to 6 P. M. Lectures by members of other Arya Samajes, from 7½ to 9 P.M. Lecture in English.

ACKNOWLEDGMENT PAID TO THE ARYA PATRIKA, LAHORE.

	Rs.	A.	P.
Lala Lakshmi Narayan Lahore ...	2	0	0
„ Amin Chand, Egerton School Bahawalpur	1	0	0
„ Lakshman Singh, Rawalpindi	2	8	0
Pt. Magar Ram, Pleader Gurdaspur	2	0	0
Bhai Gopal Singh, Student Bahawalpur	0	8	0
Pundit Karta Kishen, Naib Tahsildar Ajnala	1	0	0
Lala Sadanand Kapur, Multan ...	0	10	0
„ Nanak Chand, DehraDun ...	2	8	0
„ Kanahya Lal, Assistant Engineer, Bannu	2	8	0
„ Ram Parshad, Government College, Lahore	2	8	0
„ Nihal Chand, Contractor, Lahore	2	0	0
„ Lal Chand, Secretary, Arya Ssmaj, Jhang	2	8	0
From Secretary Arya Samaj, Multan	1	2	0
Lala Ramji Dass, Treasuer, Ferozpur	2	8	0
Master Moolraj, Lahore	2	0	0
Lala Kanahya Lal, Hamirpur ...	1	0	0
Pt. Ram Kishen, Peshawar ...	2	8	0
„ Devi Dial Sharma, Sukkur ...	1	4	0
„ Maghar Ram, Pleader, Gurdaspur	0	8	0
Lala Badri Nath, Gurdaspur ...	2	8	0
Malik Ranjit Rai, Bhera	1	4	0
Lala Ram Bhaj Dat, Lahore ...	1	0	0
„ Salig Ram Lahore	1	0	0
„ Labha Mal, Lahore	2	0	0
„ Munshi Ram M. A., Lahore...	2	0	0
„ Faqir Chand, Lahore... ...	0	8	0
„ Sookhoo Ram, Bahawalpur ...	1	0	0
„ Ram Chandra, Hissar ...	2	8	0
Babu Debi Lall, Nasri Ganj ...	2	8	0
Lala Nand Gopal, Overseer, Murree	2	8	0
Babu Dwarka Parshad, Overseer, Kalni	2	8	0
Lala Dhanpat Rai, Lahore ...	2	0	0
„ Kalian Dass, Mukhtar ...	2	8	0
Pt. Amin Chand, Lahore	1	0	0

PRINTED AT THE "TRIBUNE PRESS," LAHORE, BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II. | LAHORE, TUESDAY, FEBRUARY 23, 1886. | No. 35.

TRANSLATION OF THE VEDAS.

WE HAVE HAD SEVERAL OCCASIONS to deplore the disastrous effects of the unfortunate war described in the *Mahabharta*. It was a catastrophe which dispossessed this land of its brightest gems, which robbed it of its brightest intellects, and which deprived it of all that was of real and sterling worth. The change was of a most astonishing and startling character. The wit and wisdom of the land was at once swept off the stage, the philosopher and the naturalist, who dived into the mysteries of nature; and enriched the treasury of thought; and extended the bounds of human knowledge disappeared from the face of the earth, leaving their country in utter confusion and darkness. The lights, which illuminated this mansion of glory, were extinguished all of a sudden, and the gloom that followed was as deep as it was awful, resembling to some extent the intense darkness which succeeds the vivid flashes of lightning. That authority which exercised a wholesome influence over the conduct of society, and imparted a right moral bias to it, departed with the martyrs of the Kurukshetar field. Those sages whose learning and knowledge combined with unimpeachable moral character, generated feelings of love and esteem towards themselves in the breast of those who came in contact with them; those who curbed the temper of the youth by example as well as precept, were gone and were succeeded by creatures of selfishness and self interest, who began to undo all that had been done before. The reading of the Vedas and the Shastras was now stopped, intellectual progress was once for all checked, and men began to get less and less thinking every day. That benevolence and fellow feeling which were the result of Vedic study, were replaced by a mean and despicable cunning which delighted in propagating ignorance and making dupes of the people. The holy scriptures were now no longer preached, taught or explained, but were carefully kept away from the reach of the masses, who were told they had disappeared from the world, thus silencing the inquisitive spirit of those, who wanted to see them. Some silly story books were adopted in their places, and the credulous ignorance was beguiled into

the belief that they were the *Vedas* themselves interpreted into easy language. Such was the course which was adopted by the crafty priesthood in midst of general ignorance which then prevailed. In the first place, education had become so scarce that few cared to study the Vedas, and if any body did, he had to overcome another great difficulty. The art of printing being no longer available, books had to be transcribed by the hand which required great labour and toil. Consequently books were very rare in those days, and could not be accessible to those who had a light purse, for each book cost a high sum of money to buy it. Few could afford to pay the exorbitant prices asked for them, and this fact helped in the spread of ignorance which gradually enveloped the whole country. The national mind thus reached a level which formed a striking contrast with that high eminence which it had attained in days long past. The aristocracy has, as a rule, always lagged behind in the march of civilization, and has invariably shown an aversion to keep pace with the advance of intellectual progress of any country. In almost every country the middle classes have been the pioneers of civilization; and the History of Europe affords a striking proof of this assertion, and in all countries over the face of the globe these classes have played a conspicuous part in sowing the germs of enlightenment. When this section of the community degenerates, the on ward progress of thewhole comes to an end. It dwindles down into savageness or into something border ing on savageness, until there comes a time when the natural law of evolution comes again to its rescue, when the middle classes again play, as it were, their destined part. When India had been brought down so low, its aristocracy could not stop its fall. It could command means which other classes could not, but it could effect nothing in spite of it. The Society continued getting worse and worse, till it reached the climax of ignorance, till the natural and wholesome law of revolutions was fulfilled. It is now showing signs of new life, and appears struggling to shake off the lethargy of ages. Every facility ought to be afforded to it to begin its onward career again. Its mental activity should have full scope to develope itself. To do all this, is the duty of the educated class, it is the work which belongs to those who understand it. That which had been auxiliary in the spread of ignorance need no longer discourage us—the art of transcribing books has long made way for that of printing; and books neither entail so much trouble and labour upon the transcribing agency, nor are they so costly and therefore, inaccessible as in those hard times. The art of printing has removed all those difficulties which greatly hampered the progress of enlightenment when it was not available. And truly this invention has conferred incalculable blessings upon mankind—its miraculous effects are apparent in Europe, and in all places where it has been introduced. Books after books, pamphlets after pamphlets, and newspapers after newspapers are struck off to enlighten the public mind. With what astonishing strides has knowledge advanced ever since this wonderful art was brought into existence in Europe. All Christendom could scarcely produce 100 copies of the Christian Bible, before printing was known. But what a change, what a revolution has taken place. Millions of Bibles of all sorts, are now lying piled up in book sellers' shops, and are within the reach of the poorest people, only if they like to have them And what has been the result of this multiplicity. Every Christian worth the name reads it, and regulates his

conduct according to the doctrines contained therein. How far more important, more pressing, and more urgent is the need of publishing the Vedas, the holy scriptures of the Aryans so as to place them within reach of the Hindu masses. If there is anything which more urgently claims the attention of the Arya Samaj, which is deeply interested in the welfare of the country; and is anxiously watching all public movements, it is this work. The *Veda Bhashya* of the Swami is rather scholarly, and is suited only for men of education, men who with an efficient knowledge of Sanskrit combine a well-cultivated mind. But they are far from the grasp of the untutored minds of the illiterate Masses.

What we would wish is, that the Vedas or at least particular portions of them should be rendered into pure easy Hindi, simple enough to suit the understanding of the masses, so that they may know what the Vedas are, and what they enjoin them to do. As it is at present, Hindu boys are nearly overrun with Christian tracts, which puts a good deal of nonsense into their heads. How glad would the parents of these boys be, if in place of these Christian tracts, which sometime put them into trouble, they beheld the interpretations of Vedic mantras, which while enlarging their minds, strengenthened their religious beliefs. The children would themselves see the absurdity of the contents of Christian tracts and books, if they had Vedic tracts with them too, and we have no doubt the evil influence of Christian books, would in this way be entirely nullified. Let Vedas or particular portions of them be translated into easily understood Hindi Bhasha, and placed into the hands of the people, who appear badly off for want of them, and it will endear the Samaj more and more to the hearts of the people. English translation of the want of Vedas, is not so very necessary, but we have no hesitation in declaring that the proposal of having such a translation is good as far as the intention goes, but it is doubtful whether a faithful translation is possible, unless the translator possesses a thorough knowledge of Sanskrit with a profound knowledge of English, which combination is indeed very rare as yet.

REVELATION.

COMMUNICATED.

MUCH DIFFERENCE OF OPINION exists as to the origin of civilization. On the one hand, the writers on religion attribute it to revealed books, and think the present state of mankind a degraded one; while on the other, many naturalists and Free-thinkers consider, that man was at first a mere savage, and that the course of history has on the whole been a progress towards civilization. Some of the latter think man to be the offspring of monkey. They maintain, that the lowest animalcules, in many generations ripened into fish, then by degrees into reptiles, beasts and men. The theory originated from Mr. Darwin, and has found good many supporters.

The above supposition seems to be completely at variance with history, for there is not a single instance which can prove, that any community ever could civilize itself without some external help. There are numerous accounts of various savage tribes in our own country, and in other parts of the globe, who have had no intercourse with civilized people, and all of them appear to have remained in the same rude state. The Santals of Lower Bengal, the Khands of Orissa, Nagas of Assam, and many others, are the instances in support of the above assertion.

If we look to ancient histories of Egypt, Greece and Rome, all of which countries are said to have risen from a savage to a civilized state, we find that

they too had received assistance from other nations, and it has been recently proved by eminent historians and antiqarians, that Egypt had borrowed nearly all its arts and sciences from India. In the same way the ancient Greeks attribute to Promethens the introduction of the use of fire and represent Triplotemus, Cadums, and other strangers from distant countries as introducing agriculture and other arts. Likewise, the Americans, Persians and several others acquired their civilization from India.

If man after his creation was left like brutes, how comes it that the whole world is not peopled exclusively with savages? If he has improved himself how comes it that the Europeans and Africans both of which were left to exercise those natural powers of mind and body which are common, are not now in one and the same condition? If it is due to the natural position of a country, how is it that savages of India, America, and other places which have natural advantages over other countries, have not been able to raise themselves?

It has also been argued among other things, that the traces of original barbarism (as the worship of rude stones, trees, snakes and other things) among the civilized Indian nation, go to prove that, they were at one time, in a savage state. We do not know how far this assertion is true, because not a single trace of all these is found in the Vedas, Samraties and other old Shasters. These rude customs seem to have been introduced into Aryavarta after the Mahabharat period, by the reformers of those days, who in order to bring all the races under one religion, borrowed many of the manners and customs of the non-Aryans.

Again if the human races had always from the first been left without any instruction, it is most likely that all would have perished, because, according to the opponent's theory, even that scanty knowledge and few rude arts which the savages possess were acquired gradually.

Then it is also to be taken into account that man has no instinct like the birds, bees, and other insects, which can build such nests and cells, as answer their purpose. Man is also backward in other natural gifts, as the art of swimming, which all quadrupeds enjoy naturally. By the foregoing reasons, it is proved that man left wholly untaught would not be able to subsist at all; and as in the beginning there was no man to teach them, therefore, it must have been the work of another Being to teach him. There must have been some thing like Revelation made to the first generation and to the first generation only, of our species.

Another argument adduced in disproof of Revelation is, that, there is no such art which man by his natural powers has not invented. In reality there is no such art and science, the germ of which cannot be found in the Vedas. No doubt man can develop them fully. He has a certain degree of mental cultivation to start with, as a man in a dream cannot think of those things which he had not seen or heard before, though they may now be under different aspects and conditions, so is also the case with man in inventing arts and sciences.

Now when the necesssity of revelation has been proved, the question that arises next is which of these books, the Vedas the Bible, and the Quran, can claim to have civilized mankind. I need not dwell on this question, as the claims of the Vedas over all these books, have already been so well proved by the learned writer in the back numbers of the Patrika, that scarcely anything is left for me to add. It will not be out of place to remark that, Christians, Mahomedans

and others who do believe in revelation, but not in the laws of the Vedic inspiration cannot hold their ground against the formidable objections raised by the opponents of revelation.

In conclusion I entreat those who make boastful pretensions to science, and say that the idea of a book revelation is an absurdity to carefully consider the above arguments, and then declare impartially if the Vedas are not revealed books.

TIRTHA YATRA.

Communicated.

Now-a-days there is a great agitation in the country about spiritual and social improvement. Samajes, Sabhas and Societies are being established slowly but gradually in every city, nay, in every town and village, where the members discuss upon the best and easiest way to ged rid of the manifold evils which eat into the vitals of our country. One of the easiest remedies, that has been devised and one much in vogue in this wretched land of ours, is to go on pilgrimmage and bathe in the holy waters—especially those of the Ganges. The prescribers of such a remedy believe, or pretend to believe, that the sins of their followers are washed clean off their souls by the holy water, just as dust is washed off the body. They may continue in the practice of sins—horrible sins—all their days and then a little water washes them.

A belief like this besides its being directly at variance with the dictates of common sense, produces some very pernicious effects. In the first place, it entails great loss of money in an almost useless undertaking, which, if invested in noble pursuits, might bring forth the most beneficial results. And, in a poverty stricken land like ours, considerations of economy should have special force.

Secondly, it gives, directly or indirectly, encouragement to all sorts of guilts, and crimes. Resting secure in the belief, rather assurance—that the guilt will be washed off the very next morning by a mere dip in the Ganges, the holder of such a theory seldom hesitates to commit the blackest deeds, when self interest or pleasure is the immediate fruit! For we well know that theft and cheating are not unfrequent occurrences, at any rate they are frequently heard of—at a great gathering of people on some Tirtha on the occasion of a Parb. Even, it is said, long cherished hopes of illicit lovers are realised, and the trade of those wretched creatures whose sole occupation is to sell girls thrives!

At the close of this thrilling drama of religious mockery many human lives are not unfrequently lost! The atmosphere of the "Scene' where a great concourse of people is huddled together, so to speak, is sure to be corrupted. Cholera almost invariably makes its appearance, and then a general havoc overtakes the land. The ravages of this pestilence are particularly notorious at the *kumbah* fairs.

In an article like the present one, which has a claim to impartiality, it is but fair to range side by side the beneficial effects of such a custom. Among these, can be reckoned but two: the first connected with trade: the second with travelling. Both these advantages are great in themselves, and cannot, without impunity be ignored.

But in a country like India where trade can be carried through innumerable avenues, and innumerable means, one avenue and that not the most important may safely and on good grounds be closed. I believe there would be no loss to the trade of India, and of Indian cities on the whole, if such a practice as the above were to cease.

A similar reasoning will do for the

second point. Where so many facilities for travelling are offered by Railways, and where people can travel at convenient seasons, at proper times, and to proper places, it is sheer madness, so far as my opinion goes, to have recourse to a useless practice in order to travel. It is nothing but a reckless waywardness and a love of guilt which makes men stick to this injurious and disgraceful custom. Far be it from me to say that the hard working masses of this country have too many holidays or too much travelling; we would curtail neither. But because I wish to see both made really pleasnt and profitable, I strongly recommend the discontinuance of the presect system of pilgrimages.

Having thus laid side by side the pernicions and the beneficial results of a widespread and popular custom, I leave it to the wise and learned, who alone are capable of deciding beween the two results to persuade others to follow the better course.

EDITORIAL NOTES.

THE funeral ceremonies of the deceased mother of the Secretary of the Karana Arya Samaj were performed according to the Vedic-rites. The Aryan spirit of our brother cannot be too highly praised.

In England 147 persons gave up flesh eating last year. We are glad to learn that persons in a country like England gradually come to know the disadvantages of flesh eating.

WE are glad to learn that Lala Thakar Singh, President, Arya Samaj, Nagla, wants to betroth his daughter, who is 11 years old, to an able and educated Kshatri belonging to the Chohan and Ratur families. Any Kshatri possessing such qualifications should communicate to the Secretary, Arya Samaj, Mahshampur. At the same time it is announced that the said Lala has a son who is well educated, and has read *Ashta Adhiai* in Sanskrit and has not been betrothed as yet. Any Kshattri willing to betroth his daughter to his son, should also communicate to the same gentleman.

SOME people, whose views on subjects other than social are generally sound, and even entitled to much weight, uphold doctrines, in social matters, which are as queer as they are absurd. Sir T. Madava Rao whose name is very familiar to the reader of Indian politics has now come into the arena with a proposal which requires to be stated only in order to be refuted. He calls upon the people of Madras to ask Lord Dufferin, on his visit to Madras, which is shortly to come off, to interfere in the abolition of child marriage. Although the Madras people are not short sighted enough to concede to the proposal, the suggestion, coming as it does from so important a quarter, requires to be openly and vigorously discountenanced.

MR. Stead, Editor of the London *Pall Mall Gazette* did, only a short time ago, yoeman's service to the Social Purity movement in England by exposing rather mercilessly, and to his own cost, the unspeakable condition of public morality in that country. With all its boasts of civilisation and scientific progress, Europe has as yet a good deal to learn in point of public morality. If Mr. Stead's exposures are to be believed as representing the true character of public morality of England, it would be no exaggeration to infer therefrom, that English morals are rotten to their very core. Mr. Stead, has been now released from his imprisonment, and we are glad to learn that a grand ovation was given to him at the Exeter Hall, London, by

the public and a purse contributed solely by the gentler sex was presented to him. He is now determined to seek parliamentary suffrages, and thus proceed with the cause of social purity with a vigour and animation seldom found in man.

IN connection with the above, it would not be at all amiss to say, that instead of pondering over the English immorality, would it not be better to consider a while over the state of our own country in this respect? That there is prevailing a looseness of morals in the Hindu Society can hardly be questioned. The remedy lies with us. So strong however is the passion of the monthly "*Social Reformer*" of Lahore for Government interference, that it asks Government to pass a legislative enactment, on lines best known to the suggester only, to put down this state of things. This sort of judgment of social evils and their cure, is at once meagre and unintelligible. How can Government pass a legislation to put down any social evil of our society, without exciting the indignation of the thinking and feeling public.

IT would be better, and besides tend to much practical utility if zealous persons, who cannot endure the sight of these evils, were to form themselves into strong Associations, not to practice speechifying and vociferating, but for dealing a death blow to the brothels and other similar institutions which exist in the country, by constantly exposing them to public censure and ridicule. Thus they would be able to bring some influence to bear upon their efforts and, the result will be, to throw into utter discredit primarily these institutions, and, secondarily, people who foster their growth in the community.

THE establishment of an Arya Samaj at Calcutta, of which a brief mention was made in our last, is an event too important to be passed over lightly. It is due to the exertions of Pundit Sahaja Nand Saraswati who, we are glad to see, is working zealously in propagating the cause of the Samaj. He has by his exertions founded Samajes at other places also. We hope the Calcutta Samaj will flourish every day, and will be the precursor of the rapid spread of the movement all over Bengal.

EXTRACT.

ANIMAL DIET.

Active kindness shudders to see calves, sheep and fowls, tied by their feet, and tumbled together into carts on top of each other, kept for days without food, and, after all this living death, hung up by their hind legs in excruciating tortures, struggling for life, yet enduring all the agonies of a lingering death for hours, every blow extorting a horrible groan, till tardy death finally ends their sufferings! All these tortures perpetrated on helpless, unoffending beasts, agonizing kindness only to blunt it! Hear the piteous wails of these wretched animals on their passage from the farm-yard to the (Bandora) slaughter-house! See their upturned eyes rolling in agony! Witness the desperate struggles, and hear the terrible bellowings of the frantic bullock, who apprehends his fate, as he is drawn up to the fatal ring; or even look at the awful expression of all amputated heads as seen in the Crawford market and carted through streets and then say whether this slaughtering of animals is not a perfect *outrage* on every feeling of humanity. What child can behold the spectable for the first time without an agony of sympathy? Can any highly benevolent adult, especially female, endure the distressing sight unless accustomed to it?

Meat blunts the morals, but inflames the propensities, whereas human perfection requires the converse. Man's animality predominates over his morality; whereas, to be happy, morality must prodominate. Do we not justly complain of the evils of society? What but *perverted* propensity causes the aggravated evils under which society groans? How can human wickedness and woe be obviated, except by subjugating and purifying propensity by promoting intellectual and moral sentiments? How despicable are the

disposition of tiger, hyæna and shark? Does man require to approximate himself thereto? Would becoming more tigerlike render humanity more perfect? Is predominant animal propensity human glory and happiness? Should our children become more turbulent, quarrelsome, fierce, revengeful, hating and hateful, or more like beasts of prey? If so, then give them the more meat. If we wish to render them more lamb-like, then we should feed them more on a vegetable diet.

It may be argued by flesh-eaters that brute kills brute. Then why not man kill beast for his food? Has God denied us a privilege, He accords to beasts?

Man is no brute. His morality, feelings and sentiments always predominate over his animality. If God has given us the privilege of killing brutes, then why does not man kill man? Coarse-grained and depraved persons can do many things which excite disgust and repugnance in those who are keenly sensitive and have fine feelings; hence brutes can do what would shock the keener susceptibilities of humanity. Beasts of prey have, if any, very little kindness, hence they violate none when they slay to eat, but fulfil their mission. If man had no sympathy for distress, he, too, might prey upon brute and man; but he *has* sympathy, and therefore must not abuse it by butchering inoffensive animals.

The flesh-*eaters* might also argue that they themselves neither kill animals, nor blunt their moral sentiments.

"The Bloody Mary," readers of History will admit, did not *herself* bind the martyrs nor light the fires of Smithfield, yet *she* signed their death-warrants. As Robespierre only *ordered* the beheading of the victims of the French Revolution, yet both were the virtual executioners; so flesh *eaters* are the real slaughterers because they give the *order*. The butcher is to the slaughtered what the torch-carrier was to the martyrdom of John Rogers, and the hired servants employed to ply the guillotine are to the execution. All these are only the paid *agents* whereas the responsibility falls mainly on those who *order*, not on those who execute under authority. The butcher kills mainly by proxy. The *consumer* is the virtual butcher because he both requires the slaughter itself, and directs its kind, time, quality, manner and everything else about it. Unless he demanded it, the poor beast would not bleed. The *consumer* is the "Mary" and the "Robespierre" of the slaughter-house; because every pound of flesh he eats increases the demand, and thus becomes a virtual deathwarrant issued against helpless brutes.

Vegetable food promotes morality and goodness, as well as intellect; while killing animals for food promotes the propensities. Modern physicians all over the world, including those physiologists, phrenologists and homœopathists who have made this subject their life-long study, have proved and come to the conclusion that vegetables contain all the nutritious elements required to sustain human life. The reader is particularly referred to Liebig's animal chemistry, one of the most profound and philosophical of works, which completely settles this point. Can any one disprove such stubborn facts? If so, then all the modern sciences should fall to the ground, and treated as mere humbug.

Let us conclude with the following from Leibig's animal Chemistry :—

"Vegetables produce in the organism the blood of all animals, for the carnivorous animals, in consuming the blood and flesh of the graminivora, consume, strictly speaking, only the vegetable principles which have served for the nutrition of the latter. Vegetable *fibrine* and *albumen* take the same form in the stomach of the graminivorous animal as animal *fibrine* and *albumen* do in that of the carnivorous animal.

ACKNOWLEDGMENT PAID TO THE ARYA PATRIKA, LAHORE.

Lala Hurri Mal, Shikarpur ...	2	8	0
„ Hans Raj Sahni, Pleader, Rawalpindi	2	0	0
„ Kashi Nath, Muthra	1	4	0
„ Murli Dhar, Fatehpur ...	2	8	0
Master Salig Ram, Kasur... ...	2	8	0
Pt. Ganga Ballabh Sarma, Hamirpur	0	8	0
„ Kaloo Ram, Quetta	2	8	0
Lala Bishamber Das, Mukhtar, Gujrat	3	0	0
Secretary Arya Samaj, Dinapur ...	2	8	0
Lala Harbhaj Rai, Edwardsabad	2	8	0
„ Raushan Lal, Pleader, Lahore	2	0	0
„ Thandi Ram, student, Pattiala	2	8	0
Babu Mihar Chand, Sibi	1	0	0
Lala Khem Karan Das, Jharaila ...	1	4	0
„ Guranditta Mal, Lahore ...	1	0	0
„ Tulsi Ram, Lahore	1	0	0
„ Mansa Ram on account of advertisement	1	8	0
„ Ram Chand, student, College Lahore	2	0	0
„ Budh Sain, Hospital Assistant Sikindra Rai	2	8	0
„ Suraj Narain, Lahore... ...	2	0	0
„ Amin Chand, Lahore... ...	0	8	0
„ Karam Chand, D. I. Khan ...	3	8	0

(To be continued.)

PRINTED AT THE "TRIBUNE PRESS," LAHORE, BY GHOLAM YASEEN PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II } LAHORE, TUESDAY, MARCH 2, 1886. { No. 37.

THEOSOPHY AND PSYCHICAL RESEARCH SOCIETY.

OUR READERS PROBABLY KNOW that there exists in London a society for Psychical Research. It contains in its ranks several men of light and leading, who always think it their duty to make a thorough and conscientious enquiry into phenomena termed generally as supernatural. In the year 1882 when the fame of the Koot Hoomi—Olco—Blavatskian clique, as workers of wonders and miracles was at its height, and several leading native and European gentlemen had willingly espoused the cause of Theosophy, and made loud and vigorous defences on its behalf, the London society for Psychical Research became interested in the matter. Mr. Hodgson a gentleman of considerable reputation, and great learning was deputed by the society to Madras to institute personally an enquiry into the doings of Madame Blavatsky and her colleagues. For full six months Mr. Hodgson stayed in India, and did everything in his power to investigate in to the several supernatural phenomena alleged to have been exhibited here by the Madame. Some eight months ago that Mr. Hodgson submitted his report which, considered from many points of view, is a masterly document. Now the Society have, after a long consideration of the subject, adopted it with very few or rather no modifications, and it has been published to the world under their auspices. It should be stated that the Editor of the *Christian College Magazine* who, with many others, had constantly exposed the actions of the Mahatmas and their *chelas* to the ridicule of the public, gave much assistance to Mr. Hodgson in the course of the inquiry.

The report of the Committee proceeds that, after hearing what Mr. Hodgson had to say on these points and after carefully weighing all the evidence before them the Committe unanimously arrived at the following conclusions :—

"(1). That of the letters put forward by Madame Coulomb, all those at least, which the Committee have had the opportunity of themselves examining, and of submitting to the judgment of experts, are undoubtedly written by Madame Blavatsky ; and suffice to prove that she has been engaged in a long continued combination with other persons to produce by ordinary means a series of apparent marvels for the support of the Theosophic movement.

"(2). That in particular the shrine at Adyar, through which letters purporting to come from Mahatmas were received, was elaborately arranged with a view to the secret insertion of letters, and other objects, through a sliding pannel at the back, and regularly used for this purpose by Madame Blavatsky or her Agents.

"(3). That there is consequently a very strong general presumption that all the marvellous narratives put forward as evidence of the existence, and occult power of the Mahatmas are to be explained as due either (*a*) to deliberate deception carried out by or at the instigation of Madame Blavatsky, or (*b*) to spontaneous illusion, or hallucination, or unconscious misrepresentation or invention on the part of the witnesses.

"(4). That after examining Mr. Hodgson's report of the results of his personal inquiries, they are of opinion that the testimony to these marvels is in no case sufficient, taking amount and character together, to resist the force of the general presumption above mentioned.

From the above quotations it is clear that the complexion of the whole Theosophical movement in this country, so far as the working of miracles, and the exhibition of supernatural phenomena are concerned, has been that of fraud pure and simple. We confess, that when the reports of the alleged wonders and phenomena appeared in the papers, whose principal conductors became somehow or other converts to the cause, we were taken by surprise. It occurred to us that when so many truthful, able and influential men from among the native and European community, began to believe in the reality of the Theosophical phenomena, there might he something serious, something reasonable, and something reliable in the whole affair. Besides, the amiable disposition and impressive eloquence of Colonel Olcott, and the enthusiastic and patriotic declarations which he had, together with "the dear old lady" made publicly and in the most solemn manner on his arrival in this country, had led many people to think that their professions were altogether sincere. When one reads the letters which, before their coming over to India, the Theosophists addressed to the late lamented leader of the Arya Samaj, it is impossible to leave them without being very strongly impressed with their genuine sincerity and truly noble enthusiasm. It is almost needless to say, that even the illustrious founder of our Samaj was imposed upon by their outward professions; and, coming to know the shallowness of their beliefs, he at once sent them a challenge as regards their religious beliefs which, when it was refused point blank, ended in the total seperation of the Theosophical Society from the Arya Samaj. Notwithstanding this, so general was the belief of the educated community of India in the honesty, sincerity and truthfulness of the Koot-Homi-Olco-Blavetskian clique, that even after this a total desertion from the Society did not take place. But when it was observed, that men like Mr. Sinnet and Mr. Hume, and many others went on placing an implicit belief in the reality of the Theosophical manouvres, an impression gained ground, that they were either being consistenly duped, or were preternaturally silly. It may still be in the memory of some of our local readers, that when in 1883 Rai Bishen Lal M. A. one of the educated cat's paw of the "dear old lady" came to Lahore with a chela, and boasted of doing supernatural deeds, quite a sensation was created in the city, and a large number of persons of various classes went to him. He said that it was impossible to cut the finger of the *chela.* At first no one came forward to perform the cruel task, and thereby to set at rest the vanities of the *chela,* who carried all before him, till to his utter mortification came forward a student of the local Government College, and a zealous member of the local Samaj who took up a knife and cut asunder the upper portion of the finger. The scene which then ensued

need not be described. But the Theosophists, hankering after notoriety, did not let the thing rest here, but sent a telegram to their influential brother dupes in the Calcutta Press, that the whole Lahore public could not cut the finger even after making much efforts. All this was a tissue of falsehoods from top to toe. To add meanness to shamelessness, the same papers did not at all notice the letter which, in contradiction to the telegram, was sent to them by the Secretary of the local Arya Somaj. This occurrence confirmed the Arya Somaj in the conviction, that the theosophic movement, as far as the display of supernatural phenomena was concerned, was a perfect and well constituted organisation of fraud and wilful deception. The judgment of that body has been wholly endorsed by the Society for Psychical Research, whose report deserves to be very carefully perused all over the country. It has long since been our firm conviction, and we are strongly confirmed in our judgment by the sound, sober impartial, and well written report of the Committee, that "the dear old lady" has at last been found out, and the Kooti Homi scandal brought to light. As for Colonel Olcott the report says "that after considering the evidence which Mr. Hodgson has laid before them as to Colonel Olcott's extraordinary credulity, and inaccuracy in observation and inference, the Committee disclaim any intention of imputing wilful deception to that gentleman." We wish we could subscribe to the above remarks of the report, but it seems rather a little presumtious to think the gallant old gentleman as being unaware of the deception which was being practised upon him, and the world at large, by Madame Blavatsky in broad daylight.

THE EIGHTH ANNIVERSARY OF THE LAHORE ARYA SAMAJ.

(REPORTED.)

THE EIGHTH ANNIVERSARY OF THE Lahore Arya Samaj came off on Saturday last, and lasted the whole of the following Sunday. This anniversary was celebrated with even greater *eclat* and splendour than the last, which undoubtedly was not followed with that exuberence of spirit, and cheerfulness of mind which were visible in the audience on the present occasion. The death of Swami Dyanand was not a blow which could be easily forgotten. It had inflicted a deep wound on every Arya's heart; and the short space of a year had not been able even to partially heal it, and consequently the mind was darkened, and shadowed with affliction amid the grand scenery which surrounded it on all sides. Under the outward appearance of gaity, lay concealed a lurking sorrow which was corroding the mind in spite of the encouraging and care destroying spectacle all around. This time, however, the case was different. Although there are events and occasions in our lives whose memory follows us like our shadows through the whole of our mortal career, and leaves us only, when we are lying stretched on the funeral pile, it is but too true that in proportion those events recede from us into the shade of oblivion and forgetfulness with the march of time, we lose in the same proportion a part of that sensibility with which we recognized the happening of these events. Their recollection no longer strikes us so forcibly as it did when they were comparatively fresh in our memory. To this law of forgetfulness, may we ascribe the glad sunshine of our hearts on the present occasion. The events of the past year, combined, with the levelling influence of time had prepared the Aryans to fully enjoy the solemn pleasure of the present anniversary.

This time it was celebrated with trophies and successes which had marked its career since its 7th anniversry. One of its proudest achievements during this period was the splendid building which had been moulded out of the shapeless ruins, which so cruelly disfigured the Samaj Mandar before. Instead of the tottering and crumbling walls which had an exceptionally ugly and forbidding look about them, there now stands a beautiful hall with a large Library or Reading room. Over the Library Room there is another storey raised to a height which makes its roof on one level with that of the Hall. The floor of this second storey looks into the Hall, so that it can form a nice room for women, in summer as well as in rainy weather. The Hall confronts towards the north a two-storied building, the intervening space forming a compound, which is sufficently spacions to give room to two thousand men. On the east as well as the west portions of building are respectively two stories, high on upper floors, communicating with each other by a sort of raised gallery which runs parallel with the roof of the Reading Room, and which at once commands the view of the compound on the one side and that of the Hall on the other. Thus while there is sufficient room for men below, there is ample room for any amount of women on the 2nd floor. The building was all white washed for the occasion. The rooms were tastefully decorated with evergreens, which contrasted beautifully with the marble whiteners of the walls. The Hall, the reading room, and the compound were all carpetted over, and a large canopy overshadowed the compound. Chinese lanterns were suspended against the wall, and the windows were *gerunized* to enhance the beauty of the walls and to add to the grandeur of the scene.

The work that the Samaj had done in the year gone-by, the sympathy it had met with from the people had all of these calmed it into a befitting state of mind for the occasion. The proceedings, as announced in the programme commenced at 7 A.M. There was a large influx of visitors from outstations. They were duly received by the members of the Arya Samaj at the Railway station, and conducted with honor to the Samaj Mandir. The Bhajan Mandli of the Amritsar Arya Samaj deserves a prominent place in this report. They commenced singing Bhajans as soon as they got out of the train, and marched amidst a large and admiring concourse of people towards the Samaj premises, preceded by hand players, stopping at intervals, to treat shopkeepers with a hymn. It was about 8 o'clock in the night when they reached the Samaj premises. The proceedings, as mentioned above, commenced at 7 in the morning. The audience was large enough to fill the Samaj compound, the galleries, and the large Hall. The Amritsar Bhajan Mandli entertained the audience with a hymn or two, which, to say the truth, were too Persian in their phrascology, and not so impressive as those that are sung in chaste Hindi Bhasha. These songs, or more properly, hymns, were followed by divine Upasana, which was admirably conducted by the Samaj Pandit. The Upasna being over, the Hawan ceremony commenced, and a good many persons ranged themselves round the Hawan Kund, chanting Vedic mantras The scent issuing from the burning materials was wafted all around, and filled the whole building and brought home, we are sure, to the audience the great advantages which attend on the regular performance of the ceremony. The Hawan ceremony being over, the Amritsar Bhajan Mandli sang one or two hymns. Then followed piano-playing. Lala Amin Chand Mehta, of whom a sufficient description was given in the last report of the anniversary

of the Arya Samaj, can play on this difficult instrument very well. The rich and touching notes issuing from the piano, were accompanied by hymns which for their solemnity as well as for their impressions were exceedingly beautiful and certainly far superior to any the Amritsar Bhajan Mandli had before sung. These songs being finished, Sunyasi Ramta Ram's lecture commenced. It is impossible to do justice to the keen and cutting irony which formed one of the chief characteristics of his lecture. The lecture commenced with pathetic reflections on the innumerable divisions and sections in which the Aryan nation was split up with respect to its religion. It dwelt with feelings of sadness upon the useless waste of immense money on improper objects of charity. Lakhs and crores of rupees were, he said, expended uselessly and to no purpose in erecting temples of enormous dimensions, shut up against the houseless and the poor, and often to afford retreat to the vicious and the licentious or otherwise to form a place of vice and corruption. On the one hand there were Puran upholders, who were crying in favor of their own religion. What did the Puranas mean? They meant, books of History and nothing more. But they sadly lacked historical importance. Who did not know the disastrous results of idolatory inculcated in the Puranas. The money which should have gone to feed the deserving, was only the means of procuring articles of luxury to certain classes of people. It was therefore evident that the different religions not only had sown the seeds of dissension amongst the Aryan nation, but had impoverished it in the extreme. There were Vedantees, who while condemning wordly things were plundering the credulous and the ignorant, gratifying their own animal desires to the fullest extent at the expense of their followers and teaching them a lot of nonsense. The Lecturer then took a passing notice of the Brahmos, athiests, Christians and Mohomedans, the Theosophists and their respective boasts and vaunts. He showed conclusively that all these different sections were doing incalculable mischief to, and undermining, the prosperity of their country. The different paths they had chalked out for themselves were hastening their country towards absolute poverty and certain destruction, and unless they gave up caprices, and yielded their vanity to considerations of a patriotic character, they could not possibly better their country. They should leave off their artificial paradoxes, and follow the teaching of the Vedas, and then only and not till then, could they be cemented in one compact whole. The lecturer's tone was highly sarcastic, and amusing, while treating the false pretensions of these sects, and as we have said above, it is impossible to attempt anything like a faithful imitation of how he proceeded. After this, he feelingly alluded to the custom of widow marriage and infant marriage, which he exhorted the audience to uproot as soon as possible. He finished his lecture by appealing to the generosity of the hearers, to allow him or rather to the Samaj a chutki of *atta* every day, which demand he asked with considerations from point of health and fellow-feeling. The lecture being concluded, prizes were distributed to girls. Lala Jowala Sahay, with his characteristic munificence and librality, came forward to give another instance of his generosity. He made a donation of Rs. 25 towards furthering the interests of the girls' school, which the Samaj has so energetically kept up at its own expense for many years. The girls seem to be intelligent, they can read and write very well, know some arithmetic, while they are very clever in knitting neck ties and

gloves. The Samaj Pandit, and the School Mistress deserve great praise for the interest they take in the education of their pupils.

This being ended, the people dispersed to their respective homes to take their morning meals, and in other words, to refresh themselves before attending the Samaj at 2 o'clock again. Religious discourse commenced at 2 as specified in the programme, and lasted about two hours. Various subjects were discussed such, as whether Revelation was necessary for mankind or not, or whether experience was only sufficient for man's progress towards civilization? whether man was a free agent how to do and how to choose, or whether he was only a tool in the hands of God, acting as the Almighty directed him. But as usual in such discussions, no satisfactory solution of the question was arrived at. The Amritsar Bhajan Mandlie entertained the audience with a song or two bearing on the present social condition of India, and certainly this time, the songs were excellent in all respects and did credit to the Mandli. Pundit Mani Ram's lecture commenced at 4½, and lasted about an hour and a quarter. The subject was the ideal of human life, and the Pundit did fair justice to it. He explained as clearly as posssible, the requisites of such an ideal, the essentials of a true religion, supporting his remarks with quotations from the Shastras. To be a true *Sadhu* or Brahman was not an easy thing said he. On the contrary it was a most difficult position to attain to. A hard and painful struggle must be made to subdue one's carnal appetites, to acquire perfect mastery over one's animal passions, and the orders of the holy Vedas must be literally obeyed in word, deed and action, even if such obedience should cost one his life. He proved by citing names of one or two person who had been true *Sadhus* (not in the vulgar sense) such as Swami Shankroa Charya and Swami Dyanand, who gave up their lives for the good of their country; and he exhorted his hearers to follow their noble example as far as it lay in their power. The proceedings of this day ended with a hymn or two by Mahta Amin Chand; and the Amritsar Bhajan Mundli.

THE NEXT DAY'S PROCEEDINGS.

THE FOLLOWING DAY COMMENCED, AS laid down in the programme, with Upasana. The Samaj Pundit is not only a tolerably good Sanskrit Scholar, but has also the advantage of a good throat very well adopted for singing Vedic hymns. The Upasna being over, the audience was entertained with a few Bhajans, at the conclusion of which Mai Bhagwati stood up to address the meeting. The greater part of the Hall was specially set aside for ladies, who were sitting behind screens provided for the occasion. The Mai is indeed a woman of parts. With an intelligent mind, she combines a well stout built constitution, and although she is over forty, she is as strong and healthy as any girl of 16. She appears to have read and assimilated a great deal, and from the tone and manner in which she addressed the audience, it was evident that she deeply felt the wrongs exercised on her sex, and fully realized the extent of the degeneracy to which the Indian women had been reduced. Her voice was strong and clear, and was sufficiently loud to reach the furthest end of the building. Every word, and every phrase was to be heard distinctly throughout the premises, and the force and earnestness with which it was uttered, added to the justice of the cause, made a deep impression on the minds of the hearers. She dwelt upon the indignity and insult to which her sex was subjected by the opposite sex, and showed con-

clusively, on the authority of the Shastras and actual facts, how wrong and ill deserved were the censures cast upon woman by the vulgar and the ignorant. Those who spoke in deprecatory tone of the aptitude of women for learning, and their fitness for discharging the duties of the household otherwise than spinning cotton and picking quarrels with each other, were biassed and prejudiced in their opinions, for their undeserved judgment upon woman not only ran counter with the evidence of history, but that it was also in striking contrast with the actual facts. While Indian History bore greatful testimony to the remarkable mental powers of her ancient women, and extraordinary presence of mind in moments of danger and difficulty, there were Europe and America, which gave lie to the assertions of such men. She was convinced, that as long as the Vedic College was not established, and institutions were not provided for women, there could be no real progress in this country. She concluded by remarking that the advantages resulting from female education, could not but be overrated, in proof of which she sent out a child of 5 to address the audience. The child not only read out a small address to the audience, but actually recited more than half the *Sandhya Upasna Mantras* with as much calmness of tone and manner, as a Pundit himself could. Doubtless much is due to Mai Bhagwati in this respect.

This concluded, the audience was refreshed with a hymn, and then Lala Lajpat Rai stood up to address the meeting. His lecture especially the last portion of it, appealed to the sympathy of the audience for help in the proposed Dya Nand Vedic College. He proved that the necessity of such a College was felt not only on the ground of counteracting the materialistic tendencies of the western science, but also on the grounds of developing the Hindi Bhasha, which could not be done without reviving the Sanskrit language. He laid great stress upon the immense services which the Swami had rendered to the country, and concluded by saying that not only should the people of India subscribe to the College funds because of the immense debt of gratitude under which the Swami had laid them by devoting his life in the cause but also because of the want of moral and religious education. He was followed by Babu Jadu Nath Mazumdar M. A., Editor of the *Tribune*, who also spoke strongly in favor of the proposed Institution.

He was followed by Pundit Gurudatta, who justified the necesssity of such a College on national grounds themselves. He showed that if we wanted to be united into a compact nation, to survive the levelling hand of time, we must study the works of our forefathers, so as to know what was the secret of their progress, what was the motive force which impelled them continually onward to progress for countless ages. He also remarked that nothing but a diligent cultivation of European Sciences, and a thorough study of our own works treating of atma vidya, combined, could advance our country, and this being the case, people should liberally subscribe towards the proposed College Funds. He sat down amidst deafening cheers. Lala Hans Raj B.A. was then presented to the audience as a man who had made a great sacrifice by offering his services as. Head master of the proposed school without remuneration from the Samaj He made one or two remarks, saying that it was only the sense of the great services done by the Swami to the country which had prompted him to offer himself in the interests of the College. Lala Sham Das was then presented to the audience as a man, who had followed in the wake of

Lala Huns Raj, and flowers were profusely thrown upon him. Then came forward to salute the audience, an individual, who for his unparralled generosity and extreme modesty has scarcely his equal in the Punjab. This individual was, or rather is, Lala Jewala Sahay the well-known contractor of Mooltan. He made a donation of Rs. 16,000 towards the cause of education, 8 thousand for the Anglo Vedic College and the remaining towards establishing an Anglo Sanscrit School at Miani. His exertions in the cause of education and his zeal for the Samaj knew no bounds. This presentation was followed by payment of subscription from the audience in behalf of the College. Not only the sums that had been already promised were for the most part paid in, but also new donations in cash were offered and considerable sums were promised. This generous help was not only confined to the male attendants only, but also several women came forward to contribute their mites. Some permanent subscriptions were promised at the rate of 10 per cent. on monthly income and thus a source of considerable sum of money was secured to the Samaj. It is impossible to attempt anything like a faithful, description of the zeal and liberality with which the people subscribed to the funds suffice it to say that the scene was a most encouraging one. The Mooltan Samaj had sent 2,650 Rs. towords the College Funds which was made over to the responsible persons of the Samaj. The morning proceedings terminated after a Bhujan or two and the people betook themselves to their houses.

EDITORIAL NOTES.

PERHAPS the most important question of the day, that waits solution at the hands of our patriotic countrymen is how to stem the tide of poverty that has already set in upon our country. Now attempts, should be made to revive our ancient arts and industries. No doubt this will open a wide field for work to the numerous population of the country. Some people would suggest agricultnre as the only best suited profession for the surplus population of this country. But they are, to our thinking, apparently in error. If ever there is a country in the world which does not depend upon agriculture solely it is India. Whether it is the people themselves or the Government that wish to improve the material condition of Hindustan, it should be kept in mind that to revive the national arts and industries is of the most vital importance.

The movement of the Arya Samaj is spreading itself rapidly all over the country. Places, where only a year or two ago, there were no Samajes, are going to erect buildings for themselves now. For instance we read, that a subscription list for the purchase of a piece of land for the Arya Mandir has been opened in the Gangah Arya Samaj, and people are willingly subscribing.

WE are glad to learn that some respectable gentlemen of Chuppra in Behar are trying their best to have an Arya Samaj established there. It is hoped that this town, like the Capital of India will soon have a Samaj of its own through the exertions of Swami Sahjanand Saraswati.

WE learn with regret the premature death of Pundit Kishwar Chand, Vice President Arya Samaj Gangoh. He was a youngman, and a zealous worker in the cause of the Samaj! May God grant peace to his soul, and consolation to his family.

PRINTED AT THE "TRIBUNE PRESS," LAHORE, BY GHOLAM YASEEN PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGA
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II } LAHORE, TUESDAY, MARCH 9, 1886. { No. 38.

NOTICE.

Subscribers whose terms of subscriptions have expired, or those who have not sent in their subscriptions as yet are requested to send remittances very soon.

THE ARYA SAMAJ.

IT HAS BEEN INSINUATED IN CERTAIN by no means disinterested quarters, that Arya Samaj is a political body, and that under the auspices of religion, it tries to fulfil its real mission which is essentially political. No supposition could be more malicious, untrue, and insincere than this. The object for the realization of which the movement of the Arya Samaj has been started is mainly religious and social. The political regeneration of the country is totally without its sphere. The various speeches, which the illustrious founder of the Samaj delivered in different parts of the country, explaining the aims and objects of the movement, and everything that has been going on in the country on behalf of the Samaj since its establishment, are sufficient to convince even the most superficial observer, that the movement of the Arya Samaj is purely religious and social. Those who have fully read the principles of the Samaj, should be firmly convinced that its object is not at all political. No one can say, that Arya Samaj has, ever as a body, discussed the various political questions of the utmost importance which are being agitated all over the country. Those who call it a political association, display an astonishing ignorance of its essential principles. Under the auspices of the Samaj no where has ever a political meeting taken place. If energetic and patriotic Arya Samajists do take an active part in the political regeneration of Aryavarta, it should be distinctly understood that they *do so* as patriotic *citizens*, and not at all as *members* of the Arya Samaj. Those who, by seeing its individual members working in the field of politics, infer that the Arya Samaj is a political body, are laboring under a great mistake. Everybody who joins the Samaj is required to believe in certain fixed principles, which are essentially religions and lie, we repeat, totally outside the domain of politics. But it should be kept in view at the same time, that there is nothing in the principles of the Samaj which precludes its members from doing *this* or *that* in any

sphere of life other than religious and social.

WE have been led to make these remarks by the fact, that not only some malicious people, to bring it into discredit, are calling the Samaj a political body, but there are honest folks too who think the movement of the Arya Samaj a political one. We wish the latter distinctly to understand, that we have been authorized by the Samaj to announce that the allegations that it is a political body, are as untrue as they are malicious. It has been repeatedly stated in these columns, that the founder of the Samaj, when starting the movement, had nothing in view but the restoration of this country to its ancient religion and sociology. If individual Aryasamajists are working in political associations, there is no reason to infer therefrom, that the body, to which they belong in point of religion, is also political. To do so is a great mistake.

In connection with this, it seems desirable that the policy of the Samaj should be explained. To attempt at a complete vindication of it, is impossible in a newspaper article. The whole movement of the Samaj is centered in the belief in " one True God " whose attributes are fully given in the principles of the Samaj. Then the belief in the infallibility of the Vedas is one of the cardinal doctrines of the Samaj. Vedas, it is sufficiently well known to require any explanation, contain the highest spiritual perfection necessary for the purification and consequent salvation of the soul. These are the integral doctrines of the Arya Samaj as far as its religious sphere is concerned. In the social sphere, it is enjoined upon every Arya Samajist to act as vigorously as in the religious. To deal a death-blow to the existing superstitions of the country, and to introduce social reforms suited to its requirements, are the chief duties of the Samaj. Infant marriage and enforced widowhood for instance, are two of the most horrible evils that are eating into the vitals of our country. They have mostly brought about all its degeneration. They still threaten to ruin us completely, if even now we do not eradicate them from amongst us. The Samaj is doing everything in its power to completely uproot them. Several of its members are trying to do so by precept as well as by example. They are working like assiduous reformers, and enthusiastic patriots, often in an unostentatious manner, in Bradari Sabhas, and many other places. Drinking, again, is one of the evils which have been rapidly spreading of late all over the country in the wake of western civilization. It has ruined thousand families, blasted hundreds of the opening blossoms of the national garden. Not only on purely sanitary, but also on economical grounds, it is evidently objectionable. With a section of the educated community, it has become a sort of habit which it is now too late for them to renounce. Arya Samaj is a bitter enemy of this practice. And it can be said with some pride, that it is mostly due to its efforts, and principally to the efforts of *its founder*, that the enormity of the practice has been considerably diminished since the movement was started. It is our own experience, that several men of position in our society have become almost tee to- tellers simply on account of the effective and vigorous remonstrances of Swamiji Dyanand Saraswati on the subject. Then there is female ignorance, which is a very great obstacle in the way of the social and moral regeneration of Arya Varta. It is a fact, and we think very few will contest it, that the intellectual progress of any country can be measured by the state of women in that country. No one has more fully grasped the truth of the assertion, that the education of women is simply a precursor of the education of men,

than the Arya Samaj. It is due to this that every Arya Samaj has a girl school of its own. No doubt, the education imparted in all these schools is not up to the required standard. But it is unquestionable that these schools are the beginnings of a great movement. It is confidently expected that with the efforts of the Arya Samaj, the cause of female education will advance with a rapidity and vividity that generally attend the spread of any great movement all over the world. The simple, direct, and straightforward principles of the Arya Samaj are penetrating into the heart of the country, and the movement is gaining strength every day. Not a week passes in which we do not hear of the establishment of one or two Samajes in some part or other of the country.

We think the above lines will do to repudiate the false notion in many minds that Arya Samaj is a political body. In this connection it is not at all improper to state that day before yesterday in the ordinary meeting of the local Samaj the notion was renounced. And it is under contemplation to renounce it in a still more public manner. The speaker very ably viewed the question in all its pros and cons. His vindication of the movement was a complete success. It is hoped that those who peruse the above lines will never entertain any notion as to Arya Samaj being a political body.

THE ANNIVERSARY OF THE LAHORE ARYA SAMAJ.

REPORTED.

(Continued from our last issue).

THE PROCEEDINGS OF THE SUNday evening are of the most gratifying character. The distinguished visitors from outstations comprised a large number. Dr. Thakar Dass delivered a most interesting and instructive lecture on flesh eating. He proved to demonstration that the use of animal diet was not only injurious from medical point of view, but that it was also opposed to the instinctive tendencies of the human mind. The use of animal diet was prejudicial to human morality; it made a man more lustful, it stimulated his passions. The use of intoxicating liquors was equally injurious, and forbidden from a moral point of view. He was followed by Lala Chandi Parshad, who entertained the audience with a fine piece of poetry, bearing on the present condition of this country, and on the evils which had followed in the wake of the selfish views of the priesthy caste. He was followed by Lala Dwarka Das M.A., who delivered an eloquent address on the necessity of studying our ancient works, and of reviving the Sanskrit language. Unless we did that, we could not become a nation; at present our education was one sided, and made us blind to the merits of our ancient literature, and kept us in the dark as to the treasures of thought buried in the works of our ancient Rishis and Munis. To know our ancestors perfectly, to cultivate and adopt those habits which were the secrets of their success, we must carry ourselves back to those golden times. The lecture was admirable in every respect. He was followed by Pundit Lekh Raj who read out a very interesting pamphlet of his own composition to the audience. The pamphlet proved conclusively, that no other books except the Vedas were revealed books, and that Christianity and Mohammedanism were creations of man's own imagination, and could not hold their grounds against the discoveries of modern science. The style of the pamphlet was racy vigorous, and cutting in the extreme. The audience highly appreciated it. Bawa Narain Singh spoke for about a quarter of an

hour in a lingering solemn tone completely his own. Lala Mathra Das's lecture was a good one, though it had a look of sadness about it, which was perhaps inherent in very nature of the subject he had chosen. He spoke of all that the Arya Samaj had done for the orthodox Society, the preventive measure it had introduced with respect to the encroachments of Christian missionaries on the Hindu Society. It had established girls' schools, and had thus paved the way for female education. It had established orphanages which gave refuge to poor orphans, supplying them with the necessaries of life and giving them sufficient education to support them with their own exertions in after life. It was really surprising to see the apathy of the orthodox towards the Arya Samaj, which was trying to do it good as far as it lay in its power. He dwelt a good deal on topics like these, and his lecture finished, the meeting adjourned and left the Samaj premises to refresh themselves before they heard Lala Guru Dutt B. A.'s lecture which commenced at 8 o'clock in the night and lasted for full one four and a half. Lala Guru Dutt is a most prominent member of the Arya Samaj and is indeed one of the best gems which are at once the pride and boast of the Samaj. His lecture on the present occasion was, a complete success. It is no joke to address such a large gathering as the one at that time in the Samaj premises in a foreign language—this itself requires a very great command over the language. The lecture may in the main be pronounced as an attempt to prove that Arya Samaj was a national movement. It was the outcome of national forces working on the national mind and was not the outgrowth of any pressure or stimulus from without. The illustrious founder of the Samaj was an indigenous motive force which had transformed the Hindu Society into the Arya Samaj remoddled into a shape in which it existed in olden times. What was the state of things in times, distanced from the present by countless centuries. How was the society then constituted? It was the best constituted society we can think of. The principle of *varna* the division of labour, was then recognized in its full force. It was based on that principle of merit, which had not as yet been fully established, and fully recognized. It has been the result of a clear comprehension of the most fundamental principle of Political economy, the division of labour. This principle is an indispensible condition of civilization, and is also absolutely necessary for its onward progress and prosperity. There was then the principle of *ashram* which too exercised as much influence on the conduct of the people as the principle of *Varna*. The life of an individual was divided into four different parts—the first part till the age of 24 being set aside for education only, and for the practice of Brahmacharya. This period was a preparation for the next three periods—it was the period when health and strength both of body and Mind was stored and conserved for the trials and work of the next three periods. The fourth period was consecrated to the good of humanity—it being recognized that man as a member of Society owed a duty to it in his declining years. Having described the state of things which prevailed in ancient times, and clearly proved that it was a state when civilization was at its height he began to speak about the Arya Samaj as a national movement. The Arya Samaj was sprung up by dint of the indigenous forces which were working in the land. It did not owe its origion to any foreign element. Its founder was a man who did not know a word of English. He had worked only by the help of Sanskrit. All this wonderful change in the national mind

had been brought about by the energy of a man who knew only Sanskrit. It was clear then that this body was a national movement, and will ultimately be appreciated and beloved by the people. Its object was to reform and not to scheme a revolution in its true sense. He made some more remarks which fully established his position. He sat down in the midst of loud cheers from the audience, and the people dispersed.

PUNDIT AGNIHOTRI AND HIS LECTURE.

(Reported.)

ONLY TWO DAYS AFTER THE LAST anniversary of the Lahore Arya Samaj, Pundit Agnihotri the zealous advocate of the local Brahmo Samaj, took into his head to surprise the Lahore public by delivering an oration which would not only strike them dumb because of its brilliancy, but would also deal a severe, nay a fatal, blow to the interest of the Arya Samaj itself. The Pundit was on his Sanctuary at the appointed time, ready to hurt the thunders of his mighty wrath against the Arya Samaj. The audience too was so large as had never been seen in the Mandir before. Nay the verandas themselves were alive with the trum of some scores of people. Every body was watching with feverish anxiety the lips as yet immoveable of a man who had taken upon himself the difficult task of analysing the origin and growth of an institution, which was daily extending its influence over the masses, and winning their esteem and respect. Each and every one of them was burning with an intense desire to know what the Pundit had promised to say—the subject of the lecture had roused his anxiety to its highest pitch—had fired his soul with a longing to see and hear the man, who had promised to speak upon a subject which was being so much talked of by the public, and upon which any impartial discussion would be most welcome. These were probably the feelings which had attracted such an extraordinary gathering in the Brahmo Mandir whose benches almost creaked under the weight of the audience, as if groaning under the severe pressure to which they were all of a sudden subjected. The Pandit opened his speech by assuring his audience that his remarks would be characterized with perfect impartiality, that he would not allow his free opinions to be swayed by any party feelings or his judgment colored with any side interest. But what was the astonishment of the audience, when instead of handling the subject in an impartial manner, instead of listening to the voice of his conscience he began to identify himself with what he had been before he went on his late lecturing tour. The public had thought, that his late experience in his wanderings over the country would have softened his prejudices, would have softened that malacious and haughty tone in which he used to address his hearers. But no, sad disappointment prevailed over them, and they now began to see their speaker in his true colors, they now began to recognize in him the idential individual, who had so often bored them before with his colored speeches. A mountain laboured and a mouse was produced was the proverb, which the speaker's words now suggested to their minds. What a miserable contrast did his speech present to the grand subject which had been announced in the notice, what poverty of thought was displayed in the discussion of a question, which required much thought and perfect impartiality. The Pandit was of opinion that Swami Dyanand like the rest of the world, had an object in his mind, when he began to preach the doctrines of the Vedas. He had set before his mind the accomplishing of certain aims

and objects, the compassing of certain ends, when he commenced and explained to the Indian world what the Vedas contained. He had taken his stand on the Vedas not because he believed them in any measure, as conducive to one's spiritual well-being, or that they obtained for him Mukti or emancipation, but he took his stand on them because they had been held in esteem and respect by the Hindu nation from times immemorial, because they have been regarded with feelings of reverence by them for ages, because tradition had vested them with great religious importance.

The best thing would be, thought the Swami, to lay hold of a certain prejudice of the nation, utilize it in furtherence of his designs, and carry them out in the easiest way possible. He did so, and what was the prejudice he laid hold of? It was their prejudice in favor of the Vedas. The Swami was far from believing them to be a means of salvation. He only looked upon them as a means to create a spirit of political freedom, as a means to awake the people to the sense of their rights as a nation. The Vedas, he (the Pundit) had heard, and believed were a collection of prayers to different Gods—the pouring out of the sentiments of a simple and rude people towards many divinities; but the Swami had perverted their original meaning to suit the caprices of his own mind, to accord it with the turn and bent of his heart. But everything flows out of the abundance of heart, in other words, the word finds itself out in action, the thought finds forced itself into expression. The thoughts which were the uppermost in the Swami's mind the ideas, which most agitated his mind, had found vent for themselves in his translation of the Vedas—had imparted a tone and colouring of his own to his version of the Vedic mantras. He (the Pundit) did not doubt that the Arya Samaj had done some good to the country, it had established orphanages and Girls' School in different places, but at the same time he was constrained to remark that it had done proportionally a far greater mischief, its services in the right directions were far outweighed by its misguided zeal in other directions. When it had put a forced construction on the Vedic Mantras, perverting their original sense to suit the advanced state of Society, it had sown germs of policy in its movement. Instead of adopting a straightforward course in all that it did, instead of openly avowing and preaching its doctrines, it was trying to carry out its point by indirect, and certainly not commendable means. How miserably seemed Swami's rendering of the Veda Mantras in comparison with Pt. Navina Chandra Roy's extracts from the upanisheds and Shastras. The speaker then spoke in favor of his own Samaj, as a special gift of providence in connection with the spiritual welfare of his country, and made a remark or two with respect to Mr. Malabari who was going through hot water to ameliorate the condition of our females. This may be considered a sufficient account of the Pandit's lecture. The public duly appreciated his remarks with loud hisses and hootings. "No" "It is false" were the phrases with which his remarks were welcomed by the audience, and to the credit of the Pundit it may be said, that he was no way dispirited by these outbursts from his hearers, but continued to go on with his speech as colored as it was malicious. Everybody who has had the good fortune of coming in contact with the Arya Samaj, who has had ever an occasion to watch its movements with the eyes of a man free from prejudice, will be ready to contradict the speaker's statements. He has thoroughly misrepresented the character of the Samaj; and his misrepresenting powers do

credit to him. To give the Samaj a political charactar is as grave a falsehood as ever profained the lips of a man, and we have on several occasions before given the lie to such slanderers, who are actuated in their utterances with feelings almost verging on personal hostility. The Samaj is purely a social and religious body, and has not the slightest pretension to the honor which the Pandit forces upon it at the expense of compromising his own conviction based on personal experience. The Pandit seems to be smarting under some personal, though imaginary insults. His friends on whose representation he has been led to found his conclusions are of the same stamp as himself. Birds of the same feather flock together is a well known saying, which forcibly applies to the Pandit and his friends. Who does not remember the remonstrance which the Pandit received from the Swami during his sojourn at Lahore. The Swamiji with his penetrating glance at once discovered what stuff the Pandit was made of, and hence the severity with which he spoke of him. Ever since the Pandit has taken up a crusade against the Arya Samaj, and he never lets go an opportunity which may afford him the pleasure of avenging himself on the Samaj. It is a pity that men like the Pandit who could do much service to the public by directing their energies in the right direction, should go on black sliding people for nothing. It would be absurd to pay the Pandit in his own coin, for feelings of hostility towards the Samaj has taken such a deep root in his mind that he is unable to conquer his passions. The Pandit caught it "hot and tight," from his audience and we have no hesitation in declaring that the audience did but bare justice to him by their hootings and hisses. The scene in the Brahmo Mandir was most amusing. That the Pandit shows a pitiful ignorance of the aims and objects of the Samaj, or at least pretends ignorance of them must be evident to every body who knows any thing of him. Brahmo Samaj has done immense good to this country to be sure. The "three tailors of the Tooley Street" are going to represent this peninsula of India. An assemblage of out-castes, shunned from every body, are going to be the spiritual teachers of the nation. A pretty idea, if it does savor of hallucination, we do not know what it is. Its past History points out clearly the oblivion to which it is doomed. The Pandit's own History shows clearly that his speech was nothing but an indirect sketch of his character. Let the Pandits be more prudent and careful in future.

The Mantras which he read out, did not at all back what he wanted to prove. The Arya Samaj believes and rightly too that the Vedas are the repository of all science—they contain the germs of all science; we do believe that God has given us in his mercy and goodness, and has not only provided for all our material comforts but also for spiritual comforts. We stand as much in need of not those sciences which contribute towards the promotion of our bodily comforts, as we stand in need of that knowledge which may serve as our guide posts in our path towards our ultimate goal. The Pandit is sadly mistaken if he thinks that man requires nothing but spiritual food in this world. His daily practice too falsifies his convictions. As regards his unworthy reflections on the character of the Swami, he is most to blame. The Swami's character is of a most exalted kind and is admirable in all points. The Universal testimony of the Indian world except some despicable exceptions, is of the most flattering kind on this head, and one that does almost justice to the Swami. The Pandit only makes himself ridiculous by opposing the universal testimony

of an impartial public. What a down fall it is.

EDITORIAL NOTES.

IN an influential meeting of the Hindus of Mymensing in Bengal, pledges were taken to encourage widow marriage by all means. It is said the movement was openly countenanced by the learned Brahmans of the place, and consequently great sensation prevailed. It is impossible for the Brahmans to resist the strength with which the cause of justice and righteousness, is gaining ground in the country.

WE are exceedingly glad to learn that Lalas Dangal Singh Varma, and Lachman Parshad Sharma, contractors of H. M. S. Railway Station Holkati, have generously subscribed Rs 100 to the Ferozepore Arya Samaj Orphanage Asylum Fund. The true Aryan generosity of these gentlemen is admirable indeed, and worthy of being imitated by our countrymen.

THE marriage of the sister of Lala Ramji Lal Sub-Engineer was celebrated according to the Vedic rites at Landour in the Saharanpur District on the 30th January last. Although some of the popes of the place offered opposition to the ceremony, yet Pundit Akshanand of Rurki who was the minister on the occasion, prevailed upon them by challenging them on the matter. But none of them came forward to have a discussion with the Pundit. All these instances prove, that the people have begun to act upon the principles of the Samaj. And in the face of this how can the popes continue to be traitors to their once great but now fallen religion.

WE learn with much pleasure that Bhai Harnam Singh, Treasurer of the Amritsar Arya Samaj has subscribed Rs. 51 to the Dayanand Anglo-Vedic College Fund, Rs. 15 to the Ferozepore Orphanage Asylum Fund, Rs. 15 to the Female School Fund, Rs. 5 to the Samaj Fund and Rs. 15 to other funds, in honor of the marriage of his son. Lala Nanak Chand, President, Arya Samaj, Rawalpindi has also subscribed Rs 10 to D. A. V. College Fund, Rs. 5 to the Ferozepore Orphanage Asylum Fund, and Rs. 10 and a gold ring to other funds, on the occasion of his own marriage, which was celebrated according to the Vedic rites. A feast was given to all Arya brothers. The Amritsar Bhajan Mundli sang hymns. All present on the occasion were pleased with all that was done according to the Vedic rites. Both of our brothers have no doubt set noble examples to be followed all around.

WE are glad a Gau Raksha Sabha was established at Ferozepore city on the 21st February 1886 through the exertions of Lala Mathra Das Supervisor.

SWAMI Atmanand Saraswati, having established an Arya Samaj at Orai in Jolaum district, went back to Jhanse where an Arya Samaj had been established by him some two weeks ago.

ADVERTISEMENTS.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ओं

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II. } LAHORE, TUESDAY, MARCH 16, 1886. { No. 39.

ARYAN DECALOGUE.

1. God is the original cause of all true knowledge and of the things made known by it.

2. The Supreme being is true, intelligent, happy, without beginning, almighty, just, merciful, unborn, infinite, unchangeable, incomparable, all supporting, all governing, all pervading, omniscient, undecaying, immortal, fearless, eternal, holy and maker of universe. He alone is to be worshipped.

3. Vedas are the books of true knowledge, It is the duty of all the Aryas to read, teach, and recite them.

4. All persons ought to be ever ready to accept truth and reject untruth.

5. All actions ought to be done conformably to virtue *i. e.* after thorough consideration of right and wrong.

6. The principal object of the Arya Samaj is to do good to the world, *i.e.*, to contribute to the physical, mental, and social improvement of all.

7. All ought to be treated with love, justice and due regard to their merits.

8. Ignorance ought to be dispelled and knowledge diffused.

9. No one ought to be contented with his own good alone, but every one ought to regard his prosperity as included in that of others.

10. All persons laying aside their differences should be bound by laws beneficial to the society at large, but in personal matters they may act with freedom.

GOD IS PHE ORIGINAL CAUSE OF ALL TRUE KNOWLEDGE AND OF THE THINGS MADE KNOWN BY IT.

IF WE ATTENTIVELY WATCH THE tendency or the natural impulses of the human mind, we will find that it is endowed with a spontaneous desire of paying homage to superiority, and that it is inherent in the nature of our constitution that we should find something greater than ourselves to regard it with a distant affection mingled with awe. If we turn over the pages of History, we shall find the life of every nation, of every tribe, from the most civilized to the rudest, bearing an indubitable and unmistakable mark of this uncontrollable, though wholesome and necessary, feeling. Those nations who have not as yet emerged from their state of savageness, who have not as yet felt the refining hand of civilization, are as much amenable to the influence of this tendency, and as much guided by this force, as those who are at present leading the van of civilization, and who stand pre-eminent as far as social and natural progress is concerned. The copper-coloured primitive inhabitants of Ame-

rica and of the islands surrounding it, and the rude Africans not only obey this impulse within relations with which their fellow-men are concerned, but are directed by this irresistible power in a higher or, in other words, their religious life. Not only do they bow their heads before temporal power, but offer the incense of praise at the altar of some God or goddess, some good or bad spirit, which they have been led to recognize through the instincts of their nature, who presides over their destinies and ordains good or bad for them. If we cast a glance at the ancient Greek Mythology, we find the same thing here. We see here innumerable Gods and Goddesses who rule over different departments of human affairs, whose assistance is eagerly sought after in time of emergency, and to whom sacrifices are offered to conciliate their favors. Taking a survey of the modern advanced Christian nations of the Globe, we see that they regard Christ as their Saviour, their mediator with the most High, and consequently offer up prayers and sacrifices to God in his name to obtain their heart's wishes. Mohammedans too are in the same boat with others. From the foregoing remarks, we see then that one and all of us are equally under the sway of this feeling of rendering honor to those that are superior to us, and that we are so constructed as to long for something greater than we are, to whom we could refer in time of need and whom we could adore. It follows then that mankind is perfectly justified in rendering homage to some higher power, since in this they are only obeying the natural instincts of the human mind. It would be needless to examine here the various ways in which this homage is rendered to higher powers, to view the dark and bright sides of each, and to pass an impartial verdict afterwards, for this actually amounts to an inquiry into the various religions extant in the world, and our ultimate decision as to the merits and demerits of each. What we have said above is enough for the purpose we have in view; at present we have no mind to enter into argument with the followers of other religions. We simply wanted to prove that we cannot do without having some higher power whom we regard as presiding over destinies, and from whom we think proceeds all good or bad which we enjoy in our life. All nations concur in this opinion, since they do worship, and are as it were forced to worship, some higher power in some shape or other. The first of the ten Aryan principles which forms the heading of the present article makes our position clear. It shows we have obeyed the impulse of our minds in a far nobler and truer way than other nations have done. It is characteristic of that sense of gratitude and devotional fervour which the innumerable bounties of the most Benevolent never fail to produce in the heart of a sensible and descerning individual. Here God is called to be the prime cause of all true knowledge, and of the things capable of being known through that true knowledge. Independent of the feeling that compels us to ascribe the origin of all true knowledge, and the things which we can know through that knowledge to some higher power, we do so on more substantial and scientific grounds, which suit better the sceptical tendency of the age. We see all around us in nature a design, an adoption which clearly proves the existence of a God. Such consummate skill, unerring unity and boundless power is exhibited in the works of nature that we are forced to admit that there is an intelligent first cause of all that we see, and when by a careful survey of the Universe we learn that the maker of it is Omnipotent, Omniscient, All Perwading and One, we must admit that he alone can give us true knowledge, since he is omniscient or all knowing, and

this is why he is called the source of all true knowledge. As regards the last half of the principle that he is author of all things capable of being known through that knowledge, it follows from the design we see in nature, because there can be no design without designer; hence he is maker of the universe; whom we denominate God. To an intelligent individual, and one who has not allowed his carnal passions to get ascendency over his reason, who has manfully combatted the evil tendencies of his mind, God is visible in every thing he is surrounded by; the tinniest creature is enough to give a faint idea of his inconcievable power, and of his infinite wisdom; but to a person who has not been able to acquire mastery over the subtle actions of his mind, who has failed to obtain control over his animal passions, everything appears to owe its existence to a gratuitous combination of atoms, to the chemical attraction which influences one kind of atoms towards others. And verily those who deny the existence of God are men, with few honorable exceptions, the creatures of their evil passions, who attach no moral responsibility to their actions. This is one of the most deplorable consequences. Atheism strikes at the root of all morality. We do not deny that there may be atheists who may excell many God-worshippers in the purity of their life. But such cases must be rare. We must see the general tendency of this doctrine. "Speculative error does not always lead to practical evils, but this is not what we have to consider; a man may possibly not die by swallowing prussic acid but this is not an argument why prussic acid is not a poison or why it may be taken with impunity. All we have to consider is the tendency of the doctrine; if the tendency be evil, it must be rejected." Now who would dare dispute that unbelief in God is a dangerous doctrine, indeed nothing can be more dangerous. By following it the whole fabric of morality falls, and man can indulge in the foulest deeds which we are capable of conceiving. The real fact is that unbelievers in God deny His existence, not because they are loath to acknowledge Him to be the source of all true knowledge but because they cannot indulge in their animal passions if they do acknowledge some rewarder or punisher of their good or bad deeds. We see then that we must believe in a God not only because it is the natural impulse of our nature, not only because his works are an unquestionable proof of his existence, but also because a denial of his existence would demolish the superstructure of all morality, because it would lead to the most horrid deeds we can conceive. Just for a moment roll over in your mind the History of the French revolution, and recall to your mind the horrors of it. If we have to believe in God, we have to acknowledge that all true knowledge proceeds from him and that he is the maker of the things we know through that knowledge, construction of the world leading us to this acknowledgement. It may now be asked what we mean by true knowledge. A true knowledge is a knowledge which enables us to know things exactly as they are; in other words, which qualifies us to understand the true nature of things and leads us to deal justly with others in our relations with them. To call what is black white, is not what true knowledge teaches us; to consider black as black or white as white is what it teaches us. It would be wrong to rob another's property, when it teaches us that it is bad to steal, or to kill another person when it teaches us that it is unjust to do so, when we would not like to be treated by others in the same way. God is called the source of true knowledge, because he is true knowledge himself; there is no *ignorance* in him, it is contrary

to his nature to have it. He is *Infinite Wisdom*, which the Universe proves him to be, and he can therefore give us only *true knowledge* as distinguished from *false knowledge* or *ignorance*, for if he could and would give us ignorance, he would not then be just, which is false.

CHRISTIAN MISSIONARIES IN INDIA.

THE AKHBAR-I-AM OF THE 13TH Instant reports the facts of a case at Bannu, wherein a young Mahomedan boy who had been converted to Christianity was ordered by the Deputy Commissioner to be restored by the Missionaries to his parents, at least for three weeks, after which the boy, if still determined to forsake the faith of his ancestors, was at liberty to do so.

This measure of the Deputy Commissioner is so wise and just that we think it our duty to notice it with pleasure and approval.

The law of toleration and freedom, so wisely inaugurated by the British Government, becomes quite meaningless and most reprehensible, when over-zealous missionaries are allowed to abduct with impunity raw youths and girls from the custody of their lawful guardians for the purposes of conversion to a religion at best doubtful. No doubt the missionaries do not use brutal force for abducting these young people, but their insinuation, considering the almost entire want of judgment in the persons operated upon, is not less heinous. The missionaries' officious attempts to bring people to what they believe to be the right path to salvation may appear very laudable to them, but we can not deprecate these too much, for not to speak of the most unscientific and fallacious nature of the Christian religion, deception and fraud can never be justified by any amount of good that they may be able to achieve. To allure an insane, an idiot or a child by arguments and reasons which he cannot judge, is even worse than fraud and deception.

In connection with these remarks we cannot deplore too highly, the action of the missionaries at Batala in converting a young Hindu boy under 18 against the will of his parents. The proceedings of that case show that the judgment of the boy is not ripe.

The award of the Christian Judge against the lawful guardians of the boy is open to most serious objections but to these we shall revert at some other time. Just now we conclude with a most cordial hope that the missionaries may learn to be wise and curb their zeal, which compromises their reputation for fairness most pitiably. The founder of their religion whose tenets they try to spread so unscruplously never contemplated that his religion shall be popagated with such means. The missionaries who speak so severely against the tenets of Islam which owed its spread to sword, should feel ashamed when employing an agency, not less objectionable than force.

AGNIHOTRI'S LECTURE AGAIN
(COMMUNICATED.)

Sir—In your comments on the lecture of Pundit S. N. Agnihotri, you seem to have lost sight of a most important mistake committed by the Pundit. The lecture, as announced, was to deal with the "ideal" of the Aryan religion, but the Pundit confined himself to a description of what he considered to have been the motives of Swami Dayanand Saraswati in founding it. The Pundit either in his anxiety to relieve his heart of its bile, or through ignorance of the English language, most sadly belied his announcement, and if, as it is generally surmised, the lecture and abuse were

the result of deliberation on the part of his fellow-thinkers, he has jeopardized the reputation for correctness of expression of his party.

Swami Dayanand Saraswati never professed himself to be the founder of the Aryan religion, nor, so far as I am aware, he is looked upon as such by the Arya Samajists. He simply took advantage of the times, as man of true genius, in directing the attention of our educated men to the treasures bequeathed by our ancestors and lying buried under prejudice and ignorance through our neglect.

It may be that his idea of the value of these treasures is wrong, but how can he be charged with falsehood? Pandit Agnihotri, who carefully avoided challenging the Swami's interpretation of the Vedas, and much less attempted its refutation, had certainly no justification whatever for imputing to wrong motives, the adopting and publishing of that interpretation. The Pandit was wise enough in not joining issue with the Swami about the correctness of his (the Swami's) meanings of the Vedic Mantras. He does not know Sanskrit, and would have betrayed his foolishness by attempting to walk over a ground which persons more learned than himself seldom dare to tread. But his rushing to conclusions most uncharitable must be perforce looked upon as malicious, because it has not been as yet alleged that the Pandit is insane.

Before I say something about the "ideal" of religion, and the Aryan religion especially, I must expose another fallacy Pundit Agnihotri fell in. He thinks that the Aryan movement is likely to unite the people of India politically; it is certainly as foolish to impute a political motive to Swami Dayanand as it was to Christ the intention of founding an earthly kingdom.

The "ideal" or perfection of "religion" as stated by Dr. Trench in his book on the study of words is the *practical feeling* and *allowing* of bonds which bind man to God and his fellow-men. If this ideal of religion was realized in the life of every man in the world, there would be no more strifes or quarrels on it.

Without this "*feeling*" and "practice," there can be no "religion"—The Aryaism is a religion, and not a mere "ism." The Vedas inculcate and enforce not merely a knowledge and realization of God in the abstract, but also such humane conduct as is necessary for binding one man to another, and it enjoins that all men should be united to one another in the bonds of brotherhood, and that they observe the laws of God, which coming from him are full of justice, mercy, truth &c.

Mahomed, by his articles of faith made a strict observance of the rules of humane conduct contained in the Shara an indispensable condition for the faithful. The ten commandments of Moses, which had been anticipated by Zardusht, and the practical observance of which was persistently preached by Christ, also contain a larger amount of social rules, than an attempt to determine nature of God in the abstract. In all these religions there was an attempt at attaining and enforcing that "ideal" which, we maintain, is to be found in its perfection only in the Vedas. A strict observance of the laws of nature inclusive of their sub-section—the laws of society, is as much necessary for a true and perfect religion as a realization in life of the true nature of God, and to say that the Swamiji in impressing these necessities on us had some ulterior wordly motives, is, to say the least, most uncharitable and malicious. I will try some time again to show that the Upanishads which the Brahmos most illogically revere more than their parents, the Vedas, contain only a part and not the whole of "religion."

EDITORIAL NOTES.

A NEW Arya Samaj was established at Kodana near the town of Shamli through the exertions of Lala Ram Kishan, President, Arya Samaj, Banat, on the 24th Feburary last. There are only 25 members on the roll at present. We wish the new Samaj a long life and a prosperous career.

ANOTHER Arya Samaj has been established at Balawali in the Bijnour District, and most of the members are educated men. We hope the members will work with zeal and perseverance for the regeneration of Aryavarta.

THE following *Arya Sabhasads* have been appointed Office bearers of the Lahore Arya Samaj, consequent on the new elections on the occasion of the 8th Anniversary of the local Arya Samaj.

Lala Sain Das, *President.*
Lala Jiwan Das, *Vice President.*
Lala Hans Raj B. A., *Secretary.*
Lala Sukh Dyal, *Treasurer.*
Lala Kesho Ram, *Librarian.*
Lala Sangam Lal, Pleader, Corresponding Secretary.
Lala Amir Chand, Financial Secretary.

MOST of our readers must have heard the name of Pundit Jagan Nath, a zealous member of the Meerut Arya Samaj, who alas! is now no more. His pious widow, we are glad to hear, has as much sympathy with the Samaj as her departed lord, and has lately made a gift of a plot of land and Rs. 100 to the Meerut Arya Samaj. For this charity in the right direction, she deserves great credit.

WE are exceedingly glad to learn that H. H. the Raja of Nabha is doing his best for the social improvement of his subjects, and it is through his paternal regard for the good of his people that marriage expenses within his territory have been greatly reduced. He is also trying to encourage widow remarriage in his State.

THE Social Reformer, in its last issue while criticising the proceedings of the 8th Anniversary of the Lahore Arya Samaj, makes a mistake when it treats the lecture of Sanyasi Ramta Ram, as an inaugral speech on the opening of the new Mandir of the Samaj. The speech in fact had no connection with the opening of the Mandir, and had the Editor read the Programme or heard the lecture, he would not have made this mistake.

IN the same paper, objection is taken to the language used by Sanyasi Ramta Ram towards the founders of other religions. We too, like many other members of the Samaj, are sorry that his remarks now and then were characterized by strong language. But it by no means should he understood as the opinion of the Samaj. The Samaj as a body has as much reverence for the good and virtuous men of other countries, as for the great men of this country. We can assure our Brahmo brethern that Babu Keshab Chandra Sen is greatly revered by the Arya Samajists for his virtuous life.

WE are glad to announce that a new Arya Samaj has been established at Imli, a small town near Hardwar. The members of this newly constituted Samaj are generally shopkeepers and Zemindars. We wish the Imli Samaj long life and a career of usefulness. This is one tangible proof how the Arya Samaj is working its way in the heart of the masses. Reformation limited to a narrow circle of educated people is no reformation worth the name. A true reform can be hoped for only when the whole nation becomes prepared for it, and we are happy to see that the masses have begun to appreciate the work of the Arya Samaj.

WE learn with much pleasure that it has been settled at Camp No 3 Sardi in the Basti District through the exertions of Lala Ramji Mal, Head clerk and others that they will subscribe 5 per cent. per annum of their incomes to the Ferozepore Arya Samaj Orphanage Fund. They have already acted upon this principle and subscribed to the above Fund out of their incomes for the month of January last. The true Aryan *Dan* of these gentle-

men is praiseworthy and worthy of being imitated by our countrymen.

WE are glad to learn that some of the influential gentlemen of Bogra are trying their best to have an Arya Samaj established there. We hope that this town will soon see a Samaj established there, if any of our preachers goes there.

SUBSCRIPTIONS RECEIVED IN AID OF D. A.-V. COLLEGE FUND ON THE OCCASION OF THE 8TH ANNIVERSARY OF LAHORE ARYA SAMAJ.

	Rs.	A.	P.
Lala Jwala Sahai, Contractor Multan	8,000	0	0
Through the Secretary Arya Samaj, Multan...	2,655	0	0
Bhai Harsa Singh Mistri Lahore	2	0	0
Lala Sukh Dyal, Accountant General's Office, Lahore ...	50	0	0
Lala Amir Chand, Oil Factory, Lahore	34	0	0
Lala Gurcharan Das, Pleader Gurdaspur	50	0	0
Lala Dasuandi Ram, Pleader Lahore	500	0	0
Lala Harwas Rai, Munsiff, Karor	100	0	0
Lala Lajpat Rai, Pleader, Rohtak	60	0	0
Lala Ganput Rai, Mukhtar, Lahore	40	0	0
Mehta Amir Chand, Lahore ...	50	0	0
Lala Daulat Ram, Lahore ...	11	0	0
Lala Badri Nath, Kasur ...	25	0	0
Lala Sangam Lal, Pleader, Lahore	50	0	0
Lala Parmanand, Dentist, Lahore	50	0	0
Lala Lakhmi Nand, Lahore ...	10	0	0
Lala Dewkinand, Lahore ...	10	0	0
Bhai Nihal Singh, Accountant General's, Office Lahore ...	51	0	0
Pundit Ganesh Das, Audit Office, Lahore	22	0	0
Mai Saran Devi, Lahore ...	10	0	0
Lala Gurditta Mul, Lahore ...	15	0	0
Lala Beli Ram, Accountant General's office, Lahore ...	30	0	0
Mehta Radha Kishen, Lahore ...	23	0	0
Lala Shankar Das, Agra Bank, Lahore	50	0	0
Lala Pirthi Singh, Government College, Lahore	11	0	0
Lala Gurdit Singh, Thal Chotiali	10	0	0
Lala Sham Das, Pensioner ...	37	0	0
Lala Ram Saran Das, Gurdaspur	81	0	0
Lala Gunda Mal Goldsmith, Lahore	5	0	0
Lala Raja Ram, Sukkhar ...	5	0	0
Lala Ram Chand, Tribune Office, Lahore	5	0	0
Lala Jaswant Rai son of Lala Karam Chand, Amritsar ...	18	0	0
Mai Bero, Lahore	1	0	0
Lala Madho Ram's wife, Lahore	2	0	0
Lala Kashi Nath, of Rawalpindi	4	0	0
Lala Balak Ram, Accountant General's office Lahore ...	42	0	0
Lala Ghasita Mal (Sharadh) ...	1	0	0
Lala Babu Ram, Lahore ...	2	0	0
Lala Bishamber Nath	10	0	0
Lala Gunput Ram, ...	4	0	0
Lala Hardyal Singh, (Kurmai)...	1	0	0
Lala Lachhman Das Mukhtar, Jhelum	5	0	0
Pundit Magar Ram, Pleader, Gurdaspur	20	0	0
Lala Sardari Lall, Librarian Govt. College Lahore ...	5	0	0
Bawa Sundar Singh	5	0	0
Lala Ghasita Mal's wife (Baia)...	1	0	0
Lala Harichand's wife (Baia) ...	1	0	0
Lala Lal Chand, Pleader, Jhang,	30	0	9
Pt. Shib Datt Ram's wife (Bia)	2	0	0
Pundit Ganesh Das's wife (Baia)	1	0	0
Lala Swaya Ram, Mukhtar Jhang	1[illegible]	[illegible]	0
Lala Govind Ram, Chunian ...	2	0	0
From the Students Government College Lahore	5	7	0
Lala Dip Chand	1	0	0
Lala Hari Chand's wife (Ikadshi Barat)	1	0	0
Lala Karam Chand's, wife ...	2	0	0
Lala Balmukand, Kanungo ...	2	0	0
Lala Angad Rai, ...	2	0	0
Lala Raghu Nandan Lal, Hoshiarpur.	10	0	0
Lala Shankur Das, Deputy Commissioner's office, ...	10	0	0
Pt. Harbhagwan Das	1	0	0
Lala Gian Chand, ...	1	0	0
Pt. Ram Rachppal, of Rohtak,...	2	0	0
Lala Sham Das Saraf, ...	1	0	0
Lala Diwan Chand, Store Office	1	0	0
Lala Nathu Lal Chaprasi Chief Court, ...	1	0	0
Lala Phamman Lal, Treasurer of M. Anup Singh	2	0	0
Lala Balkishen Government College Lahore, ...	2	0	0
Lala Dasa Mal, Secretary Dinanagar Samaj, ...	2	0	0
Bhai Nanu Singh, Amritsar, ...	1	0	0
Lala Harji Ram, Dera Dun,...	2	0	0
Lala Mathra Das's wife, Firozpur, ...	2	0	0
Lala Behari Lal, Amritsar, ...	1	0	0
Lala Bansi Lal, Jagraon, ...	1	0	0

Pt. Devi Chand, Sub overseer Jallandar, ...	5	0	0
Lala Mangu Mal, ...	1	0	0
Bhai Thakur Singh, Medical College, Lahore...	1	0	0
Bhai Bishan Singh, Amritsar, ...	1	0	0
Bhai Narain Singh, Orphanage Firozpur, ...	1	0	0
Lala Govind Sahai's wife ...	1	0	0
Lala Gobind Sahai's Sister-in-law, ...	2	0	0
Lala Khayali Ram, Lahore ...	4	0	0
Lala Sarab Dyal, Rawalpindi ...	1	0	0
Lala Dhani Ram, Khosla, ...	1	0	0
Lala Makhan Lal Student Roorkee College	4	0	0
Sardar Dogar Singh, probationer, Finl. Commr's Office, Lahore	2	0	0
Lala Kishan Dyal	2	0	0
Lala Nihal Chand, Deenanagar,	1	0	0
Lala Abhai Ram, Jamki, ...	2	0	0
Babu Durga Parshad, ...	50	0	0
Lala Ramji Lall, Rohtak ...	1	0	0
Lala Ram Sahai, ...	1	0	0
Pt. Jai Chand, ...	1	0	0
Lala Sukhdyal, Audit office, Lahore	15	0	C
Lala Budha Mal, Saraf	1	0	0
Lala Sukh Dyal Audit office 4 months' Subscription in advance at Re. 1 a month ...	4	0	0
La[illegible]athra Das, 2 months' Subscription in advance at Rs. 10 a month	20	0	0
Doctor Thakar Das, 2 months' Subsriptions in advance at Rs 10 a month	20	0	0
Lala Ram Parshad, of Patiala ...	25	0	0
Sardar Bhagwan Singh, Patialaa	25	0	0
Lala Hari Ram, N. P. Ry. Lahore	2	0	0
Pt. Bikrama Jit, ...	1	0	0

SAMAJIC INTELLIGENCE.

The Anniversary of the Darya Ganj Arya Samaj will be celebrated on the 3rd and 4th April 1886, and that of the Mahsham Pur Nagla on the 6th and 7th April. We wish the anniversaries of the above Samajes every success.

A third widow remarriage under the auspices of the Amritsar Arya Samaj took place on Sunday the 14th instant at 6 p. m. The bride and the bridegroom are Brahmans. Further particulars of this event will be given in an early issue.

Chaudhri Nawal Singh is staying at Delhi in these days where he has been invited by the local Arya Mitra Sabha. He entertained a large audience on the 7th instant with his *bhajans*. Chaudri Nawal Singh is a very steady and zealous worker and spares no pains in carrying out the mission of the Arya Samaj.

A new Arya Samaj was established at Abbottabad on the 21st ultimo through the exertions of Lala Jagan Nath kopani. We wish the Samaj long life and a prosperous career.

The marriage ceremony of the neice of Babu Mathura Prasad, Secretary Ajmere Arya Samaj, was celebrated day before yesterday according to the Vedic rites under the superintendance of Pundit Salig Ram Shastri, Head Pundit, Government College Ajmere. The bride is 15 years old andthe bridegroom 20. We congratulate Babu Sahib on his being the first man at Ajmerein this matter and offer best thanks to Shastri Sahib who at times gives his best help of the literary character to the Smaaj.

Our readers may be aware that our generous brother Lala Jawala Sahai, Contractor of Multan has made a gift of Rs. 8,000 for the foundation of an Anglo Sanskrit School at his native place Lun Miani besides the donation of Rs. 8,000 made by him in aid of the D. A.-V. College Fund. We are now glad to learn that his right earnestness for the good of his country is being followed by others, and it is expected that an Anglo Sanskrit School will shortly be opened at Miani on an efficient and permanent footing.

Lala Aggya Ram, Bodh Raja of Lun Miani, Medical in charge Dhariwal, has promised to give Rs. 100 yearly in aid of the Miani Anglo Sanskrit School. He has set a very noble example and deserves great credit.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. II. } LAHORE, TUESDAY, MARCH 23, 1886. { No. 40.

REVELATION.

THERE ARE TWO DISTINCT MODES in which the present advanced state of the Society is accounted for. There are persons on the one hand who hold and firmly believe that all this transition from the primitive representative of humanity to the civilized man of modern times is mainly due to past experience, that all this progress and enlightenment is nothing more than an embodiment of the accumulated experience of the ages which have elapsed from the first appearance of humanity on the face of the globe to the present time. They hold that when the spirit of social organization sprang up among the first progenitors of the human race through necessity and they formed themselves into communities, it became absolutely necessary for them to communicate their wants or thoughts to each other. All languages being artificial, the only mode, which they could have recourse to to convey their ideas to each other, was at first as naturally it might be, by means of signs by the hand or by means of intelligible and uncouth sounds which their unpractised tongues could command. When their lyrinx got sufficiently exercised and its power became sufficiently developed, a more refined mode of intercourse was established among them, in other words, when they had progressed fairly in the way of articulation there sprung among the society in due time a common language (we are considering the case of one single country.) When a channel of communication was thus provided for the primitive man, his curiosity began to work upon his mind, and began, as it were, to lead him by the nose. He began to pry into the secrets of nature, to see how he was affected by the things he was surrounded by. His inquisitiveness thus led him to many pretty discoveries. He knew that fire was something to be dreaded as it burnt one's fingers if he had the impudence to put them in a flame. He knew that water was apt to smother a fellow's life out of him if he had the audacity to venture too far in the deep, and so on. Whatever was discovered by one individual was imparted to others, and in this way their circle of knowledge began to widen day by day and more and more their intellectual faculties began to develop simultaneously with

the extension of their circle of knowledge. Thus it is that in course of countless ages the primitive man has outstripped his primitive condition by such an immense leap towards the high state of civilization in which he is at present. This way of accounting for the present civilized state of the Society appears to be utterly wrong. The science of Geology has proved that the original man has been living in America from millions of years. The existence of man in Egypt has been proved as antique. And yet when Columbus and others after him discovered America and the surrounding islands, they found the inhabitants of those regions in a state of perfect savageness. They had all the characteristics of the primitive man about them, they had not advanced a step from the position which is generally assigned to the first parents of the Human kind. But the Egyptian which can hardly boast a more ancient antiquity than an American Indian has been famous for his civilization in times past. The monuments and pyramids and other works of art which exist there even to this day are unquestionable proofs of the high state of civilization which had been arrived at in that country. Indeed there is no other authority of equal importance which testifies to the universally acknowledged fact that like India Egypt was pre-eminent in progress in various sciences and arts. How is it then that the American Indian was found at the time of his discovery a perfect savage, devoid of all marks of civilization. When Columbus discovered the American Islands he found their inhabitants stark naked and simple to extreme. There was no written language among them, there were no books among them, there were no signs of architecture which could in the least advance their claims to other than savages. How was it that the American Indians had failed to make any progress whatever similar to that made by the Egyptians.

Similarly there are good many other nations in the world which have not got over their savageness up to the present day although they have been in their countries from times immemorial. For example a Hottentot knows nothing except killing his prey to satisfy the craving of his hunger and to beat the brains of his enemies out when they fall into his hands, and perhaps to roast them and eat them up. The aboriginals of australia and of new Zealand were no better—in fact the latter were perfect cannibals before the advent of the Christian Missionaries who after undergoing great hardships and encountering great many difficulties at their hands succeeded to teach them their language, and thus softened their savage feelings into milder ones. It would be fruitless to carry our inquiry further on the subject we are discussing. Indeed there is no lack of substantial and authentic evidence which goes to prove beyond all doubt that in no country has the savage emerged from his state of savageness into a civilized one, where he has not had contact with some civilized nation, which in its turn has derived its civilization from another people till the link ends with a nation which had been civilized, and that in the beginning of the world, by the Merciful himself through a revelation. It would be contradicting the facts of History to assert that the painted and tattooed inhabitants of great Britian have become a leading civilized nation of their own exertions; in othar words, that they have become what they are without having at first learnt the rudiments of knowledge from some more advanced people of the then period. If the Romans had not conquered great Britian and had not laid the foundation stone of their present civilization by teaching them Latin and had not made roads for them

they would have remained in their primitive state up to the present time. In the same way many of the comparatively half civilized nations of Africa are those nations which profess Mohammedan religion, those that have come in contact with the Mohammedan conquerers from Arabia. In the face of all these facts it would be acting the insane mind to deny that experience itself can never affect the condition of a nation unless it comes in contact with some other nation which had derived its civilization from some other people, until, as we remarked above, the chain ends by the nation to whom the revelation was vouchsafed because it deserved that honor. It has been proved by Philologists that India is the mother land of all the civilization of the present day—that the germs of civilization have been carried away by other countries from this country only. Fgypt was perhaps the first to take lesson from India and from thence civilization spread in the course of time in other places too. And doubtless it is true to the very letter. Pythagoras and other philosophers journeyed to India to convey to their countries the treasures of philosphy which this country alone contained, and there distributed those treasures to their countrymen. It is therefore sufficiently plain that revelation is necessary for the civilization of the world and that to attempt to account for the present enlightened state of the society on the ground of experience alone is a hopeless attempt and must entirely fail. Living in community alone can never civilize a people.

DAYANAND ANGLO-VEDIC COLLEGE.

THE BENEFITS OF AN EDUCATIONAL institution, and especially of a College, are by no means limited to the locality where it stands.The big and famous Colleges in every country are resorted to by students from all parts, even from other countries. The benefits of the Anglo-Vedic College to be established in the Punjab will, therefore, not be confined to the Punjab, but to whole Arya Varta. When Kashi was the seat of Sanscrit learning, students from very distant parts of the country used to throng there to prosecute their studies. Once a national educational institution established on a firm and good basis, it must attract people from all provinces. There is no doubt about the fact that Punjab has taken a very leading part in the movement of the proposed College, but it by no means should he understood that the Samajes in other provinces have no sympathy for the movement. There were certain causes which kept the Samajes in other provinces in a state of suspense. After the proposal to establish an Anglo-Vedic College in the Punjab had been started, the Propkarni Sabba held in Ajmere in the Christmas Vacations of the year 1883, resolved to establish a Dayanand Ashram in memory of the late Swami Dayanand Saraswati, and this institution was intended to have an Anglo-Vedic College besides other things. The sympathies of the Samajes of that part of the country were, therefore, naturally turned to the proposal of the Dayanand Ashram at Ajmere. Great hopes of the success of this proposal no doubt rested on the support and help of the late Maharana of Udeypur, and had the great and generous Maharana enjoyed longer life the grand proposal of the Ashram would have become a success by this time. But by the premature and untimely death of Maharana Sajjan Singh Varma the movement has fallen behind, and its full accomplishment has become a matter of time. Considering all these circumstances, the Propkarni Sabba held in December last came to a resolution that the establishment of

an Anglo-Vedic College in connection with the Dayanand Ashram should be postponed for some time till the Anglo-Vedic College in the Punjab, for which exertions were vigorously being made, might be established. This was no doubt a very wise resolution. The establishment of an Anglo-Vedic College on the scale proposed is not a small thing and it requires the centralization of the whole force of the Arya Samajes for its success. One college once established, it will become a comparatively easy task to establish another in connection with the Ashram.

It is an healthy sign, and much to the credit of the Arya Samajes in the different provinces, that the resolution has met with a general approval, and there are already signs of the movement of the Anglo-Vedic College in the Punjab being supported by the Smajes and other gentlemen in other provinces. Some gentlemen at Benares, who had subscribed for the Anglo-Vedic College, have remitted the money to the D. A. V. College Committee at Lahore, and their donations have been acknowledged in another column. If all the Arya Smajes in Arya varta come forward to help the college movement in honor of Swami Dyanand Saraswati, it would not be a difficult task to establish the proposed college within a short time. We are extremly pleased to inform the public that the College Committee is now in a position to open the School Department of the proposed Institution, and we shall have the satisfaction before long to see our hopes partly accomplished.

EDITORIAL NOTES.

IT is a matter of great pleasure that some zealous members of the Lahore Arya Samaj have, at last, succeeded in putting a stop to the evil custom of *Sawa Tilla.* An influential body whose chief object is to root-out the demoralising customs, did their best to remove this custom from the Hindu Society this year. Much is due to the exertions of Lala Mangoo Mul and Lala Ram Sahai, both zealous members of the Lahore Samaj, who worked hard in their Biradari in exposing the absurdity of the practice and the evils that resulted therefrom. We hope that similar steps will be taken to root-out such demoralising customs in other quarters also.

LALA Lakshmi Narain, a member of the Lahore Arya Samaj, whose intention to go to England for studying law, we noticed in an issue of this paper, has embarked for London on the evening of the 12th instant. In his letter dated 12th March sent by him from Bombay he writes that he is going to start in the company of six other gentlemen of his own country. We wish our brother a safe voyage and success in his undertaking.

A FRIEND writes to us from London that the Christian Missionaries who go home from India, spread very wrong ideas about Hindus and their religion. They represent the whole nation as immersed in utter darkness and on a direct way to hell. They also misrepresent the Vedas as containing legends and stories, and boldly declare that India cannot be saved but through Christ. In this way they succeed to draw money from the pockets of the tender-hearted English ladies. The recent exposures by the noble Editor of the *Pall Mall Gazette* have shown that there is plenty of work for the Christian Missionaries at home. They, therefore, would do well if they devote their entire energy to the moral betterment of their own countrymen, and leave India alone. Who does not know that drinking is a great evil in England, and Christianity and its zealous defenders and teachers instead of trying their whole influence to suppress it there, have directly or indirecty introduced it on a large scale in this country. What hope there remains for a country which becomes a slave to drinking?

WE are glad to learn that some native gentlemen imbued with true Aryan spirit are trying to remove such false ideas

produced by the Christian Missionaries from the minds of the English Public. It must be our duty to spread correct ideas about the Aryan religion and customs among Englishmen. The Hindus, even in the darkest period of their history, have never lost the idea of one Supreme Being. Their religion is based on philosophy, and it is too much to expect that philosophical Hindus will accept a set of doctrines which can be believed only on faith.

Swami Atma Nand Saraswati went to Nau Gaon in Bundelkhand on the 28th February last and delivered a lecture in the Cantonment High School there on the 2nd instant. All present on the occasion were pleased with the Sawamiji. We hope that an Arya Samaj will soon be established there through his exertions.

THE Maharaja of Cooch Behar is shortly to proceed to England, and imitating the example of Englishmen going home has sold his horses at very low prices. The Maharaja has become a thoroughly anglicized prince, and spends a good deal of his money in England, Simla and in giving balls. It seems that Babu Keshab Chandar Sen did not foresee all this when he gave his daughter in marriage to him. The Maharaja perhaps is not aware that his own country is very backward, and if he spend all his money for the welfare of his country, for the religious and intellectual advancement of Aryavarta, his name would be handed down to posterity as a great benefactor of his mother-land. He should walk in the footsteps of his pious father-in-law and show by his deeds that the choice made by Babu Keshab Chandar Sen was really in accordance with the *voice* of God.

WE are glad to learn that the Sukkur Arya Samaj is making rapid strides towards progress and that an average attendance of the members in the Samaj is 60 or 70. Through the exertions of the zealous members the following gentlemen have subscribed to the Dayanand Anglo-Vedic College Fund :—

	Rs.	A.	P.
Lala Chandu Ram (2 month's pay) ...	100	0	0
,, Chokha Nand	4	0	0
Pundit Devi Dial	4	0	0
,, Wazir Chand	15	0	0
Lala Tej Bhan, Mukhtar	10	0	0
,, Bhimba Ram, clerk	10	0	0
,, Hota Ram Do.	5	0	0
,, Uttam Chand	5	0	0
Sirdar Narain Singh	2	0	0
Lala Mool Chand	2	0	0
,, Chanda Ram	1	0	0
,, Duni Chand	1	0	0
,, Nehal Chand, clerk	2	0	0
,, Hira Nand	4	0	0
Pundit Girdhari Lal	1	0	0
,, Raj Narain, clerk	1	0	0
Miscellaneous sums	5	8	0

If every town in the Punjab thus come forward to help the movement of the national College, we hope the proposed institution will be opened before long.

THE funeral ceremonies of the deceased brother of Thakoor Ram Prosad, President of the Bulandshahar Arya Samaj, were performed according to the Vedic rites. The Aryan spirit of our brother cannot be too highly spoken of.

IT is with infinite pleasure that we announce that a widow remarriage was celebrated at Amritsar under the auspices of the Samaj of that place on the 14th instant. The whole ceremony was performed with great *eclat*. More than one thousand persons were present, a fact which goes some length to prove that whatever is done by the Arya Samaj, is not only sympathiesed most heartily by a large section of the Hindus, but is watched with the keenest interest by the whole community. A portion of the Samaj building was very nicely decorated with flowers, plaintains and evergreens. A good number of the members of the local Arya Samaj who had gone to Amritsar specially for this, were present on the occasion. Before giving a brief resume of the rites according to which the marriage was celebrated with the express and avowed consent of the legal guardians of both the bride and the bridegroom, it may be to the purpose to say something about the bride and bridegroom themselves. Both of them are Brahmans. The father of the bride belongs to the Gujrat District, and is the priest of his village. On account of his being blind he could not attend the ceremony. Her mother, however, was present there and she

acted the part of her husband. The bride is 19 years of age now, and was only 11 when she lost her first husband. The bridegroom is about 31 and is also a Brahman. He was accompanied by his father, sister, and some other relatives. First of all the well-known *hom* ceremony was conducted with the chanting of Vedic hymns. Then the Vedic mantras relating to Prarthana were read. Then the *Pannigarh* rite, the essential part of a marriage conducted according to Vedic rites, was performed—that is the hands of the parties were given to each other. The *hom* ceremony being again performed the President of the Samaj offered Ashirbad (benedictions) on behalf of the Samaj to the bride and bridegroom as well as to their guardians and relatives. This was done by the recital of a most sweet and enchanting hymn from the Vedas. It is hoped that the incident related above will stimulate the Hindu community to understand the extreme utility and propriety of remarrying the widows. The Amritsar Arya Samaj should be congratulated for the present marriage that has been performed chiefly by *its* exertion and under *its* auspices.

LETTER TO THE EDITOR.

THE LAHORE ARYA SAMAJ ANNIVERSARY, 1886.

To THE EDITOR, ARYA PATRIKA.

DEAR SIR,—Should not one be let say what he knows when the state of things would have him do so? Is there any who, if not seared-conscienced, will not be justly offended to see a respectable and well-wishing Society of his countrymen unjustly and unjustifiably spoken of ill by some members of its rival society. What would you say of such as having beam in their own eyes would desire impudently enough to pull out mote of their *rival's* eyes?

It is more than nine parts in ten that I believe you to have seen the last issue of the Lahore Social Reformer in which some ungenerous, unforgiving and unsparing Brahmo friends have tried to throw dust of discredit upon some very benevolent proceedings of the Lahore Arya Samaj by reminding the Mahomedans, Christians, and other denominalistic religionists of the "volley of abuses" showered upon their respective spiritual leaders and teachers, on the occasion of the Samaj's anniversary meeting this year. But on my part, Dear Sir, I would beg to remind such friends of the divine motto we ever keep in view when dealing with our fellow-creatures at large. "Deal to no man evil for evil &c." The precept is worthy of universal acceptance and moral Empirics principally should use it as a phylactery. I would further observe that, as far as my own experience and observation go, there is not in this world a single Society or Samaj which directly or indirectly does not, when circumstances favour, prefer some sarcastic and unjustifiable remarks against its rival societies. Oh! how gladly I would exclude Christian Societies from the category if I could. Moreover the remarks made, I am persuded to think, are, in the long run, such that no reader of the Social Reformer can derive any benefit from them. And to thinking minds the publishing of only certain trifling and pardonable faults in an off hand speech of a common and nominal member of the Arya Samaj to the entire exclusion of other useful and interesting things is what above all makes the untoward remarks of the Brahmo friends smell of jealousy only.

Being invited by a kind friend I witnessed the anniversary meeting of the Arya Samaj, and I should once for all vouch that on that occasion not even one of the many speakers did drop a single word or utter a solitary expression in any way unbecoming a civilized Society. No religious leader or teacher of any persuasion was spoken of even with that levity which is tacitly allowed to season such meetings. I am now going, Dear Sir, to describe faithfully in a few words what affected and pleased me most, and, I may suppose most of them that had honour to be present with me on the spot.

For curiosity or novelty or something else I guess it was that the number of comers was more than the Samaj's two storied open hall could contain or the Samaj could find places for them. The noise and disorder, not uncommon to such occasions, caused outside by those who were still struggling to be admitted into the hall and inside by the turn of mutual good wishing salams of old and new friends and by others who had not been yet settled in a commodious place, being suppressed with great difficoulty and strenuous efforts of some strong-chested Stentorian-voiced Arya youngmen, there was heard a slightly trembling but impressive voice from behind a red screen calling the audience to attention.

Mai Bhagvatiji from behind the screen amply remunerated the troubles of all the comers to that meeting by reading out, in our sweet mother tongue, a speech every sentence of

which was more precious than pieces of Basa gold set with rich jems and costly stones of every cut and hew. The speaker's thoughts that were couched with touching and coming-home expressions spiced with apt quotations and fit historical facts and other important matters bearing upon the subject of that golden speech could not but have, judging from my own impressions, made every, soul in that unusually large audience think and cherish strong hopes that under the auspicious supremacy of their Arya brethren the Aryavarta would progress with rapid strides to reach the climax of its ancient national prestige. The prestige, which like the eye of the day in its diaurnal motion is conjectured to have commenced to decline from its zenith to set in the west at a time when other modern nations were wild and savage as recorded History describes them, or a little better than a breed of monkeys, apes, bears or baboons and chimpanzees or gorillas as Darwin warrants some to take them, or who in the wars of Arya heroes of yore have also been represented as such, was now clearly perceptible in the east soon to approach its yesterday's meridional point.

The respectable lady speaker then, so far as her soft and silver voice permitted her, on seeing the whole audience to be all ear, proceeded forcibly and vehemently to plead, in explicit heart-rending terms, for her Aryan sisters who were still on some pretence or other, precluded by their parents or guardians from being liberally educated or even taught to read and write. May our Hindu brethren be soon impelled by some cause practically to carry out the good and benevolent precepts of the exemplary discourse of Mai Bhagvati ji.

Dear Sir, a boy of between 6 or 7 years of age then recited a few Slokas and Mantras, said to be taught him by the lady mentioned above, and so distinctly and audibly that every ear accustomed to Sanscrit language and accentuation could easily catch the strain and understand, if a Hindu, what they signified.

A CHRISTIAN.

TO THE EDITOR, ARYA PATRIKA.

Sir,—A number of friends have written to me, demanding of me an explanation for the change of policy lately introduced in the conduct of the Social Reformer. I hereby announce for their information and the public at large that my connection with the Social Reformer which commenced from the very day it came into existence has ceased since November last.

Present editor or editors can only be held accountable therefore, for any deviation which is made, or may be made, in future from the policy originally enunciated.

RAMA KRISHNA,
Late Editor of the Social Reformer

DONATIONS PROMISED IN AID OF DAYANAND ANGLO-VEDIC COLLEGE ON THE OCCASION OF THE 8TH ANNIVERSARY OF THE LAHORE ARYA SAMAJ.

Lala Jawala Parshad Mukhtar, Lahore...	100	0	0
Lala Bhagat Ram Sahni, Lahore	10	0	0
Bava Sunder Singh, Pleader Gurdaspur...	100	0	0
Lala Lal Chand, Pleader, Jhang	200	0	0
Lala Sawaya Ram, Muktar, Jhang	100	0	0
Lala Lajpat Rai, Pleader Rohtak	100	0	0
Lala Raghunandan Lal, Hoshiarpur	200	0	0
Pundit Shiri Pat, Jullandhar ...	10	0	0
Lala Kesho Ram (one anant) and	10	0	0
Bhai Naranjan Singh, Firozpur ...	50	0	0
Sardar Niranjan Singh, Chhachhi, Government College Lahore	25	0	0
Harbhagwan Das, Gujranwalla ...	9	0	0
Lala Hari Chand, Forest Dept. ...	10	0	0
Lala Gobind Sahai, Pensioner ...	10	0	0
Lala Bhagat Ram, Pleader ...	50	0	0
Lala Daulat Ram, of Haryana ...	10	0	0
Lala Shankar Das, brother of Lala Jawala Sahai, ...	50	0	0
Lala Maiya Das, Pleader brother of Lala Jawala Sahai ...	50	0	0
Mr. Rockwell	5	0	0
Pandit Devi Chand	20	0	0
Lala Ram Parshad, Government College	50	0	0
Lala Ram Rattan, student Mission School Lahore	8	0	0
Lala Sultani Ram, Government College Lahore	2	0	0
Master Hira Singh	9	0	0
Bawa Bishan Singh	50	0	0
Lala Makhan Lal, student Roorkee College	15	0	0
Lala Jagun Nath Sud	25	0	0
Lala Abhai Ram, Jamki District Sialkot	8	0	0
Bhai Kishan Singh, Halwai Amritsar, ...	5	0	0
Lala Puran Chand Dt. Judge's Court Lahore	50	0	0
Lala Gunga Ram, Station Master's office Lahore	2	0	0
Lala Niranjan Lal, Medical Student	5	0	0
Lala Tulsi Ram, Clerk D. P. W.,	10	0	0
Lala Bal Gopal Singh, Lahore ...	5	0	0

LIST OF DONATIONS RECEIVED FROM SOME GENTLEMEN AT BENARES.

Babu Hari Chand, Head Clerk District Engineer's Office	20	0	0
Babu Shunker Lal, Overseer	10	0	0
Babu Gurdial Singh, Supdt. Boarding house Benares College	10	0	0
Babu Bhola Nath, Head Clerk Inspector of schools office	2	0	0
Babu Gaya Pershad, Treasury Clerk, Benares	1	0	0
Pandit Kishan Datt, Daroga District Engineer's Office Benares	2	0	0
Munshi Hira Lal, District Engineer's Office Benares ...	1	0	0
Purnmashi Draftsman District Engineer's Office, Benares ...	2	0	0
Basant Lal, Native Agent ...	4	0	0
Permeshur Dyal, Contractor ...	1	0	0
Raj Narain, Munshi, Local Fund Office, Benares	1	0	0
Munshi Ram Narain, Munsarim	5	0	0
Received through above gentleman	5	0	0
Munshi Chhaidey Lal, Settlement Office, Benares	1	0	0
Munshi Devi Dial, Settlement Office, Benares	2	0	0
Munshi Harcharan Lal, Settlement Office, Benares	1	0	0
Munshi Mahesh Persad, Settlement Office, Benares ...	2	0	0
Total ...	70	0	0

INFANT MARRIAGE.—A correspondent writes to a Bombay paper:—" While Mr. Malabari is careering in the North-West Provinces with the praiseworthy object of stirring public sentiment against infant marriages and the compulsory widowhood among the Hindus, his Parsee brethern in other places are encouraging baby marriages, as witnessed the following announcements in a Gujerati weekly paper of Bombay of the 28th ult.:—Marriage,—Feb. 23,—Dhanjee Sha Gustadjee Rajkotvala, aged 8 years, to Kerbana Nowrojee Rajkotvala, aged 3 years. Mariage.—Feb. 23,—Muncherjee Hormusjee Rajrotvala, aged 8 years, to Kuvarbai Pestonjee Rkhavnugri, aged 4 years. Marriage.—Feb 20,—Jamsedjee Manekjee Chapkhanavala, aged 19 years, to Dinbai Naservanjee Bhatana, aged 10 years. Marriage.—Feb. 21, Shapurjee Ebuljee Narolia, aged 24 to Shirinbai Sorabjee Javeri, aged 10 years.

WE acknowledge with thanks the receipt of the following books and pamphlets, and hope to review them in future issues of our paper one by one after carefully reading them.

1. A dramatic work "The Swayambar of Sanyogita," by Lala Shiri Nawas Das.
2. The Requisites of a True Patriot and "Marriage, its Social and Spiritual Aspects," by Babu Jadu Nath Mazumdar, M.A.
3. Translation of "The Requisites of a True Patriot" in Hindi.

SAMAJIC INTELLIGENCE.

We are glad to learn that some friends are trying to establish an Arya Samaj at Umballa city. We hope their exertions will soon meet with success.

THE spontaneous and national movement of the Arya Samaj is rapidly spreading. Hardly any week passes in which we do not record the establishment of one or more new Arya Samajes. It is with much pleasure that we learn from the *Meerut Arya Samachar* that a new Arya Samaj has been established at Hardoa Ganj, District Aligarh. We wish the Samaj long life and success in all its undertakings.

Arya Smajes are actively engaged every where in their work. In the first place, of-course, each Samaj, besides doing other things, has to devote a portion of its energy in raising a Mundir for itself. We have learnt with great pleasure that the Arya Samaj, Ambahta. has purchased a plot of ground measuring 296 yards for the construction of an Arya Mandir. The members of the Ambahta Samaj deserve great credit for the zeal they have always shown.

ADVERTISEMENTS.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. | LAHORE, TUESDAY, MARCH 30, 1886. | No. 41.

THE ARYA SAMAJ.

THOSE WHO HAVE WATCHED THE WORK of the Arya Samaj from the day it came into existence must have perceived that its aim has always been to reform, and not to revolutionize. The end it has always kept in view is to remove all the abuses which have gradually crept into the society and to lead the Arya nation back to its ancient purity and greatness. It has, therefore, never aimed at destroying national institutions of the country and introducing foreign manners and customs. A truly indigenous and national movement must feel with the nation. It is certainly a great folly to pull down a grand and beautiful edifice which is yet capable of being repaired. The Arya Samaj, therefore, always endeavours to preserve the national institutions of the country, but with such modifications and alterations as are necessary for their well-being. There are no doubt some people in our midst who imbued with foreign ideas and beliefs try to turn all things topsy turvy. They see every thing with their coloured spectacles, and find nothing worth retaining or repairing in the present Hindu Society. These persons lose no occasion to abuse and condemn the reforming work of the Arya Samaj, to malign the good and honest motives of its members, and to misrepresent the whole movement of the Arya Samaj as characterized by mere policy in its degenerate sense. It is for the enlightenment of such persons who are blinded by prejudice that we have more than once taken our pen to re-represent the true state of things.

The task which the Arya Samaj has set for itself is to reform the nation by national means. Why appeal to Moses, Christ, and Mahommed and why refer for your authorities to the Bible and the Quran, if you have got nobler ideas in your own Shastras? Why try to introduce foreign ideas and customs in your country that do not suit the state of your Society? Why introduce new codes of marriage when one already in use is better than any you can think of? It is only fools who try at absurdities and impossibilities. A nation is not a toy that you may handle it in any way you like. The reformation of a country is not a child's play that you can work it out in a short time. The work of a true reformer is very hard and difficult indeed. He is required

to observe great caution and foresight in every step he takes. It is easier to destroy than to construct. If in your over-zeal you destroy one good national institution, mind, it becomes next to impossible to regain it. How beautiful was the system of Panchayat in this country when a Committee of elders could decide all matters concerning a large community. But how difficult it is to go back to it again.

The Arya Samaj, therefore, in its work of reform acts with great caution. It feels the pulse of the nation and makes its way gradually into the heart of the nation. It is no empty boast to say that it has already succeeded, in a great measure, to enlist the sympathy of the nation, even of the orthodox and rural communities, on its behalf, and this fact alone goes to a great length to show that the work of the Samaj is appreciated by those for whose moral and mental welfare it works day and night.

To remove the charge of our adversaries once for all, who say that the work of the Arya Samaj is merely superficial, and that its doings are always characterized by policy, it would be sufficient to state that it is not policy or vain show but strong faith that can produce men like Lala Jawala Sahai and Lala Hans Raj B. A. It is only ignorance or prejudice that imputes such false charges to the work of the Samaj.

It is possible, as some sapient critics think, that the Arya Samaj does not strike at the root of the evils prevailing in the society, and that its scope of work is very limited. But the members of the Samaj can say this much with confidence and conscientiously that they have always worked with the best and disinterested intentions for the regeneration of their dear Aryavarta. Man's duty is to work and to leave it to God Almighty to reward his actions. The members of the Arya Samaj have shown by their acts that they are not lacking in zeal, earnestness and self-sacrifice. Whether they would succeed or not to attain their end, the Great Future alone would show. There have always been enemies and persecutors of reformers and reforming societies, and the zeal of the members of the Samaj instead of being abated is doubled whenever they meet with any obstacles from such people. They, no doubt, are greatly amused when they are attacked with false charges by men who pose themselves as prophets sent by the Almighty, and who spare no opportunity to adulate themselves as purely religious men and messengers of peace on earth.

Leaving politics aside, for which there are numerous societies in India, the sphere of work for the Arya Samaj is very wide, and even our enemies must admit, if they are conscientious, that Arya Samaj is doing some perceptible work for the regeneration of Aryavarta, and if it be the dispensation of the Great Ruler of Nations it is destined to achieve that dear end.

MRS. GRANT DUFF ON FEMALE EDUCATION.

THE SPEECH OF MRS. GRANT DUFF at the Maharajah of Vizianagram Girls' School was a charateristic one. The broad and genial sympathy with the women of India, the clear perception of the existing obstacles in the way of female education, the full knowledge of the defects of Western civilization, the sympathetic warning to avoid them here in the march of progress are a few of the many leading features of the excellent speech. Early marriage, as every body knows, is a great obstacle to female education. A Hindu girl cannot attend school after her 11th or 12th year, and her education for sometime to come comes to an end after her marriage. If the boy

bridegroom grows to be an enlightened and sympathetic husband, he may again make her resume her studies, when he has settled himself independently. Ordinarily in Hindu houses, young husbands and wives cannot speak to each other in day time in the presence of other members of the family without sharing a sort of public disapprobation, and in the father-in-law's house, no other member except her husband can possibly undertake the instruction of the new bride. The difficulty in India is no doubt very great, but it can be easily overcome if female education is considered a necessity and not a luxury as at present. The Arya Shastras have strongly urged the necessity of female education; but now-a-days, irreligion has become religion and religion, irreligion. *Kanyapi palaniya, sikshaniya ati jatnata*, the daughter also should be carefully tended and educated, is a precept which seems to have been entirely forgotten by our countrymen. The numerous girls' schools that are now being started in different parts of the country are indeed encouraging, but the principle on which education is generally imparted in them is entirely defective and Mrs. Grant Duff has raised her voice of warning against this in the following words:—

The intellectual education of Hindu ladies has hitherto been of too slight a description to leave much tradition behind it. Starting thus you have the great advantage of being able to avoid the faults of Europe. A great poet has said :—

Oh man that from thy fair and shining youth—Age might but take the things youth needed not—I should like you to apply those lines to yourself and only to allow the civilization of the West to take from you those things which you do not need. The destructive element plays a terrible part in modern reform. Beware of that element, remember that world wants creators not iconoclasts. Now how will you best avioid destroying your old ideal of woman. That ideal is very much the Christian ideal. The Epistles of St. Paul aud the Institutes of Manu come to pretty much the same results morally, and that same results which no later wisdom can improve upon is in other words the axiom that women are to live for others and not for themselves. Now what is the course of study which will best promote this ; I answer : a National course of self-development by means of studies which tend to fix the mind on outward objects. In Europe we have constantly made the great mistake of neglecting to cultivate the powers of observation and of directing the attention to studies which while they give the mind a certain elegance, induce habits of self-introspection and of indolence fatal alike to a healthy moral and a healthy intellectual nature. I urge you to avoid this great rock and to turn the attention of your girls to such pursuits as geography, political and physical, natural science with its varied branches, drawing, needlework ; in short everything which tends to turn the mind away from self and self-contemplation.

The sentiments are worthy of a representative Englishwoman. It is for the first time that we find an English woman endorsing to the old Aryan ideal of women. Self-sacrifice is the brightest ideal of our womanhood and let us have nothing to do with that system of education which is calculated to destroy it. The words, quoted above, coming as they do from the mouth of an English lady who knows the European civilization in its different phases, possess a unique value, and let those of our countrymen who would recklessly import European customs and manners into our society carefully ponder over those words. In matters of costume and colour, Mrs. Grant Duff gives decided preference to the East. She felt herself sorry at the thought that the "pricturesque charm of the East was fated to be crushed before the so-called civilization" and she does not at all like that "the healthful" "graceful" and "convenient" Eastern costume should be exchanged for one "which has not the merit of being either the one or the other." This is precisely the opinion which our present Viceroy expressed on the same subject last year, and it is a matter of wonder why our educated men should show

much inclination towards the English costume. The last portion of the speech is pregnant with such a celestial fire that we cannot resist the temptation of quoting it here. Her Excellency said:—

The last few days have, I am sure, given us all increased confidence in the future of India as all in Madras must have felt if our women who have to keep our homes cleanly and well-ordered and to sweeten our repose after the toils of the day,—who have to sympathize with us in all our pursuits and double our joys and halve our sorrows,'—who have to bring up our children in a pure and healthy way—who are our sincerest friends and advisers through all the changes and chances of life—who have to cheer up our drooping spirits, and nerve our faltering arm in the hour of trial and distress,—if I say those who are so near and dear to us are allowed to remain in a lower state of intellectual and moral development than ourselves and are unfit to discharge the duties that the new order of things may impose on them, then our boasted ancient civilization is but a "flattering unction"— a great name inherited without the desire to live up to it; our educrtion defective and lop-sided; our social activity, a mere attempt to draw water in a sieve; and our national progress in any real sense, a pretence and a delusion.

Let every Arya of the Arya Varta take the above precious words to heart and at once set to work for the regeneration of our women, without whose elvevation we can never expect to rise as a nation. Women are our mothers, sisters, wives and daughters, and is there any wretch in Aryavarta who does not feel for their present abject condition; if such there be, he does not deserve the noble name of Arya. Mlechas and Yavans take more care of women than we do. We with all our pride in our country, religion, language, manners and customs, treat our women as mere slaves, more as instruments for the satisfaction of physical appetite than as companions in our progress towards the Infinite. Shame!

EDITORIAL NOTES.

THE advantages to be derived from a debating club are manifold. It is a great means of cultivating the art of public speaking which is so very essential in these days. It develops the critical faculty of those who take part in debates, and the habit of ready thinking is also formed. It is also a sort of elementary Schoool for the practical work of co-operation in after life, and, for preparing a man for public life in future. The ideas of such persons as take part in debating clubs, are sure to expand and enlarge. These are a few chief advantages which surely result from debating clubs. Such clubs are extremely necessary for schools, and such schools and colleges as have got debating clubs attached to them have turned out many good speakers. The Arya Samajes constituted as they are at present are in many respects schools for the would-be reformers and religious preachers. Debating clubs, therefore, if attached to Arya Samajes in different localities, can do immense good to the members and outsiders who take interest in them.

KEEPING the above in view an Aryan Debating Club was started in the premises of the local Arya Samaj on Monday the 15th Instant with Lala Guru Dutt B. A. as Secretary and Lala Bhagat Ram B. A. as Assistant Secretary. Both these gentlemen are members of the Lahore Arya Samaj, and it is hoped that under their care the club will make great progress and do much good to those who are attracted by it. In the opening meeting the advantages to be derived from a club were discussed, and rules and regulations passed. In the next meeting held on the 22nd instant Lala Kunja Behari Thapur read a paper on "some Aspects of the social and moral India of to-day." It was ably written and the subject was fairly discussed. In the third meeting of the club held yesterday evening Lala Guru Dutta B. A. read a paper on Science and Yoga Philosophy. We hope to give some particulars about it in our next.

THE members of the Firozepur Cantonment and City Samajes celebrated the Holi festival in a reformed way. The Samaj building was very beautifully de-

corated, and a large canopy, prepared for the occasion, was erected in the courtyard. The Samaj premises were overcrowded. Chowdhri Nawal Singh who was invited to Firozpur by wire, entertained the large audience with his impressive *bhajans* which made a very deep impression on the minds of the hearers. *Hom* was then performed, and Pundit Shiri Ram delivered a lecture on the uses of *hom*. A similar meeting was called on the next day also, the day of *Phag*. A larger audience was attracted this day by the *bhajans* of Chowdhri Nawal Singh. On this occasion Lala Mathra Das explained the objects of the Samaj and invited the co-operation of the public in the Anglo-Vedic College movement. Pundit Mulraj Pleader, President of the City Samaj, promised to subscribe Rs. 100 in addition to the magnificent donation of Rs. 500 already made by him to the College Fund. Lala Barkat Ram, Secretary to the Aror Bans Sabha, also promised a donation of Rs. 25. The young son of Babu Ajudhia Parshad, President of the Cantonment Arya Samaj, read a lecture on the disadvantages of early marriage. After the proceedings of the meeting were over Lala Mathra Das gave a feast to the members of the Samaj and other gentlemen of the city and Cantonment numbering about 200. Much credit is due to Lala Mathra Das who spares neither time nor money in laboring in the cause of the Samaj.

IT is certainly a matter of great joy for us to see that the cause of the revival of the Vedas is taken up everywhere. We learn from *The Hindu*, a Madras paper, that Diwan Bahadur Raghunath Rao lately delivered an address to educated natives in the Evangelistic Hall. The stand-point of the lecturer in regard to religion in general, was that of a Thiest in strong opposition to materialism and Atheism, and in regard to Hinduism in particular, that of a reverent, albeit a somewhat rationalising believer in the Vedas. He greatly advocated the study of the Vedas. Many ignorant and half educated Hindus embrace other religions without studying their own pure and ancient Vedic religion. No Hindu in fact is justified in renouncing the Vedas on the mere authority of Christian Missionaries who derive all their knowledge about the most sacred books of the Aryas from the imperfect and incorrect translations of Max Muller and Wilson. The true worth of the Vedas will never be known as long as they are not critically studied with reference to the oldest commentaries. The commentaries of Sayana and Mohidhar would rather mislead than help the readers in the study of Vedas. It is extremely unjust and unrighteous to condemn the Vedas without thoroughly understanding them. It is known to every reader of Sanskrit that all the six Schools of philosophy, all Upnshads and all the Sciences in Sanskrit refer to Vedas for their authority ; they in fact derive the first principles of their different systems from the Vedas. Notwithstanding all this, to call the Vedas as books composed by a semi-barbarous people is, to say the least, most absurd and unjustifiable.

PUNDIT Keshvananda Swami lately delivered an important lecture in the Hall of the Bombay University on Hindu Social Reforms. He remarked that the great means of improvement was education, and the social degradation of the Hindu community he ascribed to the giving up of education. He laid much stress on the study of Sanskrit though he acknowledged the usefulness of English education. In the course of his lecture the Punditji quoted a Sanskrit *sloka* which teaches that "education produces humility, humility merit, by merit a man acquires piety and by piety happiness. Our Social reformers should take note of this.

WE are glad to learn that a society of native gentlemen has been started at Madras, under the name of Madras Sanscrit and Vernacular Text Society, with the object of collecting, preserving and publishing ancient and valuable Sanscrit and Vernacular Mss. The first work to be undertaken by the Society is the publication of important and hitherto unpublished Sanscrict Mss. and historical records in the Madras Government Orien-

much inclination towards the English costume. The last portion of the speech is pregnant with such a celestial fire that we cannot resist the temptation of quoting it here. Her Excellency said:—

The last few days have, I am sure, given us all increased confidence in the future of India as all in Madras must have felt if our women who have to keep our homes cleanly and well-ordered and to sweeten our repose after the toils of the day,—who have to sympathize with us in all our pursuits and double our joys and halve our sorrows,'—who have to bring up our children in a pure and healthy way—who are our sincerest friends and advisers through all the changes and chances of life—who have to cheer up our drooping spirits, and nerve our faltering arm in the hour of trial and distress,—if I say those who are so near and dear to us are allowed to remain in a lower state of intellectual and moral development than ourselves and are unfit to discharge the duties that the new order of things may impose on them, then our boasted ancient civilization is but a "flattering unction"— a great name inherited without the desire to live up to it; our educrtion defective and lop-sided; our social activity, a mere attempt to draw water in a sieve; and our national progress in any real sense, a pretence and a delusion.

Let every Arya of the Arya Varta take the above precious words to heart and at once set to work for the regeneration of our women, without whose elvevation we can never expect to rise as a nation. Women are our mothers, sisters, wives and daughters, and is there any wretch in Aryavarta who does not feel for their present abject condition; if such there be, he does not deserve the noble name of Arya. Mlechas and Yavans take more care of women than we do. We with all our pride in our country, religion, language, manners and customs, treat our women as mere slaves, more as instruments for the satisfaction of physical appetite than as companions in our progress towards the Infinite. Shame!

EDITORIAL NOTES.

THE advantages to be derived from a debating club are manifold. It is a great means of cultivating the art of public speaking which is so very essential in these days. It develops the critical faculty of those who take part in debates, and the habit of ready thinking is also formed. It is also a sort of elementary Schoool for the practical work of co-operation in after life, and for preparing a man for public life in future. The ideas of such persons as take part in debating clubs, are sure to expand and enlarge. These are a few chief advantages which surely result from debating clubs. Such clubs are extremely necessary for schools, and such schools and colleges as have got debating clubs attached to them have turned out many good speakers. The Arya Samajes constituted as they are at present are in many respects schools for the would-be reformers and religious preachers. Debating clubs, therefore, if attached to Arya Samajes in different localities, can do immense good to the members and outsiders who take interest in them.

KEEPING the above in view an Aryan Debating Club was started in the premises of the local Arya Samaj on Monday the 15th Instant with Lala Guru Dutt B. A. as Secretary and Lala Bhagat Ram B. A. as Assistant Secretary. Both these gentlemen are members of the Lahore Arya Samaj, and it is hoped that under their care the club will make great progress and do much good to those who are attracted by it. In the opening meeting the advantages to be derived from a club were discussed, and rules and regulations passed. In the next meeting held on the 22nd instant Lala Kunja Behari Thapur read a paper on "some Aspects of the social and moral India of to-day." It was ably written and the subject was fairly discussed. In the third meeting of the club held yesterday evening Lala Guru Dutta B. A. read a paper on Science and Yoga Philosophy. We hope to give some particulars about it in our next.

THE members of the Firozepur Cantonment and City Samajes celebrated the Holi festival in a reformed way. The Samaj building was very beautifully de-

corated, and a large canopy, prepared for the occasion, was erected in the courtyard. The Samaj premises were overcrowded. Chowdhri Nawal Singh who was invited to Firozpur by wire, entertained the large audience with his impressive *bhajans* which made a very deep impression on the minds of the hearers. *Hom* was then performed, and Pundit Shiri Ram delivered a lecture on the uses of *hom.* A similar meeting was called on the next day also, the day of *Phag.* A larger audience was attracted this day by the *bhajans* of Chowdhri Nawal Singh. On this occasion Lala Mathra Das explained the objects of the Samaj and invited the co-operation of the public in the Anglo-Vedic College movement. Pundit Mulraj Pleader, President of the City Samaj, promised to subscribe Rs. 100 in addition to the magnificent donation of Rs. 500 already made by him to the College Fund. Lala Barkat Ram, Secretary to the Aror Bans Sabha, also promised a donation of Rs. 25. The young son of Babu Ajudhia Parshad, President of the Cantonment Arya Samaj, read a lecture on the disadvantages of early marriage. After the proceedings of the meeting were over Lala Mathra Das gave a feast to the members of the Samaj and other gentlemen of the city and Cantonment numbering about 200. Much credit is due to Lala Mathra Das who spares neither time nor money in laboring in the cause of the Samaj.

IT is certainly a matter of great joy for us to see that the cause of the revival of the Vedas is taken up everywhere. We learn from *The Hindu*, a Madras paper, that Diwan Bahadur Raghunath Rao lately delivered an address to educated natives in the Evangelistic Hall. The stand-point of the lecturer in regard to religion in general, was that of a Thiest in strong opposition to materialism and Atheism, and in regard to Hinduism in particular, that of a reverent, albeit a somewhat rationalising believer in the Vedas. He greatly advocated the study of the Vedas. Many ignorant and half educated Hindus embrace other religions without studying their own pure and ancient Vedic religion. No Hindu in fact is justified in renouncing the Vedas on the mere authority of Christian Missionaries who derive all their knowledge about the most sacred books of the Aryas from the imperfect and incorrect translations of Max Muller and Wilson. The true worth of the Vedas will never be known as long as they are not critically studied with reference to the oldest commentaries. The commentaries of Sayana and Mohidhar would rather mislead than help the readers in the study of Vedas. It is extremely unjust and unrighteous to condemn the Vedas without thoroughly understanding them. It is known to every reader of Sanskrit that all the six Schools of philosophy, all Upnshads and all the Sciences in Sanskrit refer to Vedas for their authority ; they in fact derive the first principles of their different systems from the Vedas. Notwithstanding all this, to call the Vedas as books composed by a semi-barbarous people is, to say the least, most absurd and unjustifiable.

PUNDIT Keshvananda Swami lately delivered an important lecture in the Hall of the Bombay University on Hindu Social Reforms. He remarked that the great means of improvement was education, and the social degradation of the Hindu community he ascribed to the giving up of education. He laid much stress on the study of Sanskrit though he acknowledged the usefulness of English education. In the course of his lecture the Punditji quoted a Sanskrit *sloka* which teaches that "education produces humility, humility merit, by merit a man acquires piety and by piety happiness. Our Social reformers should take note of this.

WE are glad to learn that a society of native gentlemen has been started at Madras, under the name of Madras Sanscrit and Vernacular Text Society, with the object of collecting, preserving and publishing ancient and valuable Sanscrit and Vernacular Mss. The first work to be undertaken by the Society is the publication of important and hitherto unpublished Sanscrict Mss. and historical records in the Madras Government Orien-

tal Library and elsewhere. The revival of Sanscrit language has, no doubt, commenced almost everywhere, and this is a noble undertaking for which the Society deserves credit.

MANY applications are coming from those who through ignorance had given up their faith in Vedas and embraced other religions, to be taken back to their old religion and society. The Lahore Arya Samaj has taken up favourably the cases of two such persons who sincerely repented their former actions. It is hoped that with the spread of Arya Samajes, the pure theism as taught in the Vedas, will be fully recognized and we might one day have the full joy of regaining all our lost brethern.

Vegetarianism has greatly increased in London. Ten years ago, it was difficult to find even one avowed vegetarian. Now more than 2,000 persons refresh themselves daily at vegetarian restaurants in the city of London. It is a matter of great pleasure that persons in a country like England have gradually come to know the advantages of vegetarianism. But the people of this country view the whole thing with complete indifference.

WE are very glad that the good people of Mymensing in Bengal are moving in right earnest in social matters. We are still more glad that the advanced and intelligent zemindars of Mooktagacha have come forward to render material help to those who have, of late, been trying their best to introduce the remarriage of Hindu widows in that district. Under the patronage of the zemindars of Mooktagacha, and by the exertions of Babu Devendra Kishore Acharjee Chowdhri and others a widow remarriage took place in Mymensingh on the 8th instant. The bride is about 16 years old and the bridegroom about 23. The bride was given away by her mother. We are also glad to hear that Babu Jagat Kishore Acharjee Chowdhri has promised a donation of Rs. 100 for each widow remarriage that may take place in that district. We congratulate the people of Mymensingh on their noble undertaking for removing such evils from the Hindu Society.

AT a meeting of the Calcutta Municipality held on the 11th ultimo, a European Municipal Commissioner proposed and explained the necessity of establishing a *Gaushala* at Calcutta by giving a full account of what obliged the people in Glasgow to establish *Gaushalas* there. The proposal of Mr. Yule was unanimously carried out and it was decided that a shed wherein 200 cows might be kept should be erected. It is a matter of great shame that we who claim to be the descendants of the ancient Aryas, do not exert ourselves to save the lives of the dumb cows which, apart from the veneration in which they are held by some as a matter of religion, are very useful to man for many other considerations, while a member of the beefeating community considers it necessary to save the lives of the cows. Will not the Municipalities of other provinces follow the example set by the Municipality of the capital of India?

MISCELLANEOUS.

Says the *Reis and Rayyet* of Calcutta :—

Our people are learning to gather at a call for common good. The eighth anniversary of the Lahore Arya Samaj was lately celebrated on two successive days by ten thousand men. On the second day, an Indian lady is said to have addressed the audience with great eloquence and pathos in behalf of the project to found an Anglo-Vedic College. She was followed by several gentlemen in the same cause. Great was the enthusiasm evoked. Two gentlemen volunteered their services as teachers without pay. A more substantial token of zeal is that some Rs. 30,000 were cellected—an unprecedented result staggering belief and which the Panjab alone could show. By the bye, who is this Dinah Morris of the Land of the Five Waters?

A CORRESPONDENT writes from Aligarh:—

A most effective measure was taken by the Hindu students of the Aligarh College to establish friendly relations between the Hindus and the Mohamedans. About forty Mohamadan students freely joined the well-known proceedings of the Holi Festival.

The same evening they were entertained at a sweetmeat party by the Hindu students. After the distribution of *pan* and *atr* and the

sprinkling of rose water. Lala Babulal on behalf of the Hindu students in few appropriate words thanked their Mohamedan friends. He was first followed up by Mustafa Khan who spoke at some length. He dwelt on the Social and Political aspects of the gathering. The party was then shown the magic lantern, and after exchange of courtesies the meeting broke up.

WE learn from an English paper that a beneficed clergyman in a populous part of London has opened a butcher's shop, and finding the venture successful has started four others. Surely, European morality is too high for our understanding to grasp.

A JAPANESE has discovered a process of making paper from seaweeds. It is thick in texture, and, owing to its transparence, can be substituted for glass in widows, and, when colored, makes an excellent imitation of stained glass.

MADAME Blavatsky vehemently denies that she was a Russian spy in this country, appealing to the fact that she was naturalized in America eight years ago, that she thinks the Russian Government thousand times worse than that of England, that she has no taste for politics and that the Indian Government satisfied itself that there was no ground for the suspicion.

HER Highness the Begum of Bhopal has given the munificent donation of Rs. 10,000 to the Countess of Dufferin's Fund for supplying female medical aid to the women of India. This is in addition to former contribution by Her Highness to the same object.

LETTER TO THE EDITOR.

To THE EDITOR "THE ARYA PATRIKA."

SIR,—You have had occasion lately to refer to the zeal of Pandit S. N. Agnihotri as a member of the Punjab Brahmo Somaj. Yes the Pandit is no doubt zealous, I should say he is more than zealous, and the Samaj consequently should feel proud of his zeal. But it can hardly lay any claim to the victories of his *Sanyasism*. The credit of the victories is due to himself or to his *Guru Mahashaya*, Babu Navina Chandra Rai. Verily, the Babu did not communicate the "Secret Mantra" into the ear of his worthy desciple in vain.

A member of the Punjab,
Brahmo Somaj.

The members of the Arya Samaj have worked with head and heart since the movement of the Anglo-Vedic College was set on foot, and they have spared no pains to make it a success. The liberality of the following gentlemen (almost all of whom are members of the Arya Samaj) who in addition to their liberal donations have promised to give monthly subscriptions for the speedy opening of the proposed institution, will show that the members of Arya Samaj are not wanting in self-sacrifice and other qualities by which great deeds are achieved. It is now hoped that one or two Departments of the proposed Institution will soon be opened.

	Rs.	A.	P.
Lala Lal Chand M. A. Pleader Chief Court ; p. m.	15	0	0
Lala Sain Dass President Arya Samaj Lahore (10 p. c. of his income)	13	0	0
Lala Madan Singh, Translater Chief Court (10 p. c.)	10	0	0
Lala Jiwan Dass Dy. Clerk, Financial Commissioner's Court.	10	0	0
Lala Lajpat Rai Pleader, Rohtak.	10	0	0
,, Muthra Dass Supervisor Firozpur; p. m.	10	0	0
Dr. Thakur Dass, Simla ...	10	0	0
Bava Narain Singh of Amritsar (as long as the School at Amritsar is not established)	20	0	0
Lala Kanshi Ram, Pleader Firozpur	5	0	0
Lala Sangam Lal Pleader, Lahore.	4	0	0
Lâla Sukh Diyal, Acctt. Genl's Office, Lahore	2	0	0
Bhai Nihal Singh, Ditto.	3	0	0
L. Mangu Mul, P. O. Lahore ...	2	0	0
Bhai Jawahar Singh Agent's Office,	2	0	0
Lala Amir Chand, Oil Factory Lahore, ...	2	0	0
Lala Kewal Kishan, President Arya Samaj, Gujranwala ...	2	0	0
Lala Ram Sahai, Lahore, ...	2	0	0
,, Balik Ram, Lahore. ...	2	0	0
,, Bhagat Ram, Pleader ...	1	0	0
,, Gobind Sahai, Lahore ...	1	0	0
,, Madho Ram, Lahore ...	1	0	0
,, Nanak Ram, Rawalpindi ...	1	0	0
Bhai Assa Singh, Bagwanpura ...	1	0	0
L. Sukh Dial, Audit Office Lahore	1	0	0

L. Sawanmal Doctor, Ry. Wazirabad	0	8	0
B. Narain Singh, Orphge. Firozpur	0	8	0
L. Bishambar Das, F. Comr's. Office	0	8	0
L. Ganpatrai, Candidate Comr's. Office Lahore	0	8	0

SAMAJIC INTELLIGENCE.

Chaudhri Nawail Singh was invited to Firozpur on the 19th Instant, and his *bhajans* sung on the *holi* day produced great effect. He is staying there in these days.

SWAMI Atmanand Saraswati is working in Bundelkhand in these days. He lately visited Banda and has now gone to Fatahpur. The Swami is certainly working with great zeal and therefore deserves great credit.

WE are glad to announce that an Arya Samaj has been established at Wazirabad. We wish this Samaj long life.

SOME gentlemen in Biluchistan who sympathise with the movement of the Anglo-Vedic College have formed a committee for the collection of subscriptions for the Anglo-Vedic College Fund. They have already remitted Rs. 180 to the College Committee at Lahore. It is hoped through their exertions Biluchistan will contribute a large sum to the said Fund.

IN the ordinary Sunday meeting of the Lahore Arya Samaj on 20th instant Lala Jaikishan Das, a Sahukar of Lahore, presented a golden a *anant* for the Anglo-Vedic College and promised to pay Rs. 100 in addition. Lala Jaikishen Das deserves great credit for his handsome gift to the College Fund.

THE Lahore Arya Samaj received many silver and gold ornaments on the occasion of its 8th Anniversary for the Anglo-Vedic College Fund. We will give the names of the generous donors in our next.

BABU Jadu Nath Mazumdar M. A., will deliver a lecture on Wednesday the 31st instant at 7 P.M. in the premises of the Lahore Arya Samaj on "Bhagvat Gita on the Highest Aim of Man's Life." The public are cordially invited to attend.

THE 5th Anniversary of the Peshawar Arya Samaj will be held on the 24th and 25th April next. All Arya brothers are warmly invited to attend, more especially those who have been expressly invited to favour the Anniversary meeting with their presence.

PARYAG and Calcutta Arya Samajes celebrated the Holi festival with *hom* and *bhajans*. They have set an example before their countrymen how the festival so much degenerated now-a days should in future be celebrated by enlightened Hindus.

ACKNOWLEDGMENT PAID TO THE ARYA PATRIKA, LAHORE.

Lala Kishen Sahai, Muzaffar-Nagar	2	8	0
„ Giyan Chand, for 6 issues of Advertisement	5	4	0
Babu Chhedi Lal, Morar	2	8	0
Lala Mansa Ram, Translator, Lahore	2	0	0
Dr. Thana Ram, Multan	2	8	0
Lala Amar Nath, Lahore	2	4	0
„ Chhajju Mal, Multan	2	8	0
„ Dhani Ram, Student Lahore...	0	8	0
„ Parabhu Diyal, Dehli... ...	0	6	0
„ Inder Sain, Pattiala	2	8	0
„ Sardari Lall, Lahore	2	0	0
Pandit Rup Kishen, Dehli ...	0	10	0
Lala Durga Das, student Mission School Lahore	2	0	0
„ Badri Nath Signaller, Reti...	0	10	0
„ Dasaundi Ram Pleader Lahore	1	0	0
Babu Gurdit Singh Thul Chatiali,	2	8	0
„ Bhagwan Das, Rawalpindi ...	2	6	0
Lala Jiwan Kishen Pleader Gujranwala	2	8	0
„ Batalia Ram Chief Court, Lahore	0	8	0
„ Bashi Lall, Chief Court, Lahore,	1	0	0
Secretary Anjamani-Tahajib Faiza bad	1	0	0
Lala Kedar Nath, Bankipur ...	1	4	0
Pandit Ganga Ram overseer Muzaffar Garh	2	8	0
Lala Jagan Nath Kapani Abbotabad	1	0	0
„ Shib Saran Das, Contractor Ludhiana	2	8	0
„ Mansa Ram Translator Chief Court Lahore	1	13	0
Pandit Shamji Krishna Varma Rutlam	2	8	0
„ Gokal Chand F. C. Office, Lahore	1	0	0
„ Jagjiwan Lal, Karnal ...	1	0	0
Lala Kalyan Das, Montgomery ...	1	0	0

(To be continued.)

ARYA PATRIKA.

Rates of advertisements—one anna per line.

RATES OF SUBSCRIPTION YEARLY.

Town	Rs.	2	0	0
Moffussil	"	2	8	0

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. | LAHORE, TUESDAY, APRIL 6, 1886. | No. 42.

THE OMNIPRESENCE OF GOD.

(COMMUNICATED.)

'O thou great Power! in whom we move,
By whom we live, in whom we die,
Be now, while on Thy name we call,
Our life, our strength, our joy, our all!
Without Thy presence, earth gives no reflection;
Without Thy presence, sea affords no treasure
Without Thy presence, air's rank infection;
Without Thy presence, heaven itself no pleasure."

If there is a doctrine to which all the philosophers of the world have unanimously agreed, it is that God is present everywhere. "We," says Spinoza "live in God." If we examine our own books we find that the Vedic philosophy, which is the common mother of all kinds of true knowledge prevalent in the world, and which indispensably requires much exercise of reason on account of stating things in the abstract, most prominently puts forth the omnipresence of God. What can be more explicit than that "the Creator of the universe pervades the stupendous whole like the expansion of space:—*Vishwakarma vimana ad vihaya*? In Him exist all the worlds: *Tasmin ha tasthu bhuvna ni vishwa.*" The Upnishids, the source of Indian metaphysics, maintain the same opinion. "Search Him, who is the repository of countless worlds, in the core of thy heart:—*Anant lok aptim atho pratishtham biddhi twam etan nihitam guhayam.*"

The authority of books alone has not brought about our conversion to the universal pervasion of God. The experience of daily life presents to the inquisitive mind abundance of so cogent proofs as challange the resistance of conviction. Let us take a walk in the field, and we shall be convinced of it. Here we see a plentiful green crop ripening in the genial warmth of sunshine. A few months ago, the field was simply a layer of black mould. Had not the farmer sown it, no blade of stalk would have sprung up at all. Therefore the produce of grain is due to the dissemination of seeds. But what is true in this particular instance, holds good in all the vegetable Kingdom; viz, the plant comes out of the seed or something equivalent to it; asthe stem, the root, and the like. As the seed is the original, and the plant, the subsequent circumstance, they are in the dignified dialect of science, respectively denomi-

nated as cause and effect in the phenomenon of vegetation.

If we extend our observation to the animal Kingdom, we find that the two circumstances, which constitute the principle of causality, are invariably present there also. As for example, from the yelk of egg comes out a beautiful pigeon in the due course of incubation. In fine, whatever we see on the earth, has been due to a certain cause. Without a cause we are unable to conceive of any existence whatever.

By the constitution of mind we are compelled to seek the causes of things we are surrounded with. And this tendency of mind is indubitably confirmed by observation in the empire of nature, as is already illustrated by the foregoing examples. Our mind cannot realize in thought an absolutely new quantum of existence, but it regards everything as only a modification of pre-existent constituents. Hence the world and all the things therein are the effects of certain causes. If we again examine these causes, we find that they assort themselves into a few elementary causes, which are not themselves the effects of others. Take a concrete example, and we shall comprehend the nature of causes. Now, in the manufacture of the pen I write with, are concerned the manufacturer, the material, and the machine, which are philosophically called the intelligents the material, and the instrumental cause. These three antecedent forces produce all the things we observe in the museum of nature. The first of these is *par excellence* called the Deity, the efficient cause of the whole universe. Let it, by the bye, be ever borne in mind that the truth of knowledge, which we thus obtain in the world, is not confined to the paltry limits of our planet; nay it transcends to the boundless regions of sky. Are not the calculations of astronomy, for instance, verified by the occurrence of eclipses, which would never have been the case had our knowledge been circumscribed by the terrestrial objects.

Thus from what is said above it is manifest that the connection of cause and effect is so intimate, so inseparable and so invariable, that no effect can take place without its concomitant cause. Take away the cause and the effect ceases to be. Hence, all the things are maintained in their existence by the presence of their causes, the primary, the original, and the most important of which is God, whose presence is thus demonstrated in all of them.

Moreover, as the things of the world are continually in the process of construction and destruction, which no body pretends to have any hand in, not only the presence but the activity of God is constantly displayed before our eyes.

If we look through the telescope, we see that the heavens are peopled with worlds similar to and often larger than our planet. The laws of nature, which constitute our whole circle of knowledge, prove us, in virtue of their uniformity of operation that they are also the works of the Divine Architect, and that since the things there, as everywhere else, pass at every moment through the portals of birth and death, the presence of God is kept up there at all times. The more magnifying is the power of lenses the more numerous are the stars that crowd upon the field of visisn; and the points of analogy and the uniformity of nature will lead to the inference of God's presence throughout the indefinite vacuity of space at the one and the same time. Thus the Supreme Being is believed by us to be simultaneously present to all eternity in the entire range of existence. "This notion of God's omnipresence necessarily includes the proposition that the existence of the Divine Being cannot be partial anywhere, but must be perfect everywhere."

Further more, the universal intuition of mankind attests the ubiquity of God. The inhabitants of Japan, China, Burma, India, Persia, Greece, Italy, France, England, and America, all praying at the same time in their several countries, instinctively believe in God hearing their prayers and scrutinising what passes in their hearts. If God be not all pervading, this fact cannot take place. Hence, the omnipresence of God is a datum of intelligence and an intuitive conviction of mankind.

Besides there are many advantages in believing God to be omnipresent. For the sake of example I enumerate only five here, leaving their illustration to the imagination of readers. (1) It makes God accessible to all people without the distinction of creed or color. (2) It alone can sufficiently explain the mystery of nature, and consequently it does away with the hosts of imaginary beings that are otherwise assumed by the poetical fancy to work in the economy of nature. (3) It sweeps off the trickery of priestcraft once for all. (4) It diffuses inexpressible joy and tranquillity in our hearts by placing us in the company of our common Father, who is the source of happiness and the destination of our journey in the world, and who thus becomes the immediate object of our contemplation and adoration. (5) It regenerates the whole constitution of soul and purges off the depravity of our nature. Let a person be once thoroughly convinced of the universal presence of God, watching the secret spring s of ideas inside and the overt results of actions outside, and it at once ceases to do evil even in the darkest recess of creek or corner. The wickedness of heart being gone, the soul shines in its native transcendental beauty and rises in the scale of creation by virtue of its perfect purification and godly works that follow then from it.

But the blindness of mythology hoodwinks the truth of God's ubiquity. Though some of its passages can be quoted in support of it, yet in the main it does not accept the doctrine in its entirety. The principal branches of mythology that sway the faith of our countrymen are Hinduism, Christianity, and Mahomedanism. They confine God to an unknown place of bliss, and represent him to be seated amidst the singing throng of human birds. It is useless to fight on dialectical differences and geographical peculiarities that distinguish these grand divisions of mythology from each other. But for this unimportant distinction, they are all one in essentiality. Are not these ministrant monsters called Apsaras in Hinduism, Angels in Christianity, and Farishtas in Mahomedanism?

Mythology supports its hypothesis of the localization of God by the inculcation of belief in the creation of one world we live on and the rest as mere shining points for the ornament of heavens or the glory of saints. But the science of astronomy proves beyond all doubt the existence of countless worlds spinning in the immensity of space. The localization of God in heaven to the exclusion of worlds cannot reasonably account for the phenomena of birth and death in all descriptions of life, and formation and destruction in the configuration of earth, which constantly take place in them. These events, which none can have the hardihood to deny the occurrence of, are effects happening in worlds. Therefore their causes, and especially the most important of them, the primary cause—the Deity, must also be present with them in worlds; for the cause and the effect are, as a rule, intimately and inseparably connected together, the dependence of their existence and action being constantly reciprocal. If the primary cause is absent from the scene of its alleged effect, no event can take place. There is no instance in the whole range of

science, which can prove that effects happen in the absence of their legitimate causes. But if other agents than God be deputed to accomplish the works of omnipotene, they will become Gods, and thereby establish the system of polytheism. If the works of intelligence be attributed to the eternity of matter, we shall have no proof of God's existence, and be launched into the shoreless ocean of atheism. All these recondite deformities of mythology disappear before the all-sufficient doctrine of God's omnipresence.

To these heavy objections against the localization of God, mythology gives no satisfactory answer. Only it has started a crotchet for crazy heads that whenever wickedness is rampant in the world, God either comes down himself or delegates an ambassador extraordinary. But since the incarnations and prophets of God, for so they are called, were subject to the same laws that govern other creatures, and had no hand in the works which require the exercise of almighty power, their mission cannot be proved. Even the wickedness, which formed the object of their mission to suppress, received confirmation from their own examples, and did increase after them, as history lamentably narrates the destruction of mankind in the tridentades of Hinduism, the crusades of Christianity, and the crescentades of Mahomedanism.

Among the many evils that result from such crude suppositions, only ten are given here by way of examples. (1) Ignorance becomes ambitious of asserting its claim to incarnation or prophetship by appeal to arms: the sense of learning knows its insignificance and never makes such preposterous and blasphemous pretensions. (2) The events which the incarnation and embassy of God are conjectured to account for remain completely unexplained, or rather hid in an impenetrable veil of mystery. (3) This false charge of mutability to the immutable, the change of mind to the unchangeable, degrades God to the frailty of humanity and sinks him lower than brutes. The unerring eye of science in reading the book of Nature, the history of her master, has never met with an instance where God ever changed his mind. Whence is it that mythology has discovered that God not only changed his mind once, twice, and many times, but he will change it again? Look, how it expects the incarnation of Nishkalanc (spotless), the second advent of Christ, and the appearance of Mihdi (captain general)! (4) The spirit of learning is discouraged by the removal of primary cause from the field of observation, which is the most potent stimulus to the children of knowledge on the otherwise rugged path of science. (5) Our alienation from God, which mythology would have us believe, is so painful to the mind that all the teachers of religion try to inculcate the omnipresence of God. It is to eradicate this estrangement that Christ taught that the Kingdom of heaven is at hand, meaning thereby that God is in us. Is it not sufficient to demolish the whole fabric of mythology which shuts God in heaven alone. (6) The incarnation and embassy of God destroy his justice by favoring a few to the exclusion of the rest of the world, which is equally entitled to his grace and mercy. (7) It is in the uncertainty of God's locality that idolatory offers itself as the proper place of God and blinds the eye of faith with the spell of its tinsel pomp. (8) Priestcraft takes advantage of this idolatrous propensity of ignorant people. Temples and places of pilgrimages soon proclaim their possession of God. Crowds flock to take a sight of the prodigy, and are fleeced to skin by the harpies of sordidness.

(9) Evils increase by the belief in the absence of God from among us; whereas it was the end of religion to drive them off from the world. The presiding of angels over destiny cannot deter people from doing evil; for angels are corrupt and often throw their lot with might and bribery, as can be proved from the wild stories of mythology. (10) The most abominable consequence of the incarnation and embassy of God is the mediacy of worship. People are not allowed to worship God directly, but are called on to pay homage to a go-between, as mutable and weak as themselves.

Thus "the mythological system of faith is a sort of religious denial of God. It is made up of manism with a particle of deism, and as near to atheism as twilight is to darkness; for between man and his maker it interposes an opaque body as the moon does herself between the earth and sun," and thereby produces a religious eclipse of the Divine Sun shining beyond in the full strength of his glory. "It has put the whole or bit of reason into shade." The only safety from this hideous blasphemy is therefore the implicit acquiescence in the Vedic teaching of God's omnipresence. Let us then pull down these dark mediums which cut off the glory of God from us—Amen.

EDITORIAL NOTES.

We learn from the *Arya Gazette Ferozpur*, that a dispute has arisen between some members of the Batala Arya Samaj on account of some private dealings, and that they have carried the matter to a Civil Court. This state of things among members of the Batala Arya Srmaj, which is yet in a state of infancy, is very deplorable Our brothers, it seems, have never studied the *Upniyams* of the Samaj which inculcate that if any dispute arise between members of any Arya Samaj they like true Aryas should settle it between themselves, or, if that be not possible, should refer the matter in dispute for decision to some respectable and impartial members, or lastly to the Executive Committee. What great things can be expected from men who cannot settle their petty quarrels between themselves. Who does not know that litigation in these days is very expensive and troublesome? A suitor in these days, even though he may be successful in the end, finds at last to his mortification that he has spent more than he sued for. How simple and noble was the old Panchayat system when a few elderly gentlemen of the town or village could decide all civil suits between their brethern. The proverb "*Panch Mil Khuda Mil*" shews with how much confidence the Panchayat system was regarded by the public. The system still works satisfactorily among some low classes. It is certainly very discreditable if men who call themselves Aryas cannot settle their disputes between themselves.

The local Brahmo monthly paper which went by the name of *The Social Reformer and Marriage Advertiser* has this time come out in a new form. It seems our contemporary has achieved one part of its programme. The marriage advertising business, which indeed was a source of much amusement to many of its readers, has been closed, and our contemporary now enters the field of religion. The belief of the people is that the deity which presided over this department has now resolved to transfer his influence to some fair fields and pastures anew in a far distant province. It was decidedly a very happy idea to introduce widow remarriage among Hindus by means of advertisements, and none but the mind of an inspired Brahmo could produce it.

Babu Pirthi Singh, Computer, Executive Engineer's Office, Rohilkhand Provincial Division, Barielly, went to Mangalore where he performed the ceremony of *Mundan* and *Nam Karan* of his sons according to Vedic rites on the 25th February last. Some influential and respectable members from other Samajes were present on the occasion. Pundit Akshanand acted as minister. In the evening Chowdhri

Nawal Singh and Pundit Akshanand delivered interesting and impressive lectures and all present were much pleased. We hope this town will soon have an Arya Samaj of its own.

THE Theistic, as it has become so from the last month, *Social Reformer* is startled at the ancient Aryan Era. This is certainly no surprise to us because our contemporary must have based his knowledge of the age of this world on *Genesis*, the book of his faith. Scientific researches have proved that the earth has existed from millions of years, but it is exactly the discoveries of science which our contemporary scouts. No wonder then if he should laugh at the long established Aryan Era.

WE are glad to learn that at Muhalla Beharipur in the town of Bareilly Lala Parmohan Lal, son of Lala Wazir Chand Kaisth, a member of the Bareilly Arya Samaj, and Bhim Narain, son of Munshi Kunj Behari Lall, performed the ceremony of *Nam Karan* of their sons on the 4th February and 25th March last respectively according to Vedic rites. The Aryan spirit of our brethern cannot be too highly spoken of.

AN inspired writer in the Social Reformer learns from a reliable source that "Under special instructions from the Secretary of State for India a bill will be introduced into the Governor-General's Council in April next for making remarriage of Indian widows compulsory." The number of the said paper which contains this news is for the month of March, and it cannot, therefore, be supposed that he is making himself an *April fool.* Mr. Malabari has published all the letters which he has received from high British officials, and all of them are unanimous that they cannot interfere in the matter. This news therefore would be believed only by men who are self-deceived like our contemporary.

LETTER TO THE EDITOR.

TO THE EDITOR.

Sir,—I am very glad to inform you that an Arya Samaj, about which, I remember, you had observed in a recent issue of yours, has been fully established here. Since its establishment a very short time ago it has considerably improved.

I further beg to inform you, Sir, that on the 19th and 20th instant special meetings of the Samaj were held with a view to enjoy the last *holi* festival in a holy manner. The audience both days was respectable and even the highest and most respected native official in this country, namely, Rai Bahadur Hittu Ram C. I. E., being requested by the Samaj to preside over it, graced us with his presence, sat each day till the Samaj was over, and expressed, his entire satisfaction with its proceedings and promised to help it as far as possible.

The gentleman, though so high in position, devotes much of his time on such like purposes, so much so that the purity of disposition and sense of justice he possesses can never be overrated. May he live long.

Some of our members, for instance Bhai Watan Singh, clerk of the Ex.-Engineer's office Sibi, and Bhai Mul Chand Seth a Bazaz here, are also very zealous and take very great interest in the Samaj business. In short the Samaj is making a fair progress.

HEM RAJ,
School Master, Sibi.

TO THE EDITOR.

DEAR SIR,—I send you a discussion between a Pundit of Benaras and the Arya Samaj of the Umballa Cantonment for favor of insertion in your valuable paper.

1. On the 10th of March 1885 we were informed by a notice that a Pundit, Harnam Dut of Kashee, would deliver a lecture in support of Idolatory at 6 p. m. on the same day in the house of Lala Sohan Lal, a merchant of this cantonment. But strange to say the Pundit failed even to attend the place appointed for his lecture. Consequently many people returned home in disappointment.

2. On the 11th instant he again issued notices in Vernacular to the same effect. Members of the Arya Samaj went to the place fixed for lecture, where they found no preparation suitable to a large and respectable audience. Though we went a little later than the time announced for the commencement of the lecture, yet we found neither the Pundit nor any body else.

3. When he was sent for, he came after an hour or so with other Pundits of the Umballa Cantonment and its neighbourhood. By and by about 150 men attended the lecture. Master Doorga Prashad asked the Pundit whether he would deliver or read out his lecture. The Pundit answered he would not deliver a lecture, but he would

point out a few mistakes in Swami Daya Nund's translation of the Vedic Mantras.

He then produced "Punch Maha Yajnavidbi" (Common prayer Book of Aryans) which he had brought with him for the purpose. The first mistake he pointed out was that the word "app," in the Mantra "Shanno Devi Rahishtaya appo Bhawantu Pitiya" means water and not the pervading God as rendered by Swami Dyanand Saraswati. To this Master Doorga Prashad replied that the authority which supports the Swamijee's meaning is quoted in the commentary of the same mantra that when a word has two or more different meanings the one which is more appropriate is always taken. Hence the Swamijee's meaning of the word "app" fully explains the right sense of the Mantra; whereas if the word "app" be taken in the signification of water, it will not only spoil the whole sense of the Mantra, but will throw the object of the Mantra into absurdity.

The Pundit was told that this word "app" and "Viyapak" are both derived from the same root "app" to pervade, which he reluctantly accepted.

He was moreover, asked to translate the Mantra himself, but he talked uselessly for an hour, which, owing to his ignorance of the laws of debates disgusted the audience, who requested him to talk on some other subject and give up caviling at words.

The subject which he then took up to discuss on was God's corporeality. He recited "namaste rudra manma Vautot ishavenamas, vahubhyamutate namas, yatern dashiva tanuraghora papakashinee tayanastain nvasantamayagiri shanta phichaka shihi." Meaning O God I bow down to thy anger, neck, bow &c. from which he said it is inferred that God has body without which respect cannot be paid. At the same time he also admitted that God is pervading, which is inconsistent with the nature of body.

6. Then Pundit Suraj Narain Misra said that

(1) firstly there is great doubt as to the mantra being vedic, supposing the interpretation of the Pundit of Benares to be true, as there is no mantra in the Vedas, which attributes anger to God, and the sense of the mantra cannot be accepted unless the Bock and chapter of Vedas be pointed out so as to enable one to consult the contexts of the mantra.

(II). That the interpretation of the Kashee Pundit cannot be admitted for there are many Mantras in the Vedas expressed in Metaphors (R'up-a-lanker) for instance the sun and moon are described as God's eyes metaphorically.

III. That the assertion that a thing without shape cannot do any thing is untenable, because we see that although electricity is has no particular form or shape yet it is admitted by all to be an active force of nature.

(IV). That since God is all pervading, he cannot be limited to the form of a body. Therefore the belief of Kashee Pundit in the incarnation of the Deity is unreasonable.

7. In the conclusion of the discussion the Kashee Pundit asserted that there is no God and challenged Pundit Suraj Narain Misra to prove His existence. To this Pundit Suraj Narain Misra replied that since he believed and endeavoured to prove God's corporeality, his assertion of God's non-existence was itself a proof against his own arguments in favor of Gods corporality.

An Arya.
Umballa.

SAMAJIC INTELLIGENCE.

WE are glad to announce that an Arya Samaj has been established at Makowal in the Amritsar District through the exertions of Pandit Lekh Ram. We wish the new Samaj long life and a career of usefulness.

A NEW Arya Samaj has also been established at Jampur in the Dera Ghazi Khan District through the exertions of Babu Birj Lall, Sub-Post Master. We wish the Samaj long life and prosperity.

THE Rawalpindi Cantonment Arya Samaj celebrated the *Holi* festival with *Hom* and *Bhajans* on the 19th and 21st Ultimo. Pundit Baldeo Sahai delivered an interesting lecture on *Vidya* &c. on the last day of *Holi*. In the course of his lecture, the Pundit explained the uses of *Havan* with fluency. He was followed by Lala Hans Raj Sahni, Pleader and Vice-President of the city Arya Samaj, who explained to the hearers how the festival so much degenerated in these days, should be observed. All present on the occasion were pleased with the proceedings.

THE President of the Kodana Arya Samaj writes to the Arya Gazette that Lala Ram Krishan, President Arya Samaj, Banat, came there on the 14th ultimo and delivered an interesting lecture on *Vidya* on the very day. Again he delivered a lecture on *Bhakti*, upon hearing which the hearers began to feel sorry that they had spent the whole of their lives in worshipping idols instead of one true God. After the lecture was over a Vedanti named Niadar Nath (who used to call himself God) accepted the principles of the Arya Samaj gladly, and got his name registered as a member of the Arya Samaj. He will be, now, called Parkasha Nand

instead of Niador Nath. The following day he delivered a lecture according to the Vedic principles. It is a matter of great joy that atheists, by the light of the Vedas, have begun to know one true God. No doubt, our brother Lala Ram Krishna spares no pains to spread the Vedic doctrines every where and therefore deserves great credit.

WE are exceedingly glad to learn that Thakur Mokand Singh, Rais of Jhilesar in the Aligarh District has generously endowed the Jhillesar Vedic Pathshala with Rs. 2,400 worth of landed property belonging to him. This is indeed called a true Aryan dan and the example set by the Thakur is worthy of being imitiated by others.

LALA Ram Rakha, son of Lala Wazir Chand Puri, a resident of Pathankot, had given up his faith in the Vedas through ignorance and become a Mahomedan about 2 years ago. He has been, at last, brought to the Vedic religion through the exertions of the Pathankot Arya Samaj. The date is not distant when all our brethern who have given up their Vedic religion and accepted others through ignorance will gladly embrace it again.

THE third anniversary of the Mathura Arya Samaj will be celebrated on the 11th instant. We wish the Samaj and its Anniversary meeting every success.

THE 12th Anniversary of the Bombay Arya Samaj is to be celebrated on 5th and 6th April 1886. We hope the Anniversary meeting of the Bombay Samaj, which is the oldest Arya Samaj in Arya varta, will be a great success. It would have been more convenient for other Samajes if the invitation cards had been issued earlier.

THE Quetta Arya Samaj is in a prosperous condition and is making progress day by day. A letter from the Secretary informs us that a handsome amount has been raised from subscriptions for the construction of an Arya Mandir at that place, and it is hoped that the work of construction will soon be commenced. The members of the Quetta Arya Samaj are full of zeal and earnestness, and all of them have commenced studying Sanskrit. This is very creditable indeed. We hope our brothers will prosecute their study of Sanskrit with diligence and perseverance.

Swami Atmanand Saraswati after establishing four Samajes in Bundelkhand, Viz at Kalpi, Oorie, Jhansi and Mahoba has arrived at Lucknow, where he will stay for a short time. After delivering a few lectures at Lucknow he intends to proceed to Rohilkhand. All letters and papers to his address should be directed to Lucknow Arya Samaj till further notice.

WE have not heard anything about Swami Jehwaranand Saraswati for some time. We hope the Swami himself or some other gentleman will inform us as to where he is working in these days.

BABU Jadu Nath Mozumdar M. A. delivered a lecture in Hindi in the premises of the Lahore Arya Samaj on 31st ultimo. The subject of the lecture as announced was "Bhagavat Gita on the Highest Aim of Man's Life." The learned lecturer showed that according to Bhagavat Gita the Highest Aim of Man's life is to practise virtue for virtue's sake. We are sorry we cannot give a detailed account of the lecture for want of space. The Babu has, however, promised to publish the substance of his impressive and able lecture in the form of a pamphlet, and it will be found very instructive to those who would like to read it.

The following are the office holders of the Calcutta Arya Samaj.

Babu Tej Narayan Singh Rais—*President.*
,, Madan Gopal Singh,—*Vice President.*
,, Mahabir Prashad,—*Secretary.*
Pandit Hari Krishan,—*Joint Secretary.*
Babu Ajudhia Prashad,—*Librarian.*
Pandit Gokal Chand,—*Treasurer.*
,, Rudra Dat,—*Updeshak.*

Swami Sahjanand Sarswati having returned from Calcutta left for Bhagalpur. Pandit Rudra Dat, has also accompanied him. Both of them will be guests of Babu Tej Narayan Singh, the present President of the Calcutta Samaj, who has invited them to deliver a few lectures there on Arya Dharma. As arranged their first lecture will be delivered at Babu Tej Narayan Singh's City school, the second at the Babu's own residence, and the third or the last at the local Government Zillah school. It is hoped that an Arya Samaj will now be established in this town of Behar also. Swami Sahjanand intends to go from Bhagalpur to Monghyr where he also wishes to deliver a few discourses on religious subjects.

PRINTED AT THE TRIBUNE PRESS, LAHORE BY GHOLAM YASEEN PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. } LAHORE, TUESDAY, APRIL 13, 1886. { No. 43.

REQUISITE OF A TRUE PATRIOT.

A PAMPHLET CONTAINING THE SUBstance of two lectures, one on "The Requisites of a True Patriot" and the other on "Marriage, its Social and Spiritual Aspects," by Babu Jadu Nath Mazumdar, M. A. has been lying on our table for sometime. In this short article we will consider only the first lecture, and leave the other for some future occasion.

The subject has been very ably dealt with by the learned writer. The style is very beautiful and impressive. India is full of so-called patriots in these days. Every school boy fresh from his studies calls himself a patriot, just as he enters the field of his laboures in life. Bengal is pre-eminently the land of such patriots. With some the ideal of a patriot is one who can deliver fluently fine speeches, who can please an audience by a show of his patriotism in beautiful expressions. In these days, when patriotism is so cheap in fallen Aryavarta, the majority of the so-called patriots are simply hunters after their own self-glorification. Instead of silently working for the regeneration of their fallen country, they are really working for their own self at the cost of their country. Their highest aim in life is to see themselves widely known and praised in papers. Our countrymen are yet very simple, and they would often gladly honor a man as a patriot and a well-wisher of his country who is inwardly a traitor to his country, who would rather allow the whole country to be put to flames than suffer the least personal injury to himself. In the present fallen state of our country those persons generally are considered patriots who know the art of making great fuss, who possess a skill in deceiving people, and those persons are regarded as saints who know best to praise themselves. In such a state of things when the standard of patriotism has become so low, the pamphlet written by Babu Jadu Nath is really a boon. It very clearly and almost exhaustively relates the virtues and qualities which a true patriot must necessarily possess. The author's way of expression is so forcible that a perusal of the pamphlet, however cursory, cannot but leave a good impression on the mind of the reader. To show how beautiful and noble are the sentiments and ideas of the author we would quote

two or three passages from the work we are reviewing.

While distinguishing between patriotism and psuedo-patriotism, the author writes as follows :—

The one is the sun that really shines ; the other, the moon that only shows, that it shines, and is consequenty devoid of heat and warmth. The one speaks and speaks from the heart ; coming from the depth of the heart, it dives deep into the hearts of others who hear, and makes an indelible impression thereon ; the other talks, with the mouth ; neat and finished sentences brim with figures of rhetoric, phrases and fables, make sound and fury signifying nothing, reach the ears, but do not penetrate the heart, and like an echo find their way back to where they rose from. The one works, the other makes a show of work, meddles with and spoils whatever it comes in contact with. The heart of a patriot is as " pure as the naked heavens, majestic, free, and travels so in life's common way in cheerful godliness; yet that heart the lowliest duties on herself can lay." No work is too humble for the patriot ; while the psuedo-patriot only hunts after great works, likely to shed lustre upon his fame, increase his importance in society and raise him to the position of a leader. To lord over all and to domineer over them, is the highest ambition of the psuedo-patriot, while to be servant of his countrymen and to serve them unasked, is considered to be the sole mission by the patriot. The patriot would die for others, while the psuedo-patriot, in the affectation to die for others would take the lives of others for preserving his own. Self denial is the essence of the one's life, while self-interest is what the other grows upon. The patriot is indifferent to fame and publicity, while the one object of the psuedo-patriot's life is to court popularity. The psuedo-patriot hunts streets, courts, academies and saloons for honour, and is in many instances, for it is so easy to deceive the world, taken for patriot.

How beautifully is the distinction drawn between a true patriot and one who only makes a show of patriotism.

Again speaking of self sacrifice, the first and foremost requisite of a true patriot, he says, " self sacrifice is the essence of the Hindu's life ; from the cradle to the grave it is an unbroken series of self sacrifice. It is through self sacrifice that India once rose to the eminent position of the Queen of nations and shed her lustre over all the world around, and if she rises again, it would be through self-sacrifice." . . . . " A true patriot should be a self-sacrificing god in himself and, by the example of his own life, mould the character of his countrymen and women."

Speaking of the humility of a patriot the author says. " He is the most unworthy of all his countrymen. This feeling of humiliation is a characteristic of the minds of true patriots. He does not make a parade of his virtues, nor a display of his talents. Bravado and dash are foreign to his nature. He only sets his eyes towards his duty. . . . . But there is humility and affectation of humility. The really humble in spirit do not make any show of humility ; it is sufficient if they know their unworthiness, while the false patriot makes a show of humility as well as of indifference towards riches, honor and fame."

The pamphlet is full of such choice and noble thoughts, and it is worth a careful perusal. In our opinion every person who aspires to the sublime position of a patriot should possess this short paper, and keeping the ideal before his eyes see how far he fulfils the requisites of a true patriot. It is very gratifying to see that the pamphlet has been translated in Hindi also. It can be had at the " Tribune Press " or from the Librarian Arya Samaj, Lahore.

SOME ASPECTS OF THE SOCIAL AND MORAL INDIA OF TO-DAY.

A LECTURE DELIVERED BY LALA KUNJA BEHARI THAPAR IN THE ARYAN DEBATING CLUB, LAHORE.

THE SUBJECT ON WHICH I WISH TO offer some remarks before you this evening is really an important one. It has engrossed my attention since the last two years and a half, and, al-

though I have not been as yet able to arrive at any very definite conclusions as regards many of the social and moral problems of the day which are now agitating the minds of a large class of my countrymen who have the social and moral well being of their fellows at heart, I must own that the observations of these gentlemen have shed a deal of light on the subject, which has already helped somewhat, and promises to help still more, the clear comprehension of the whole thing by many an earnest mind.

Among those who have paid any attention to the social and moral elevation of the Hindu community, there is a concensus of opinion as regards the necessity of a reform in the morals and sociology of the country ; but a divergence takes place when the question of the means that are to be adopted to effect the desired end comes to be considered. This divergence is not merely that of opinion, but in many cases it becomes an opposition of interests which is, in my opinion, to be deeply deplored. It is still more deplorable that the various religious and social bodies, which can perhaps be better designated by the term Sabhas or Samajes, whose object is common *viz*, the social and religious regeneration of Arya Varta, often are seen to be so antagonistic to each other as to create in many minds an impression, that they have been started merely for the purpose of bringing each other into discredit and to destroy each other's work. I confidently hope that time and experience will teach them a lesson in this respect which they will not dare to deign any way.

There is, no doubt, some truth in the highly exaggerated statements, which are often put forward in the Press and on the platform by persons whose knowledge of Hindu Society and acquaintance with its customs and manners are extremely limited, about there being prevalent a good many evils, both social and moral, in that society, which stand in need of urgent and immediate removal. The ancient Aryan religion has become almost unknown in the country and a moral looseness, to a deplorable extent prevails in the country. That spiritual perfection for which the country was essentially famous is seldom seen. The study of the ancient works of literature and science is being neglected to a horrible extent. The people seem to have forgotten that in point of mental cultivation and moral culture, the ancient Aryavarta excelled almost all the countries, ancient or modern, of the world. The liberal education, which is being imparted to my countrymen in so many public institutions under the auspices of the English, is very good and excellent in its own way, but it is, I own, singularly defective as far as the mental cultivation and moral culture of the people go. It is to be deeply regretted that very few of our countrymen who are known as reformers tried to raise the spiritual status of the Hindus. It should be remembered that Hindu religion is essentially spiritual. At present I, in common with several others of my countrymen, witness a very bad, and to me extremely regrettable, tendency, chiefly among the rising generation of our community, to view everything in its material aspect, and to ignore altogether its spiritual aspect. Impartial testimony both of the people of this country and of Europe who have acquired some reputation in Sanskrit learning shows that in the modern English Literature there is not to be found that amount of spiritual knowledge which is to be found in the ancient Sanskrit Literature. I do not, it should be distinctly understood, underrate the advantages of Modern English Literature, and by no means ignore the usefulness in worldly matters which its study confers upon the people. Let Modern English Literature be studied by all means ; for, in our

present circumstances, it is the essential part of a cultivated Indian mind. But at the same time, gentlemen, I wish you not to neglect the study of the ancient classical language of the country—a language in which all what our ancestors did or taught in the literary or philosophical sphere can be read—a language which in point of beauty and gracefulness of diction and phraseology stands simply unsurpassed by any language living or dead over the face of the earth. I invite your attention to the study of the Sanscrit language, not only because your sacred books are written in that language, and its diction and phraseology are extremely graceful, but also because it contains old meritorious works of the Rishis and Munis who, it is admitted frankly by all who have any claims to their being antequarians, made some very creditable and noble contributions to the contemporary philosophical literature of the period. I may safely look for the general concurrence of my audience with the view contained in the statement, that the progress in refinement and purity of thought, made by a language, can be best measured by its poetry. Although the English have made a good many strides in perfecting their poetry, yet there are many respects in which our ancient Sanscrit poetry still stands unsurpassed by any language over the world. Some people think that, as the principal advantage of the study of Sanskrit consists in acquainting us with the views and opinions on literary and philosophical matters of our ancient Aryans, and in gaining us a deep insight into the Aryan Society as it was constituted in those days, we may not take the trouble of studying the original works but rest upon consulting the translations only. They are, I venture to say, evidently in error. In the first place there are no faithful translations of the ancient works of great merit on philosophy, sociology, and religion. If there are translations they, at the best, represent the constructions which the translators have been pleased to put upon the original. It is my conviction, and I dare say it is the conviction of many of you here present, that the translations of ancient books—however complete and creditable they may be, cannot teach you even a fraction of what the works themselves can do. Besides, let me observe that men who are too indolent to take the trouble of reading the works in the original, and who are content to rely merely upon translations, are alsolutely unfit to undertake the arduous and highly laborious task of making thorough researches into the ancient literature of the country.

(To be continued.)

EDITORIAL NOTES.

Is it not wonderful that in all ages people's ideas may be going forward and backward at the same time. Those things which were regarded sometime ago as the marks of savageness, rudeness and want of civilization, are being adopted by the most civilized men. There was a time when even educated natives of India imbued with foreign ideas used to consider their old Rishis and Munis, who immersed in contemplation passed the greater portion of their lives in the solitudes of jungles and mountains without proper food and clothing, as people who were yet in their primitive savage state, as people who had not yet made a sufficient progress in the arts of civilized life. The educated as well as the uneducated people in India were therefore extremely surprised when they saw Major Tucker of the Salvation Army wearing the garments of a Hindu *faqir*, giving up the use of shoes even, and using the simplest food of a vegetarian. Their thoughts fell on two alternatives—either the Major of the Salvation Army may have adopted this garb with the object of attracting simple-minded Hindus towards him, or

there must be something good in the dress of a mendicant. But Major Tucker being an honest and self-sacrificing man the people had of necessity to fall back to the second alternative.

There was a time in the life of Pundit S. N. Agnihotri, a leading spirit in the Brahmo Samaj, when he liked the coat and pantaloon and hated the dress of a religious Sannyasi. But his life has been full of strange inconsistencies. There has not only been a change in his ideas towards *guruism* which he once so much condemned, but a great and visible change is observed in his dress and outward appearance. If not in other matters, he is a Sanyasi at least in appearance. But this new tendency, this new policy, of his life is yet capable of further development. In these days, the *virakt* Sannyasi following the example, not of the Sanyasis of his own country, but of the Christian Sanyasi, has given up the use of shoes. Can self-deception go further? Is the world so foolish as to be won over by this show of self-abnegation? The greatest triumph of man is in curbing his lower passions and in mastering over his animal appetetites. In the eyes of conservative people as we are, it looks very inconsistent to marry a young bride and then to give up wearing shoes. But God and his *Sanjiwani shakti* alone must know the ways of the Pundit. We poor mortals cannot fathom the deep meaning underlying these things.

It is a pity our educated countrymen even do not carry into practice what they in theory know and believe to be right and useful. Cruel murders that occur every day must have convinced our countrymen that it is very injurious, nay fatal, to put ornaments on the persons of young children. The other day a poor and innocent child of a Railway Clerk at Ferozpur lost his life because his foolish parents had put ornaments on his person. Much of this is to be attributed to the ignorance of our females. Let those of our countrymen who yet adorn their children with ornaments take lesson from his horrible event. Many a time the life of a promising child, the hope of his parents, is lost on account of ornaments worth a rupee or two.

Our esteemed brother Lala Dwarka Das M. A., Principal, Mahendra College Puttiala delivered a lecture on past and present India in the premises of the Puttiala Sanatan Dharm Sabha on 26th March 1886 before a very large and respectable audience. The speech lasted for about two hours and made a great impression on the minds of the hearers. Our correspondent also informs us that the Puttiala Sanatan Dharm Sabha is nothing but an Arya Samaj except in name.

There was a time when the faith of all educated Hindus in their own religion had been shaken. Many through ignorance embraced Christianity and many others were ready to follow them. But thanks to God that the tide has now turned, and in these days it is a very rare occurrence to see an educated Hindu embracing Christianity or Muhammadanism. The educated Hindus have now learned that the religion of their fore-fathers is founded on solid rock of truth, that it can hold its ground against science and philosophy because it is based on truths which rather receive support from science. The result of this new light is that educated Hindus are observed everywhere trying to save such ignorant and uneducated brothers of theirs who somehow or other fall a prey to the machinations of the adherents of other religions. Arya Samaj is one living example of this tendency. Its members spare no pains, whenever there is opportunity, to regain their lost brethern.

A very young boy, about 10 or 11 years old, of Arora caste fell somehow or other in the hands of a prostitute at Lahore, and she tried against the boy's will to make him a convert to Muhammadanism. One night when the unfortunate boy was fast asleep she cut his *Choti*, and told the ignorant child in the morning that he had become a Muhammadan and that his parents would neve- take him back into their family. Bur

thanks to God that some Arya gentlemen rescued him in time, and thus saved an innocent life from utter moral degradation into which he was sure to fall by his constant residence in the house of a prostitute. The energy and self-sacrifice of our Arya brothers cannot too highly be praised.

A MEMBER of the Ajmere Arya Samaj informs us that a few days ago a young Chaubay who was destitute of the means of support by chance fell into the hands of a Christian missionary. The latter induced him to embrace Christianity promising to find some means of support for him. The poor man who was in want of the means of subsistence agreed to the proposal and went so far as to take off his *yaggopvit.* A member of the Ajmere Arya Samaj having received this information sought out the man and explained to him the absurdities and fallacies of the religion he was going to be converted to. The man plainly acknowledged before several respectable persons that he was going to become a Christian not for the sake of religion but for the sake of bread. On being furnished with the means of subsistence the man at once withdrew his offer of adopting the new faith and again put on the *yaggopvita*. Such are the circumstances and such the men who become Christians now-a-days In the last Madras famine hundreds were obliged to adopt Christianity simply in order to save themselves from starvation. But it does not reflect great credit on the honest work of the Christian missionaries if they sell their bread so dear. Great praise is due to our brother who thus rescued a brother in distress.

NOT long ago cremation was looked upon with great horror by Christian gentlemen. A native Christian, about 15 years ago, told us in very emphatic words that the custom of burning the dead bodies prevalent among the Hindus was extremely barbarous, and that it was one of the remnants of that savage life which the ancient Hindus led. But since that remark was passed by the pious gentleman, science has made great progress, and it is now an established fact that cremation is the best way of disposing of the dead bodies. Instead of being a mark of barbarism, the custom of burning the dead bodies, which prevails among the Hindus, is now acknowledged as a remnant of that high civilization which was enjoyed by Aryavarta in ancient times. The newly civilized Europe is now perceiving the advantages which result from the practice of cremation, and crematories are now being established in almost all the European countries, and the most forward and courageous persons are setting examples. Garibaldi, one of the greatest patriots and heroes of the present age, made a will that his body should be cremated after his death. But his conservative countrymen too eager to raise a large tomb over his remains did not carry out that portion of his will. Resistence is no doubt offered by Christian missionaries to the introduction of this useful practice, but its merits being once established by science it shall gradually make its way among the civilized nations of Europe.

MANY of our readers may be aware that a crematory has recently been established at Woking in England. The name of Woking must be familiar to the readers of newspapers on account of its being the seat of the "*Punjab Institute*" which has been established by Dr. Leitner, and for which the energetic Doctor is collecting funds from the princes and Raises of this country. We learn from the *Statesman* that lately the body of a young English gentleman has been cremated at the said crematory. The custom of burying the dead is very injurious from a medical point of view, and it is hoped with the spread of knowledge and enlightenment the value of cremation shall be widely recognized. Man is naturally very conservative, and as in India so in England long time and persistent efforts are required to root out a pernicious custom.

LETTER TO THE EDITOR.

TO THE EDITOR OF "THE ARYA PATRIKA."

DEAR SIR,—Pandit Sheo Narain Agni Hotri's lectures on the aims and objects of the Arya Samaj and your comments thereon

published in the recent issues of your widely circulated journal have become the cause of my addressing you the following few words :

If we look through the dogmas and principles of the Brahmo Samaj, its past life and the motives of its founder, we observe that it was simply a church for the worship of one True God according to the doctrines and rituals inculcated in the earliest Hindu Scriptures, and the members of the Brahmo Samaj in its infancy were simply Revivalist if I may say so. Their object was to restore Hinduism to its primitive state of purity, to do away with idolatory, superstition and caste if possible, and to teach once more throughout the length and breadth of India the pure monotheistic worship prescribed in the Vedas as opposed to the idolatrous teaching of the later Hindu Scriptures. The founder of the Brahmo Samaj, Raja Ram Mohan Rai, had for his sole object the restoration of the primitive form of Hindu Monotheism. He by numerous quotations from the Hindu Scriptures succeeded in convincing a large number of his misguided countrymen that true Hinduism was not to be found in the later Puranas, which taught Idolatory and superstition, but in the earlier books which taught the worship of one True God. As the result of his teachings his followers for sometime maintained the doctrine of the infallibility of the Vedas, but no sooner that illustrious and great reformer paid his debt to nature than a revolution took place in the Brahmo Samaj. It was ascertained afterwards by his coadjutors either through the help of their pure conscience or *Revelation*, I cannot say, that the Vedas could not be accepted as containing all truth and nothing but truth, but that they contained along with some very high truths some of the worst forms of nature worship, some absurd doctrines and rituals. I do not like to discuss here and prove to them the infallibility and inerrability of the Vedas as this subject has before this been argued upon several times, but I would humbly beg to lay before my dear readers, for comparison with the articles of faith believed by Brahmos, some of the principles of Arya Samaj. Their first principle teaches that God is the original cause of all true Knowledge and of the things made known by it, and secondly that the Supreme Being is true, intelligent, happy, without beginning, Almighty, just, merciful eternal, Holy and Maker of all universe ; and that all worship is due to him alone. Again, that all persons ought to be ever ready to accept truth and reject untruth, and thus under the guidance of these noble and true principles, the Aryans have taken upon themselves to eradicate the existing superstitions and prejudices and to introduce Social reforms suited to the requirements of the country. Child marriage and enforced widowhood are of course the horrible evils that have crept into the Society. Intemperance and female ignorance are not the less obstacles in the way of reformation, and the Arya Samaj deserves credit and heartfelt gratitude of the country, nay the whole world, for the endeavours done to uproot all of these baneful calamities. Now these are the main points connected with the Religious and Social Reformation of India daily discussed by the Arya Samaj, and the amount of enlightenment and improvement attained to by the country assures that the Arya Samaj is the only Body that may prove successful in the long run. A comparison of all what the Brahmo and Arya Samajes are doing in the way of reformation will show beyond the shadow of doubt that the aims and objects of both these Bodies very much agree with each other. If Brahmo Samaj is an enemy to idol worship, so is the Arya Samaj. If Brahmos are striving to extirpate the caste prejudices and the unfounded belief in extraordinary events or omens and prognostics, so do the Aryans indeed. If the Brahmo Samajists do not like to see their mother-land in such a state of degradation and darkness, so do their Aryan fellow-workers, and if Infant marriage, Enforced widowhood, female ignorance, beliefs in demons and witches, want of education, disunion and sectarianism are the evils to be uprooted completely, and for the destruction of which our Brahmo Brethern are trying—so are the Aryans doing from the bottom of their heart and soul, and thus it will be seen that there is hardly any difference in the aims and objects of the Brahmo and Arya Samajes except a little disagreement in the dogmas, i. e. the infallibility of Vedas and the transmigration of soul. Although the Vedas were highly respected by the founder of their Society, and now also after amicable discussion the Brahmos can remove the views of their Society towards the Arya Samaj, yet it is not a question of life and death. It is a difference in sentiment and belief, and it cannot and should not become the cause of so much animosity prevailing now a-days between the two parties. Are they not united in their relationship to a common father and in the unity of spiritual fellowship and faith as his children. As Brahmos they perhaps doctrinally differ from Aryans, yet in spite of all those differences they should come forward to greet each other as brethern and I think such an act is quite possible, for in the eye of the Great God, who is worshipped by all, are all

brethern and let us hope that all our differences may one day harmonize and that all those barriers that lie between us may be finally and for ever swept away.

(*To be continued.*)

SAMAJIC INTELLIGENCE.

WE again publish for the information of the Arya Samajes in different localities that the 5th Anniversary of the Peshawar Arya Samaj will be celebrated on the 24th and 25th Instant. All Arya brethren generally, and those especially to whom letters have been separately written, are invited to attend on the grand occasion.

LALA Bishambhar Das, a member of the Jullundhar Arya Samaj has offered to pay a monthlp subscription of Rs. 2 in aid of the Dayanand Anglo-Vedic College shortly to be started. Our brother deserves great thanks for his zeal.

THE Secretary Arya Samaj Lucknow informs as that Swami Atmanand Saraswati deliverad a very interestlng and instractive lecture on 3rd instant in the Barahdari, Kaisar Bagh, Lucknow, on the Aryan Religion and Sociology. The speech lasted for about two hours. The audiance was large and respectable, and among the gentlemen present were Munshi Kali Prasad, Babu Har Govind Diyal M. A., Babu Jwala Parshad Munsiff, Babu Lachhman Das &c, Pleaders Raja Chatpal Singh Assistant Commissioner &c. &c.

NEXT day on 4th instant Swami Atmanand Saraswati delivered in the Government Central Normal School Lucknow a lecture on "Knowledge and Ignorance." The lecture which was in the form of allegary was highly pleasing and interesting. Two educated and respectable gentlemen (viz. Babu Lachhman Das Pleader, and Pandit Hari Har Nath, Munsorim, Judge's Court, Lucknow) openly acknowledged the benefits of the Arya Samaj and became its members. The Swami's lectures are so much appreciated that he has been requested to stay a little longer and deliner more lectures at Lucknow.

BABU Kakku Mal Pleader, President Municipal Committee Faizabad, and founder of the Arur Bans Sabha, came over to Lucknow to listen the lectures of Swami Atmanand Saraswati, and earnestly requested the Swami to go to Faizabad and enlighten the people there. He according accepted the invitation and it was arranged that the Swami should deliver a lecture on 9th instant in the Municipal Hall Faizabad.

Swami Atmanand Saraswati deserves great credit for his constant exertions in the cause of the Samaj.

The following gentlemen made gifts of *Anants* and other ornaments in aid of the Dayanand A. V. College Fund on the occasion of the last Anniversary of the Lahore Arya Samaj :—

Lala Mela Ram,—One silver aunat and a set of silver buttons.
Through Bhai Nihal Singh,—One silver anant.
Lala Bishambher Nath,— Ditto.
,, Bhagat Ram Sahni,— do.
Through Lala Manohar Lal,— do.
Lala Ghasitu Mal,— do.
Through Lala Mangu Mal,— do.
Lala Ram Chand, of Amritsar—One gold ring.
Bhai Tara Singh,— Ditto
Lala Basant Rai, Contractor— Ditto
,, Kesho Ram,—One silver Chand.

We cannot too much admire the zeal of these gentlemen. This is charity in the right direction. They have contributed to a Fund which shall always continue to benefit all the people of Aryavarta. Now will the objects of the *Anant* be rightly understood, because now will they confer *anant* (perpetual) benefit.

ADVERTISEMENTS.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. } LAHORE, TUESDAY, APRIL 20, 1886. { No. 43.

GOD'S MERCY AND, JUSTICE.

Look how the sun imparts us light ;
The moon with stars doth shine at night ;

With fruit & fragrance trees regale ;
With warbling songs birds daily hail ;

The fields nev'r tire of yielding corn ;
The clouds nev'r dry of rain ev'r thrown ;

And charms of knowledge heighten mind !
Of God's mercy us all remind ;

Since we nev'r made them for our ease ;
'Tis He, who made and gave us these.

Mercy is a disinterested desire to remove the sufferings of others. Like all desires it owes its being to the want of pleasurable feeling. It originates from our inability to bear the sight of pain. But where it flows unrestricted and unimpeded, it is twice blessed ; it blesseth him that gives, and him that takes. This mutual gratification is especially peculiar to mercy, the noblest quality of humanity, and the brightest jewel in the crown of the Lord of Creation ; whereas other desires end in the self satisfaction of their possessor alone. It results in the serenity of mind. It allays the ebullition of passions. It composes the mind to the proper state of devotion. The joy and happiness it brings to the receiver are indescribable. Under its influence a marvellous power of endurance springs up. Its hope supports the drooping energy of mind, which gathers strength and pushes on with redoubled proclivity to its desired goal.

Being a conative power, mercy impels us to action. But all the acts that it excites in us, are not necessarily always pleasant in appearance ; because all actions, whatever may be their origin, are either agreeable or disagreeable. Actions are mere means to accomplish an end. The end of mercy, as already stated above, is the alleviation of pain, and the ultimate purity of mind. It is indifferent what measures are adopted to effect the purpose in view. It is to the final result that the sensible portion of mankind looks to. The doctor, for example, may think it advisable to open a vein to bleed under the smarting pain of the patient, to effect perfect cure by lowering the temperature of blood. But none would call it a cruel or merciless act, although it is too disagreeable to look at.

Mercy is also taken in the sense of total forbearance of crimes. It is defined by lexicographers as a

"disposition to overlook injuries or to treat an offender better than he deserves." Why don't they call it an act of kindness to one and injustice to the rest of the world? But, strange to say, it is the common signification of the word. In this sense it is quite inapplicable to God; for, "A God all mercy is a God unjust." The most merciful God, according to this meaning would signify the greatest instigator of crimes, the arch tempter of sins, or in other words, the Devil himself. Such is the blasphemy that is hid in the accepted meaning of mercy.

Moreover, in its general acceptation it cannot become universal; for then it would be nothing but the unbounded license for the commission of iniquities. But since God's attributes are all infinite and universal and not partial and finite, its current or vulgar meaning cannot be predicated of God-head. And we must be content with that meaning only which expresses its primary object—the amelioration of mind.

Justice is what accords one right,
And curbs the rage of tyrants' might.

On nature's laws 't is based for truth;
It hence maintains eternal youth.

It guards the holiness of God,
And makes just man a demigod.

Without it world would seem as nought,
Divine virtue, remain unsought;

This life, become a source of pain;
Belief in God, be quite in vain;

The lot of man, be worse than stone,
And only joy, be death alone.

Justice is "the rendering to every one his due, right, or desert." It is a conformity to truth. Hence it is plain that it belongs to the cognitive powers of mind, intellect, comparison, or judgment; for, it is only in comparing things that we can know what belongs to one and what to another. On this acquisition of knowledge of rights the act of justice, or the bestowal of reward and punishments, depends for its existence.

Justice being an act of judgment, an act of distribution, it is not necessary that it should always reveal itself in chastisement. As is already said any act, irrespective of its origin, can only give us either pain or pleasure. When an inspector of schools awards a prize to a successful examinee, he does justice inasmuch as he rewards merit, which gives great pleasure to the student as well as spectators. Thus the object of justice is not simply the affliction of punishment, but the final improvement of soul.

From the foregoing remarks it is manifest that mercy and justice are two different things, or rather two ways to accomplish the same end. They agree in their ends, but differ in their origins. Mercy refers to volition, justice to action which takes its source from the knowledge of rights. Thus the same difference exists between them, as is between conation and cognition.

They have nothing like the physical contrariety of light and shade. Both can reside in and emanate from the same individual simultaneously. The internal modification of volition is the image of mercy, and the external manifestation of action is the form of justice. Mercy impels an action, justice executes it. Mercy is an agent, justice an instrument. Mercy is the excitation of cause, justice the operation of effect.

Hence, there is no contradiction in God being both merciful and just. God's will is called mercy, God's way is called justice. God is merciful, inasmuch as He loves the perfection of soul. God is just, inasmuch as He takes the most effective means to achieve the end.

If God overlooks our sins, we shall never be pure and holy; and consequently we shall be completely disqualified to enter the kingdom of heaven. The forgiveness of wickedness would impute to God the sin of injustice and

ignorance of purificatory laws. As these qualities cannot be ascribed to God, He is therefore just and knows best how to do justice. Again, if he knows justice but never exercises it, how can it be ascertained that he does know it? If he forbears all crimes, it is useless to call him just; for justice presupposes the comparison of two things. But when nothing is judged, when nothing is compared there is neither judge nor justice. Besides, the remission of sins will lead to the repetition of iniquities, and the consequence will be that we shall be more and more impure and sinful. In this unhallowed state we cannot hope to reach heaven but we shall certainly go to hell. Who it was that first said that mercy meant entire forgiveness, and justice, either complete inaction or excruciating torture alone; and what the facts were that led to this monstrous assertion, it is now impossible to determine.

We do not object to the opinion that regards mercy and justice as synonyms; for we have already seen that they both have the same thing, viz the elevation of soul, for their final end. The profusion of beneficence and the liberty of soul attest the mercy, and the unequal distribution of happiness and the universality of death demonstrate the justice of God. Therefore there is no absurdity in our believing that the Supreme being is both merciful and just. D. P.

LALA KUNJA BEHARI THAPAR'S LECTURE.

(*Continued from our last issue.*)

It is a deeprooted conviction in my mind, that as long as we do not study the great works on *Atamic Vidya* viz., "the science of soul" that are found in Sanskrit, our moral and mental cultivation, however fully may we go through the works of the modern philosophers and thinkers, will remain incomplete. That mind can be set forth as an ideal of a thoroughly cultivated mind, which knows the ancient as well as the modern philosophy and science. There has sprung up in our midst a class of persons, well-educated no doubt, who think it a mere waste of time and energy to attempt at studying the ancient Sanskrit books, in whose eyes there is very little worth reading in them, and in fact who think them little better than a heap of rubbish. This narrow-mindedness is due to the one-sided cultivation of their intellect. They should pardon me when I say, that they can very suitably be designated by the term "half-educated" or "half-intellectual."

There can hardly be any doubt, however, that the education given to the generality of my countrymen, although an one-sided one, has opened their eyes to a sense of national amelioration. They are forming themselves all around into associations, in order to effect some reforms in the Hindu Society. But it should be borne in mind that no substantive or permanent reforms can be introduced into the social and moral stata of the Hindus, unless we go to the very root of the evil, and make liberal education within the means of all; for it should not be forgotten that no reform can last permanently if it is not originated or encouraged by the people themselves, and is of exotic growth. If the mind of the people is awakened to a sense of national amelioration, and if a considerable portion of our countrymen are made to see the supreme necessity of reforming their religion, morals and sociology, there can be little doubt that our position can be considerably improved. If there are, as there certainly are, good many evils in the society which are eating into its vitals, and we are convinced of the desirability of removing them, we should

try to remove them with our own exertions, and avoid, to the best of our power, and, if proper even resent, any extraneous interference in the matter. I have been led, my friends, to make these remarks in the abstract by the fact that a crusade has been set on foot by a small section of my own educated and intelligent countrymen against two of the most irrational social practices which now-a-days find favor, it is deplorable to confess, particularly with the higher and educated classes of the Hindus. So far the movement is excellent. Had they rested here, and gone no further than trying to prepare the ordinary bulk of their countrymen to remove these evils, my sympathies would have been entirely with them. But I, unfortunately, do not share their views, for they are in favor of invoking the interference of the Government in the matter. With due deference to those amongst the Government officials who are really anxious to extend their help to us in all matters, I beg to observe that here in India the state is essentially alien, and we are quite in the right when we view with great alarm and suspicion any interference, howsoever slight and trivial, on the part of state in our social matters. No doubt the reforms that are to be introduced into the Hindu Society if left to the indigenous exertion of the country, will take a long time before they are introduced into and ingratiated with that society. But it should be remembered that they will also be permanent and lasting. Rome was not built in one day. No constitution political or social was ever made in hot haste. Institutions like constitutions should grow, and they cannot be made to conform to a pet ideal to which one has taken fancy. It is a fatal error to suppose that we can import wholesale Western customs, Western manners and Western institutions into our society, and totally replace our own customs, manners, and institutions by them. Everything done in hot haste is seldom of any substantial advantage. If we wish to remove any evil institution current in our midst, the one thing that we should keep in mind while effecting our end is, that our object is to reform and not at all to revolutionize. We should study the particular institution in all its aspects, trace its origin, and then try so to remodel it as to suit it to the altered times in which we live. We should build our new castle on the walls of our old. But if after mature deliberation it is found that the walls are tottering in decay, we should build on the foundations. It is my belief that none of our institutions has been so debased and degenerated as to compel reformers to uproot its foundations. The institution of marriage is the most important of the Indian institutions. It is also the important of its kind that is found at present in a very fallen and low state. It should be remodelled. To effect that, it is not at all necessary to make abusive harrangues declamatory of them, and to set before the public the similar European institution, of course with all its defects, as a model of imitation. Its history from the ancient times up to the present should be carefully gone through. Impatience and hot haste should not be allowed to replace calmness and tranquility of deliberation here. The former often lead men to vagaries which are more harmful and injurious than the very institutions, a wish to reform which had given rise to those vagaries. Here again a knowledge of Sanscrit is required for studying the history of this important institution. It is a reform constructed on the basis I have indicated above that can be of use to the community. People lying outside the pale of Hindu society, however good intentioned they may be, often make lamentable mistakes in dealing with customs and

institutions which concern the Hindus alone most vitally. If they exaggerate, as I see they often do through want of information, the extent of the evils consequent upon a certain institution, they raise an amount of indignation in the orthodox people against them which at first sight appears very great, and people begin to urge defences of customs whose deleterious effects they would surely have admitted in calmer moments. Besides, to exaggerate matters, to say the least, does not tend to clearness of thought. It prejudices people against the remedies that are suggested to avert the evils. It creates an almost formidable barrier against all reform in the institution. And true reformers in my opinion are those who take into consideration all the possible consequences that are to ensure from their actions in society, and guide their acts by these considerations.

(To be continued.)

EDITORIAL NOTES.

A highly esteemed brother, one who has played an important part in the history of the Arya Samaj from the beginning, has asked us to draw the attention of the Arya Samajes in different provinces to a fact which is surely of great importance. Many Samajes publish their own journals most of which are monthly. They are the following:—1 *Arya Samachar* Meerut, a monthly journal in Urdu; 2 *Desh Hitaishi* Ajmere, a monthly journal in Hindi; 3 *Bharat Sudasha Parvartak*, Farrukhabad, a monthly journal in Hindi; 4 *Arya Patra*, Bareilly, a monthly journal in Urdu and Hindi, 5 *Arya Vinya* Muradabad, a fortnightly paper in Hindi; 6 Arya Parkash Bombay, a monthly journal in Gujrati, 7 *Arya Gazette* Firozpur, a weekly paper in Urdu, 8 Arya Patrika Lahore, a weekly paper in English. There are more than one other journals which are published by the members of the Arya Samajes in the interest of the Arya Samaj. The proposal of our brother is, that there is no use of publishing so many monthly papers, and that it would be better to have one weekly respectable and well conducted paper in each language. He says, and he is right on this point, that it is difficult for persons interested in the progress of the Samaj to purchase all these papers, and thus they cannot gather all the information about the Arya Samajes. It is easy for a person to subscribe for one weekly paper which can furnish him with all the necessary informations connected with the movement of the Arya Samaj.

While giving room to the above proposal it should, by no means, be understood that we are actuated by any selfish desire. It was under a great pressure that the Lahore Arya Samaj had resolved, though with great reluctance, to start the *Arya Patrika*. The hands of the Lahore Samaj are so full with works of different kinds that it would have gladly left this work to some other Samaj. Notwithstanding an honorary editor and an honorary manager, and the advantage of a great patronage, the income of the *Arya Patrika* is barely sufficient to pay the cost of paper and printing. Judging from the state of our own paper, we can say that in publishing so many papers and journals the different Arya Samajes must be undergoing a great sacrifice in time and money. The proposal mentioned above will therefore, we hope, be greatly approved by the Samajes. It seems very advisable to have one respectable weekly paper in each language, Hindi, Urdu, English, Gujrati, and in Bengali also if Calcutta Arya Samaj choose to start one in that language. Let those who are fond of writing, contribute their articles to these weeklies and thus add to their respectablity. All Arya Samajes should send their proceedings to these weekly papers and the subscribers will have the advantage of obtaining information of the week fresh. We hope this proposal will be carefully considered by the Samajes concerned in a brotherly spirit. The Samajes have so much to do that it is simply waste of energy to issue so many papers.

A Correspondent who signs himself "An Arya" informs us from Zafarwal

that the movement of the Arya Samaj is making its way in all the nooks and corners of the country, and that its influence has already reached such an out-of-the-way place as Zafarwal. During the last Holi holidays a meeting of the Hindu residents of Zafarwal was convened, chiefly through the efforts of two Entrance students, to consider the propriety of establishing an Arya Samaj at that place. Babu Kanahya Lal, Pleader, who was present on the occasion delivered a speech in Punjabi which was very attentively listened to by the audience. He explained the advantages to be derived from the movement of the Arya Samaj. Before the meeting was dissolved it was resolved to establish an Arya Samaj at Zafarwal, and about 15 men were enlisted as its members. Subscriptions were raised on the spot, and an invitation was sent to Sannyasi Ramta Ram who happened to be at the time at Sialkot. He responded to the call and arrived at Zafarwal on Monday the 27th Ultimo. He delivered many lectures on *Arya Dharma* and Union &c. There is however, a great opposition from the orthodox community, and especially from the priestly class, and the members of the Samaj are looked upon as converts to some new religion. They are even threatened with excommunication. Our advice to the members of the newly established Arya Samaj at Zafarwal is, that they should by no means be discouraged by the opposition. Such opposition has been met with by every Samaj in its beginning, but the good motives and persistent efforts of the members have carried every thing before them. That such will be the result of the persistent endeavours of the members of the Zafarwal Samaj, there is not any doubt at all. We wish the new Samaj every success and a long career of usefulness.

WE have been favored with a copy of the hymns composed by that well-known and expert musician, whose sympathy and zeal in behalf of the Arya Samaj are too well known to require any mention from us on the present occasion. We allude to Lala Amir Chand Mehta of whom we spoke at length in our report of the last anniversary of the Arya Samaj and in that of the one before last year's anniversary of the same. Lala Amir Chand's proficiency in music is very high and one that is not easily attained to. His reputation as a distinguished musician has long been established, and he is known in all places in India where the art is cultivated. The small hymn book kindly presented to us, is a collection of *bhajans* which for their pathos and force are really admirable, well calculated to lift the mind from the debasing influences of the wordly things to the elevating celestial region of contemplation and meditation. When they are properly sung, the individual for the time being is transported from amidst his wordly surroundings into the elevating and purifying atmosphere of religious thought. There is however one defect in them—a defect which is common to compositions of this nature. It is this that every hymn ends in the name of the author. Now this insertion of the author's name in every Bhajan inparts a sudden shock to the mind when singing the Bhajan—his attention gets diverted from the contemplation of the Most High. We would very much like this defect to be removed. Lala Amir Chand is eminently fitted for this task. It would be absurdity to question his merits. He would confer a great boon on the public if he could be so kind as to write a number of hymns free from this fault for their benefit.

A GENTLEMAN named Lala Sultani Ram has sent Rs. 5-4 in aid of the Dayanand A. V. College Fund from Quetta. The donation of the above named gentleman requires more than a passing notice. He informs us that some time ago he had a fall from his horse and received some injury, and that on that occasion he had made up his mind to contribute Rs. 5-4 to the *College Fund* after being fully restored to his health. Our friend has set a new sort of example, and if people were to subscribe in this way, the Fund should receive a material help. We thank Lala Sultani Ram for his having kept the great cause of the A. V. College in his mind on such an occasion.

LETTER TO THE EDITOR.

To The Editor.

(Continued from our last issue).

I regret the painful necessity which has led our pious Pandit Agnihotri to take the trouble of condemning the works of that great and illustrious Reformer Swami Dyanand Saraswati whose noble efforts and sacrifices cannot be repaid by the whole nation. He instead of paying his heartfelt thanks to the Swamiji and the Arya Samaj for the help they have rendered in the cause of the regeneration of their country, has taken a wrong step to express his jealousy. In order to be true to God and his creed he should sow the seed of love and agreement. In order to be called a Reformer and a Patriot he should exercise his energies in bringing old creeds and sects together to stand on one common platform, and then he would be endeared to his countrymen, and then only he would be fulfilling the will of God by whom, according to his own pretensions, he has been sent to preach His true religion of love and union. The present age is of an extraordinary nature. The world does not praise and follow the Reformers because of their oratory, but of the true spirit of love displayed by them to their country. The mischief which sectarianism has done in this country is incalculable, and one of the evil results of the separation of religious denominations is that it cuts off a small number of the followers of one creed from the masses and prevents the latter from joining the former. It is desirable that the masses should be made to follow the leading few. When truth is believed and accepted by a few it should be their interest and duty to think and feel and act in such a way that they may in their progressive movement carry with them the hearts and souls of all those whom they wish to ameliorate. In this way will the true progress of mankind be accomplished and its results will be at once universal and lasting; but if on the other hand they quarrel and fight and produce contentious, strifes and bitterness among themselves they should be confident that they would create very bad impressions upon the public mind, which it would not be an easy task to remove. They leave behind those who do not think or feel with them, and will therefore occupy an isolated position, and not only cut themselves oft from the sympathies of the masses but drive them beyond the reach of their influence, and I beg to enquire what reply will they give to that common father by whom they have been sent to preach to the World the fatherhood of God and the brotherhood of man. I beseech both the Brahmo and the Arya brethern that they should act in such a peacful manner that all differences may be reconciled, all manner of separation may perish in order that the children of the same God and the followers of the same leaders may walk hand in hand on the common platform of the Regeneration of Aryavarta. Dear Editor, I hope the public will not be given a further chance of hearing any sort of disagreement between the two classes, but on the other hand will learn that the Brahmo and Arya Samajists, have sworn in the future not to express any feeling of hostility in respect to each other, and that they have settled once for ever to accept those catholic principles which are truth, and nothing but truth, that they not only enjoy cordial, affectionate and friendly intercourse with each other at public and private meetings but also preach the one and common articles of faith.

Yours faithfully,
GOPI CHAND.

Editor—We admire the sentiments of our brother, but we are sorry he does not understand the real facts of the case. He does not know the real attitude of the Pundit towards the Arya Samaj. As far as we know no enmity exists between the Arya Samaj and the Brahmo Samaj, and why should there be enmity when there is no cause for it? Criticism with good motives on each other's public acts cannot be, and should not be attributed to any hostile feelings.

SAMAJIC INTELLIGENCE.

The third anniversary of the Mathura Arya Samaj came off with great eclat on Sunday the 11th April 1886. Besides 10 or 11 guests from out-stations there was a large audience representing all sections of the Hindu Society. In a place like Mathura it is very difficult to maintain the existence of a reforming institution like Arya Samaj, and much more difficult to hold its public meetings. But thanks to God that everything passed quietly on this occasion. Some selfishmen of course tried as usual to cause as much trouble to the Samaj as they could. They tried to dissuade the Manager of a large house, recently built by Seth Gokul Das, and Bullubh Das of Jubbulpore for the accomodation of pilgrims, from placing it at the disposal of the Samaj for the occasion, they even threatened to get him dismissed by reporting all the matter to his master, but the good and wise manager was firm and did not care at all their threats and allowed the Samaj to celebrate its anniversary in the house. The proceedings were commenced by prayers to God Almighty,

Hom ceremony was then performed, and about 20 Brahmans who knew the Vedas by heart chanted the vedic hymns. In the afternoon Dr. Budh Sain delivered a lecture on Aryan Philosophy and was very much admired for his eloquence. Many other gentlemen followed him. Among them the lecture of Swami Swatmanand Saraswati was most interesting as well as instructive. He dwelt for full three hours on the uses of *hom* and the existence of the Supreme Being and his lecture made a deep and lasting impression on the minds of the hearers. The Secretary then read a paper on the present and past condition of Aryavarta, and it produced a great effect on the audience. The proceedings were brought to a close after offering prayers and entertaining the audience with religious hymns accompained by music. We congratulate the Mathura Arya Samaj on the success of their anniversary, and admire their zeal in carrying on the work of the Samaj boldly in the very home of idolatory. They must rest assured that their efforts will one day be crowned with success.

Sannayasi Ramta Ram is staying at Jhelum in these days. His lectures are very much appreciated and largely attended. He has introduced his scheme of contributions in the shape of one handful of ata every day, in the Jhelum Arya Samaj, and it is hoped it will be worked out with success by our brothers of the Jhelum Samaj. The said Samaj has also passed a resolution requiring the members to pay their monthly subscriptions according to the *upnijams*. The Jhelum Samaj is expected to make rapid progress now. This is a very happy news indeed. The Jhelum Arya Samaj has the advantage of possessing a *Mandir* of its own.

Swami Atmanand Saraswati delivered a lecture on "Ancient Aryans," in the Municipal Hall Faizabad on the 9th instant. The meeting was largely and respectably attended, most of the *Raises*, high officials, Pleaders and European officers of the Station being present. The chair was occupied by Colonel Senior, officer commanding the Native Infantry. The lecture was very impressive and well delivered and the audience were highly pleased with the sound reasonings of the Swami. At the close of the lecture the chairman requested the gentlemen present to put any question they liked, but none came forward. Babu Kakku Mal, President of the Municipal Committee and founder of the *Aror. Bans Sabha*, who invited over the Swami to Faizabad deserves great credit for his good management and earnestness in the cause of his country.

ACKNOWLEDGMENT PAID TO THE ARYA PATRIKA, LAHORE.

	Rs.	As.	P.
Babu Akhoury Nand Lal Singh Sub-overseer, Gopal Ganj Dit. Saran	2	8	0
Babu Mahabeer Prasad, Calcutta ...	2	8	0
„ Bhola Sing, Head Master School Mahandra Gadh	2	8	0
Lala Hari Ram, Pleader Hoshiarpur	2	8	0
„ Mangu Ram, Karachi	2	8	0
„ Chint Ram Acct. General's Office Lahore	1	0	0
„ Kedar Nath M. A. E. A. C., Mazuffer garh	2	8	0
„ Jeta Ram, D. I. Khan	1	14	0
„ Mahadeo Prasad, Satna ...	2	8	0
„ Deva Raj, S. P. Jullandhar ...	2	8	0
„ Gur Charan Das, Pleader Gurdaspur	2	8	0
„ Jiwan Lall, D. G. Khan ...	1	4	0
Bhai Charan Singh, Overseer, Kohat	2	8	0
Lala Daswandi Ram, Pleader Lahore	2	0	0
„ Lakshman Das, Kot Samaba ...	1	4	0
„ Narain Das, Atma Dhari ...	2	8	0
Babu Kishen Lal, Station Master Kanlanwali	2	8	0
Lala Shib Diyal, M. A., Amritsar ...	2	8	0
Bhagat Remal Das, Dera Ghazi Khan	0	10	0
Sardar Jiwan Singh, Asst. Surgeon Chiniot	2	8	0
Bhai Bhagat Singh, Lahore... ...	1	0	0

(To be continued.)

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ,
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

VOL. I. } LAHORE, TUESDAY, APRIL 27, 1886. { No. 45.

MAHABHARAT EXPLAINED.

COMMUNICATED.

MR. N. K. BANNERJI PRESIDENT of the Adhi Bhoutic Bhratru Society has given such a reasonable and plausible explanation of the esoteric philosophy contained in the exoteric narrative of the Mahabhartha in his Introduction to the recent edition of Bhagwat Gita published under the auspices of the Theosophical Society, Bombay, that we cannot refrain from the temptation of quoting it at length.

We must confess that to us the practice of polyandry instanced in Mahabharat only by the marriage of Draupadi to the five Pandus had always appeared as an inexplicable mystery. To suppose that the Dramatis Personæ of the Mahabharata with all their high civilization and morals followed the custom of polyandry, was certainly too much and beyond our comprehension. Similarly it was quite unintelligible, how a *Mahatma* man like Krishna could use very sound arguments for obtaining a directly opposite result. The resolve of Arjun not to fight and slay his own kinsmen was beyond doubt very reasonable. Krishna's argument that in order to obtain salvation, every human being in the world should do his or her duty conscientiously, regardless of the event, was also unquestionably correct. But as to how this reasoning of Krishna could justify Arjun's murdering his kinsmen was what we could not understand. Mr. Banerji has now offered a most reasonable explanation of the whole thing which we hope will be accepted by all, excepting the most bigotted Hindus.

It is possible that the learned Vyas used allegorical language in his narrative just as Milton has done in his Paradise Lost. Any how it is most gratifying to believe that he has done so, and the following extracts will show that this belief is not quite untenable.

Although the five Pandava brothers,—Yudhishthra, Bheema, Arjuna, Nakool, and Shadava—are known as the sons of Pandu, (whence their name Pandavas), every one of them has in reality a father of his own. The Mahabharata also makes each brother the representative, or, in its peculiar phraseology the "incarnation of his respective Father." Thus it speaks of the eldest brother Yudhishthira as the son (and also the incarnation) of *Dharma*. Bheema is the son (and incarnation) of *Pavan*. Arjuna is the son and the

Avatar of *Indra.* Nakool and Sahadeva are the sons (and incarnations) of the Aswani Kumars, *i.e,* "the sons of the *sun.*" Again each of these personages represents some peculiar element of which he is said to be the presiding deity. Thus, "Dharma" represents Endurance and Forgivenss, and stands for Earth. "Pavan" is the presiding deity of the air and represents power. "Indra,"—that of *Akasa* (Astral Light; Ether) which represents the soul; while the two Aswini Kumars preside over and represent, respectively, Fire and Water, the two remaining elements. Thus we find that the five brothers or the five "Pandavas" represent in reality the five elements,* which constitute man or rather Humanity, each element being anthropomorphised into an individual. In likemanner, Droupadi, their wife, though shown as the daughter of King Drupada, and so named after him, is, as we find in the same Mahabharata, not Drupada's daughter at all, but another mysterious personage whose parentage is quite obscure. The fact is that, like the Pandavas, she too is a personification; that of Yoga-Maya or the Yoga-Illusion, and so, necessarily is made into and becomes the common property of the five Brothers, the Elements, with their innumerable illusionary effects; while Krishna, representing the spirit (Parmatma) completes the group of seven.

The summary of the above is that four of the five brothers comprise the physical or the visible gross body of man. Arjuna (the Astral Principle) is the soul and Jivatma, the life-soul, or Vital Principle; and Krishna, the *spirit.* The Soul and its consort, *Maya,* being always nearer to the spirit than the rest, Arjuna and Droupadi are represented as the bosom friends of *Krishna* in preference to the rest.

And now comes the question? "Who the Kouravas—the foes of the Pandavas, and especially those of Arjuna—are. Bearing in mind that those enemies are also most of them related by blood to Arjuna, we have no difficulty in pointing them out as the woes and evils to which humanity is subject, and most of which have their origin in the blood or the physical organism of man himself. The Kouravas are, therefore, no other than the evil propensities of man, his vices and their allies. The philosophy of Krishna teaches Arjuna that he must conquer these, how ever closely related to him they may be, before he can secure the "Kingdom" or the mastery over SELF.

It is for this very reason that the battle field is chosen as the scene wherein knowledge is imparted. The despondency of Arjuna is an allegory to show how often, at the very threshold of knowledge, the human soul allows its worst feelings to have the better over his reason, and that, unless he can rally round his best allies—he is lost.

The *Ruth* (car) or war-chariot of Arjuna is being driven by the charioteer—Krishna. That *Ruth* means, in Sanscrit, the "human body" as well as vehicle, needs hardly be mentioned. In the present case it is intended to signify that should man become determined to achieve a conquest over his own passions and evil inclinations and to secure *Mukti* or bliss to his soul, he must first listen to the whispered advices of his spirit, whose voice is heard in the very midst of the battle that is constantly raging around him, even while the soul and the spirit are seemingly riding in the same *Ruth*—or body.

As a confirmation of the above interpretation, I may also remind the reader that, in their ascent to heaven, Droupadi—the *Maya*—vanishes and disappears the first, and Yudhishthira—the Earth or the gross Principle of the body, the last. Does not all this clearly show that there is perfect harmony between the several parts, that the whole thing has been beautifully conceived and is fully worthy of its author? That there is, in fact, no polyandry preached in it, nor is there any real deviation from a noble course of life towards selfish ends.

LALA KUNJA BEHARI THAPER'S LECTURE.

In this connection it seems desirable that a few words may be said about the Arya Samaj. Arya Samaj is essentially social and religious. The religion it professes to inculcate is no doubt the ancient religion of the country. The worship of one true God is the fundamental tenet of Hinduism. It is the function of the Arya Samaj to explore the ancient literature of Hindustan, and to revive ancient Aryan philosophy and science. Nor is it lacking any way in the duties which it has to discharge in the social sphere. It is its intention to do away with the gross popular superstitions that have been nursed from years past by the wily priestcraft into a formidable barrier against all social reform. This was the mission of the life of the illustrious Swami Dayanand Saraswati

(cheers.) His deep learning in the ancient science and literature of Aryavarta had fitted him most eminently to take up the gigantic task of reforming the religion and morals of the Hindu Society. His great intellect combined with his profound erudition, deep learning, impressive eloquence, and his genuine zeal and patriotism made him a very effective agent in inviting the attention of the Hindus to a restoration or revival of their once great, but now fallen, religion. He sacrificed his valuable life to realize the one great mission of his life *viz.*, the regeneration,—social and moral—of his motherland. Now the question is, did he labour in vain? Will his endeavours to restore the country to its ancient social and spiritual perfection bring no fruit? From the large number of Arya Samajes that are springing up throughout the length and breadth of the country gradually, I see that he did not labor in vain, and that his endeavours to revive the ancient spiritual and moral greatness of his country will bear eventually a useful fruit in the great garden of life (cheers.) Gentlemen, though Swami Dayanand Saraswati is no more, the impressive appeals for social reformation and moral regeneration of the country are still to be seen engraved in many a heart. It is for the advantage of your own country, gentlemen, that I exhort you to try to benefit by the purport of his appeals. I do not address these words to Arya Samajists alone, to the followers and admirers of Swami Dayanand, but I say that they are intended for all who feel for their country and countrymen. (Hear, hear) I should also observe that the policy which the Arya Samaj is following in the social sphere mostly commends itself to me. It quite coincides with what I have given a general outline of in the foregoing lines. It wishes to revive our ancient institutions and to suit them, if necessary, to the altered times in which we live. This is, as I understand, the social policy of the Arya Samaj. History shows that reforms, in any sphere of life, are never effected by over hauling and revolutionizing the whole fabric of society. The minds of the masses of the country should be first prepared by education and popular sermons and discourses before they can be expected to receive any reforms that we propose for them. To seek the aid of Government to enforce these reforms upon the people is not only to show the weakness of our intellect, but also want of self respect scarcely expected from firm, resolute, and patriotic gentlemen. I dare say it would confer considerable advantage upon the country if all friends of social reform work with the Arya Samaj, and on the lines that have been suggested in the above remarks.

The organizations for social reform that are now-a-days springing up in large numbers in our midst, however petty they may be and howsoever uninfluential gentlemen may be their members, have my best wishes. The utility of effecting reforms by mutual co-operation cannot be sufficiently admired. If ever any system of morals and sociology is to be permanently introduced into the Hindu society, it will be that system which would have been devised after a full consideration of all the aspects of the question, and with the co-operation of a considerable portion of the Hindu community.

Passionate youngmen who are very impatient for social reform often declaim against the caste system. I also am in favor of breaking the distinctions of caste. but it should be remembered that over and above the popular prejudices against eating and drinking promiscuously which are designated collectively as caste; system, there is the real caste system which

is a sort of moral slavery and which degenerates and debases the moral nature of man to a horrible extent. This caste system consists in dividing mankind into different sects not according to their merits but according to their hereditary descent. It is surprising, that the passionate declaimers of caste pay more attention towards calling upon Hindus to eat and dine promiscuously, and do not care so much to ask them to award and value persons according to their merits and not their descent. The founder of the Arya Samaj, if I mistake not, was against maintaining a distinction between men from the point of view of heredity. In this connection, I wish you gentlemen distinctly to understand that I do not favor or praise unnecessary distinctions in eating and drinking. What I wish to convey to you is, that to remove this sort of caste system is a very minor affair, and does not at all demand any very great effort on the part of our reformers to uproot it. The social tyranny and moral oppression of caste, consists in dividing people into different divisions and sub-divisions not according to their own merits but according to their descents and blood relationships. It is the social tyranny of this kind which has prohibited people among Hindus from breaking several unnecessary and superfluous restrictions on marriage. It is owing to this tyranny that Brahmans, Khastries, Vaisas, and Sudras, cannot marry into each other's families—even there are minor sub-divisions separately within these principal divisions which cannot marry with each other. This phase of the caste system is highly deplorable. Unnecessary limitations or restrictions on marriage not only act very injuriously on the health of the children, the products of those marriages, but also hamper to a considerable extent the growth of that unity of action which is the *panacea* for the removal of all the evils that are prevalent in the country. I am in favor of intermarriage in its wider sense. I favor marriages contracted between even. Bengalees and Panjabees, Mahrattees, Madrasis and *vice versa*. The advantages of intermarriage in its wider sense are also too well known to require any description from me.

There is one point in connection with the caste system upon which I wish to address you most particularly. This consists in our practising a very bad moral tyranny upon a sect of our own countrymen—who happen to believe in the same God as the other Hindus do, and recognize the same Scriptures as others do. I, of course, allude to the *Mazhabi Sikhs*. You know, gentlemen, the view in which the generality of *Mazhabi Sikhs* are held by us. A Mahummadan may touch us and even share our bed but the very touch of a *Mazhabi Sikh* pollutes a Hindu, and his shadow even spoils the person of a Hindu. The *Mazhabi Sikhs* are the most faithful followers of GURU NANAK, the immortal founder of Sikhism. They obey the tenets of his religion more accurately than many sikhs, and still they are treated by the Hindus little better than sweepers. It is said that these people number about 70,000. If they be taken in they will form a valuable acquisition to the ranks of the Hindu society. Reformers who are justly declaiming against the tyranny of the caste are requested to consider this subject seriously. All our social organisations in the Punjab should take up the question, and prepare the minds of the generality of the people (Hindus) for receiving the *Mazhabi Sikhs* into their midst. I am very glad to see, that several spirited gentlemen connected with the Arya Samaj are contemplating to take some steps in the matter; and as the question is really of great importance it should be taken up in right earnest by the Arya Samaj, which on

account of its being a national movement, is calculated to slove it satisfactorily. I also understand that one gentleman, a *Mazhabi* Sikh holding a very respectable office under the Government of India has expressed his belief that other agencies may fail to take them into the Hindu society, the task will be performed by the Arya Samaj which is eminently fitted for it. I also trust that the Arya Samaj will take up the question in right earnest and decide it satisfactorily. The *Mazhabi* Sikhs are anxiously looking up to the Arya Samaj, and I am sure that if the Samaj takes up the question, the ends of justice, fairplay and common sense and the dictates of wisdom will not be frustrated and disregarded. If Arya Samaj is able to remove all these prejudices of caste against the Mazhabi Sikhs, it shall have done a really glorious deed which will make its name descend to pesterity as one of the most sincere benefactors of the people of the Punjab. It is also the duty of the people not closely connected with the Samaj to help it in the furtherance of the cause of Mazhabi Sikhs which is the cause of truth, justice and common sense.

Another feature of the social and moral India of to-day is, that several evils have been introduced into the Hindu Society, which, I think, are rightly regarded as being the direct outcome of British rule in India. The evil of drinking is one of them. I should not be understood to mean that before the advent of the English the evil was unknown. People used to drink, but the practice was regarded on all hands positively vicious. But now they drink it as a fashion and the practice is not regarded by the anglicised people as vice. This is an evil which, it is imperatively demanded in the interests of our poor country, should be done away with very soon. No doubt, Temperance Societies have been started throughout the length and breadth of the country, and are doing some good. But they are wanting, in my opinion, in the essential qualities which should constitute, and are the life and soul of a complete and thoroughly concerted organization. Their aims and objects should be defined, and their scope enlarged. The Arya Samaj which, it should be acknowledged, has done much in this direction and has seen its endeavours bearing fruit, may with advantage start under its auspices branch societies whose aims and objects and scope should be declared definitely, and they may be supplied with a programme of work. This programme should be constructed on a thoroughly practical basis. To me the plan appears as perfectly feasible, and I trust the Samaj may take it into consideration. Again our Missionary friends are in the field, and we are highly thankful to them. It is all necessary that these evils should be uprooted from the country.

EDITORIAL NOTES.

We had recently the pleasure of reading the proceedings of the last meeting of the Prohkarni Sabha published and circulated by Pundit Mohan Lal Vishun Lal Pandya, Secretary to the said Sabha. We observe in the proceedings a very important omission which we are bound in duty to bring to the notice of the Secretary and the Vice-President of the Sabha. We mean the resolution passed by the Sabha and the representatives of the Samajes present on the occasion in connection with the Anglo-Vedic College. It had been decided on the occasion, as was reported in the columns of Arya Patrika some time ago, that the establishment of an Anglo-Vedic College in connection with the proposed Dayanand Ashram be postponed till such time as the proposed A. V. College in the Punjab be established and sufficient funds be forthcoming for the purpose. We are glad to see that this resolution is distinctly given in the proceedings of the Propkarni Sabha as

published in the last number of the *Bharat Sudasha Parvartak*, Furrukhabad. We hope the Secretary will acknowledge this omission and try to correct it.

THE Fate, it seems, is not propitious to the self-styled prophets of the day. Where ignorance prevails, clever people pose on simple minds as messengers of truth sent by Almighty with powers to work out miracles, before the credulous masses. Encouraged by the success of the Mahdi in Soudan, Mirza Ghulam Ahmad of Qadian declared himself a prophet sent by God to convert the people to Islam. He was bold enough to hold out that he had been gifted by the supreme Ruler of the Universe with miraculous powers. Though falsified so many times in his pretensions the so-called prophet of Qadian, we learn from a reliable source, issued notices that he would soon have a son born to him who would surpass even his father in fame and glory. This was no doubt intended as a prophecy to convince the public of his prophetic powers. Had the prophecy turned out to be true by chance, the enlightened people of India would still have had no cause for crediting the Mirza with any extraordinary powers, because elderly and experienced matrons can often foretell such things, and with success too. But lo! this prophecy also of the Mirza was not destined to prove correct. His wife, we hear, has lately given birth to a *daughter*. It is possible yet that the daughter may be transformed into a son by his miraculous powers. The Mirza if he is a wise man, must perceive by this time that the age of miracles is past, at least in India. We have reason to believe that he is condemned by his own co-religionists, also because according to their belief Muhahamad was the last prophet who came down upon earth.

LETTER TO THE EDITOR.

To THE EDITOR.

The Second attempt of the Barielly Arya Samaj to propagate the cause of the true Vedic religion was also crowned with success.—They like the Kakora Ghat Mela of the Ganges in October last arranged to send a mission to the Ajudhia fair held in honor of the "Ram Naumi" (the birth day of Rama).

Some Revd A McArthur in Ajudhia had notified in the "Koukab-i-Hind" of 2nd April that "last year 248 persons were baptised in this fair and that this year they hope to baptise not less than 1000." He wrote this in very strong terms and was bold enough to say that "Devil reigns with high hand in Ajudhia."

Such a kingly proclamation attracted our special attention and instantly Lala Bhajan Lal, a zealous member of the Bariely Arya Samaj, volunteered his services for the Mela, all the Samajes of Oudh were informed of the proposal, and fortunately Swami Atma Nand Saraswati was at Lucknow and was leaving for Fyzabad at the request of Lala Kukku Mul when this proposal was made known to him. He kindly headed this mission—Some more Arya brothers from Lucknow, Fyzabad, Gonda, Gorukhpur &c. also joined and gave full strength to the mission—Pundit Deva Dut Updeshak Arya Samaj, Breilly, who was on a special duty to the Sambhal Arya Samaj, also receiving due notice reached Ajudhia on the 13th. He began his *updesh* singly and forcibly until he attracted the whole mela towards him and every body turned deaf to the Christians.—After a short while he met Swami Atmanand Saraswati and other Aryan brothers and thus our whole force was united. This Updeshak Mandli did their work excellently well and most praiseworthy for 2 days on 13 and 14—they distributed books against Christianity which were supplied by the Lucknow and Barielly Samajes. Thousands of notices were distributed in the Mela saying that an Aryan Mission had arrived there and any body inclined to Christianity should remove his doubts with the learned Pundits of that mission before his being baptised.

Dear Editor,—the result of all this was that not a single man was baptised and all Padris who had come full of hopes returned in sad disappointment. Christian tried by all means, fair and foul, to make people doubtful about us—some of them mixed with our Mandli and showed more interest in helping us; they sent some Christian women in Hindu garb demanding in open words to be baptised by us, so that the people might think us Christians, but such tricks made no effect at all. Some Padri Sahib logs asked the help of the Police constable to make us silent, but to no purpose. But Mr. Editor, note these well and show to our Hindu brothers what a difficult task these Arya Samajes have taken, for which our people care the least.

After this we visited certain Mandirs and different *sadhus* and *raises* of the city and impressed on their minds the necessity of an Arya Mission to save ignorant Hindus from falling into the hands of Christian missionaries. Swami Atmanund Saraswati and the general public thanked very much the zeal exhibited by the Bareilly Arya Samaj mission which was a complete success.

AN ARYA.

TO THE EDITOR.

I feel it my duty to bring, through your valuable paper, to the notice of those, who took great interest in the cause of Hindi when the famous Education Commission sat 1882, especially the Local Arya Samaj, the champion of the Hindi cause that of under the orders of the Government an Education Conferrence will be held at Lahore on 4th Instant to consider many questions of importance affecting the mass education. As I hold the question of Hindi Ves. Urdu to be of great importance (and I believe the Samaj as a body agrees with me in that respect,) I hope the Samaj will take effectual measures for the purpose of that subject being taken up and duly considerd by the said Conferrence. The agitation made in 1882, at the time of the said Commissions has to some extent been successful as Hindi has since considerably spread in the province and is more widely appriciated by our countrymen. If the Samaj takes up that cause at this time and agitates over the matter I think its labours will be not be wholly unfruitful. It is with constant agitation and perseverance we that can hope to succeed in this matter. The Samaj should not forget the wholesame maxim "try again and again and you will succeed."

Yours fraternally,
B. R.,

SAMAJIC INTELLIGENCE.

Another Arya Samaj has been established at Kamal Ganj, District Farrukhabad, through the exertions of Babu Chheda Lal and Pundit Vachan Lal, with Pundit Kedar Nath zemindar Shekhpura as President and Pundit Vachan Lal Tiweri, Rais, as Secretary.

Pundit Krishna Ram Ichha Ram is a sincere and earnest worker in the cause of the Samaj and has already succeeded in establishing more than seven Arya Samajes in the Bomday Presidency. The newly established Arya Samaj, judging from the names of its worthy office holders, appears to be a promising one and we wish it long life and prosperity.

Swami Bhart Karanand Saraswati, Pundit Krishna Ram Ichha Ram Sharma and Bajirao Tatia Ranjit went to Noosari on the 14th instant for establishing an Arya Samaj there. On 15th Instant Pundit Krishna Ram delivered a lecture in Guzerati on Religion and the objects of the Arya Samaj. Next day the learned Pundit spoke in Guzerati and the Swami in Sanskrit and Hindi. The meeting was very enthusiastic, and a Samaj was established on that very day. Thirty six gentlemen at once joined the Samaj on the spot. Almost all the members are the noblemen of the place and the Chief officials of the Baroda Government. The following gentlemen have been elected office-holders of the Samaj :—

Rao Bahadur Vitthal Bhandaji, M. A., J. P., District and Sessions Judge of Nowsari.—President.

Rao Saheb Martand Rao Bapuji Gafte, Subordinate Judge Nowsari.—Vice-President.

Gajaji Narain Parkar Esq., Sarishtadar District Judge's Court.—Secretary.

Govind Vitthal Karanday, Esq., Sarishtadar, Subordinate Judge's Court.—Joint Secretary.

Amrit Lal Ghelabhoy, Esq., Pleader, District Judge's Court.—Treasurer.

Through the exertions of Swami Sahjanand Saraswati the enlightened province of Bengal has begun to appreciate the value of the Arya Samaj. Formerly there were only two or three Arya Samajes in Bengal, but since the establishment of an Arya Samaj at Calcutta two other new Arya Samajis have recently been established at Bhogalpore and Monghyer. We wish these Samajes long life and a career of usefulness. We have not yet learned the names of the office-holders of these Samajes. We hope Bengal will soon recognise that true regeneration of Aryavarta can be effected only through a national institution like the Arya Samaj.

We are glad to learn from "Arya Samachar' Meerut" that the Mangalore Arya Samaj in the Madras Presidency, which was established two years ago, is in a very prosperous condition. The members of the Samaj are generally Saraswati Brahmans, and many of the members are high Government officials and nobles of the station. Even in the face of a strong opposition the Samaj is making good progress, and intends shortly to open a library and to erect a "Mandir" of its own, for which purpose Rs 700 have already been subscribed. Pundit Rangapa Mangsh Zemindar, to whom the credit of the success of the Samaj is chiefly due, intends shortly to enlighten people in the Mufassil as regards the aims and objects of the Samaj. We hope the patriotic Pundit will carry out his mission so nobly designed with perseverance and energy.

News comes from the Hardoi Arya Samaj that Swami Gobardhanand arrived there on the 12th instant and delivered lectures on different subjects for five days, in which free discussion was invited but none came forward. It

is gratifying to learn that the Hardoi Samaj, though yet in its infancy, is actively engaged in its work. It lately sent its Updeshak to preach Vedic religion at "Gokaru Nath ka Mela" 72 miles off. Its members also went to preach at Misrikh, a place situate at a distance of 32 miles, where 25 men had been baptized to Christianity last year though ignorance of their own true religion. But thanks to the exertions of the Hardoi Samaj that through the exertions of its preachers the people became more enlightened, and not a single person abandoned his religion. The people in that backward part of the country have now begun to appreciate the work of the Samaj.

THE names of the gentlemen who formed the Arya Mission on the occasion of the last Ram Naumi Fair, as reported by the Secretary to the Lucknow Arya Samaj, are the following :—

1. Swami Atmanand Saraswati.
2. Lala Bhajan Lal Member Arya Samaj Bareilly.
3. Pundit Deva Dutt Sharma Arya Samaj Bareilly.
4. Babu Ram Sarup Rais Dibai Member Arya Samaj Lucknow with Munshi Raja Ram and attendants.
5. Other Aryas from Gosain Ganj, &c.

The zeal and fellow feeling of these gentlemen cannot too much be admired.

Swami Atmanand Saraswati is staying at Lucknow in these days.

SWAMI Swatmanand is engaged in his studies at Muthra, and is preparing himself for a more useful career in future.

CHAUDRI Nawal Singh has gone to Peshawar being invited by the Peshawar Arya Samaj to join their Anniversary meeting.

SWAMI Gopalanand Giri left for Bikaner and Nityanand for Hardwar. By the by, who are these two Saunyasis ? It is only for the first time that we have heard of them. The Secretary to the Lucknow Arya Samaj will take the trouble, we hope, to give further particulars about them. It is a happy sign of the times that the Sunyasis have begun to work for the good of their mother land.

A GORAKSHNI Sabha has been established at Dera Dun, and is expected to prosper well. All classes of people take interest in it, and they evinced their true zeal in a public meeting held on 4th instant by liberally subscribing in aid of the Gavrakshni Fund. Days of superstition have now passed and the light of knowledge is widely spread. Cow was formerly held sacred on account of a superstition, though really based on a solid truth, but now it has been recongnized by all unbiased men of education that in India cow is the most valuable and useful animal and that it must be the duty of all well-wishers of the country to protect them from the hands of butchers.

A BROTHER from Muthra sent us a registered letter week before last but it reached us too late, and so we have not published it. It referred to the Ram Nawmi fair which, thanks to God, has passad off fairly. We offer our thanks to the gentleman because he always shows great interest and zeal in all matters connected with the welfare of the Samaj.

WE hear Pundit Siri Ram, Updeshak Arya Samaj Firozpur, intends to go to Benares in order to study Vedas and other ancient Shastras. The resolve is very noble indeed. The Society is certainly in need of men deeply acquainted with Vedas and other Shastras. The Pundit is a promising young man, and holds the post of the Head. Pundit of the Orephans' School at Firozpur.

The Firozepur Cantonment Arya Samaj is working with zeal in these days. They have already been able to collect more than one thousand rupees for the Anglo Vadic College Fund. The members of the said Samaj now preach Vedic religion every day before the door of the Samaj building.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN
OF THE
ARYA SAMAJ.
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. } LAHORE, TUESDAY, MAY 4, 1886. { No. 47.

DARWIN AND HIS THEORY.

DARWIN HAS BEEN A VERY GREAT name in the annals of science. He has been compared with advantage to Socrates and regarded as his superior. His observation and experiments are said to have been conducted with a precision and nicety unknown and incredible to one who had not had the good fortune of being initiated into the mysteries of physical science. His patient research for truth, however insignificant in its practical application to the affairs of life, and his sincere and warm devotion to the cause of knowledge have been simply unparalleled. Among the manifold services which he did to the world his theory of natural selection, which is sometimes otherwise called as the theory of 'the survival of the fittest', is believed to occupy the front rank. It is said to be based on such broad principles and laws of nature that no man in his senses can afford to call its truth even for a moment in question. The conclusions to which it leads are supposed to so well harmonize with the universe that to entertain the slightest doubt about them is, it is said, to deny the simplest and the most fundamental truths. It is further said that the theory affords the most feasible and natural explanation of many a phenomenon which otherwise remains an inexplicable mystery. The accession of proof which, it is said, it is daily receiving from different quarters is regarded as sufficient evidence, if any were needed, that the theory is a statement of truth and nothing but truth. But some of the conclusions that flow from it are so subversive of, if not directly contradictory to, some of the most cherished beliefs which have delighted mankind for ages that it would be as well to take a cursory glance at its main features. The theory has been applied both to the vegetable and the animal kingdoms. The immense diversity of the former as if by the touch of a magical wand is at once reduced to unity. The numerous trees, plants and herbs which grow in the different parts of the globe are, according to this theory, all descended from a very small number of types. This small number is sometimes reduced to only one. Man, it is said, can do nothing for which he has got no sanction from

nature. If he can engraft one kind of tree on another and thus produce one slightly different from either he can do so only because it is open to him under the established laws of nature. If it is possible for man to grow a black rose by some means or other it is so only because nature sanctions it. And what is sanctioned by nature she can do herself too. And what she can do, it is only very probable to suppose that she should have done as a matter of fact. Nature, it is argued, has, therefore, proceeded on the same method on which an ordinary gardener acts when he engrafts one kind of tree on another. The immense varieties of trees &c. that are to be met with in the world are, on this theory, explained to have all proceeded from a very small number of prototypes, if not exactly from one. For, it is yet open to discussion whether the whole vegetable world has proceeded from one type or more than one. The theory itself has nothing about it to pronounce a definite decision one way or the other. All that it seeks to establish is, that the world did not start with that overwhelming diversity in the vegetable world which is now to be observed therein. Further it asserts that this diversity is the direct result of the prototype or prototypes, according as you favour the one or the other view, changing into different species under varying circumstances and environments. It is true that external conditions, on which the theory lays so much stress and on which it is in truth based, have a very great effect on a thing, but it is difficult to conceive that the latter should so completely change as to altogether lose its essential features and sometimes its very nature. Slight changes such as we see every day may, no doubt, be made in a thing by its surroundings but the latter cannot surely change a *nim* into a mango tree, however long the time you may allow for such a transition.

As long as the theory is only applied to the vegetable world its conclusions are not so shocking as when it is pressed into service to explain the diversity of the animal kingdom. In this as in the other case it is said that variety proceeds from unity and that the innumerable beings that crowd the universe are mere productions of one fundamental type. But it is forgotten that in this reasoning a jump is made that is not warranted by the arguments on which the theory proceeds. It is possible to conceive that a dog may change its colour or lose its hair under circumstances different from those in which it has been brought up, but it is an unjustifiable stretch of reason to suppose that in course of time it can develop into an animal of a more highly organized structure. The crossing of breeds cannot either help the solution of the question. It is a well known fact that when two breeds cross each other the offspring though, no doubt, different from either, becomes incapable of any further production from the barrenness which such a step superinduces upon it. The strength of the theory, so far as we understand it, lies in the point that according to it the environments of an animal not only change his habits but also materially alter his structure. Now admitting for the sake of argument that the surroundings really exercise such a potent and substantial influence on the physical make of an animal we find that a great mistake is committed in the application of the theory. When an animal, has, for example, risen from a lower sphere to, say, the sphere of monkeys he must remain in that state for some time before he can change for another. All monkeys do not have the same development of brain, and therefore an animal that enters the monkey class must remain in that state for some time before it can rise to the highest development whch the

monkey is capable of. While in this state, the animal must necessarily develop those parts of its body that are most used by a monkey. The arboreal habits of this animal give a prehensile character both to its tail and feet which being more used than the other parts attain to a greater development. These parts, therefore, must be stronger and consequently less liable to extinction in these animals. But according to the theory a chimpanzee loses these very parts directly it enters into the category of man. This is not all. It develops instead those things which it used least of all and which, therefore, were not in so developed a state as the others. But consistency requires that a chimpanzee in passing to the sphere filled by man should have developed rather than completely lost its tail. If it be objected to this that the conditions under which a chimpanzee changes into man are of so altered a nature that they necessitate the removal of the tail then it will be found that the objection makes the whole theory absurd and meaningless. For it would imply that changes so complete and material as the loss of tail are altogether sudden and unexpected and not so graduated as the theory requires them to be. Otherwise, it would have to be supposed that before developing into man a chimpanzee has first to gradually part with all that development which some of its limbs acquire while it is a monkey, which makes the theory exceedingly indefinite.

The theory, it will be seen from the above, is thus open to this very serious objection that according to it an animal in passing from one sphere to another not only loses, all of a sudden, those very things which it developed the most in its previons state but also gains those which it had the least opportunity of using before. It cannot, therefore, even claim a tentative place among hypotheses far less that of an established and proved truth.

SWAMI DAYANAND SARASWATI'S UNTO BIOGRAPHY.

(CONTINUED.)

With this determination I went home and asked my mother for food, for I was very hungry. My mother said, " Did I not tell you not to observe the fast, for I knew you could not stand to it. It is you who were so stubborn." And then she had a dinner prepared for me, she advised me not to go to my father for two days and not to utter a single word, for she said I would be surely punished. After taking food I went to bed from which I did not stir till it was eight in the morning. I informed my grand-father who satisfied my father as to the causes of my breaking the fast and attributed them to my heavy studies. I was studying the Yajur Veda then and a certain pandit was teaching me Sanskrit grammar. At the age of 9 or 10 I finished the study of the Yajur Veda when I was sent to finish my study at the village of our Jamendary. On a certain occasion there was a nautch party held at my house, but at the time my sister was dangerously ill, so much so that she was deprived of her power of speech. I went to her death-bed and stood against the wall near her bed. That was the first instance I had seen of a person under the agonies of death, and when my sister was dead I was extremely distressed. I was thoroughly impressed with the idea that every one would die in the same way. Every one in the room was lamenting and crying but as fear had taken a strong hold of me I had not a tear in my eyes. My father termed me stone-hearted ; my mother even who used to love me passed the same remark. I was told to go to bed but I could get no sleep. I used to be startled with fear and was always troubled with singular ideas which puzzled me much. According to the peculiar way of lamenting in my country I had 5 or 6 occasions but I could not weep, and for this all my friends and relatives reviled me. In the 9th year of my age my beloved grandfather was also snatched away from this world by cholera. He called me to his bed-side when dying and when people began to feel his pulse he looked at me and burst into a paroxysm of tears. I also was very much moved and wept so much that my eyes were swollen. I never wept so much before. I began to feel then that I too would die some day in the like manner. The fear made me ask my friends and relatives

for a way which shall save me from death and make me immortal. The pandits of the place advised me to practice *Yoga* and I was inclined to abandon my home. I was 20 at this time and my father perceiving me restless and uneasy required me to take upon myself the affairs of the Jamendary, but I declined. My father supposing that I would go astray determined to marry me. Whenever there was a talk of marriage I used to express to my relatives and friends my intention of never marrying, but they did not like my proposals. My friends pressed me to marry but I instead asked of them permission to go away from my house. In one month every preparation was made.

Seeing that every preparation for my marriage was complete I went away one day evening, from my house on some plea and sent word to my mother that I was out to see one of my friends. I went to a small village and remained there for a night, whence I started very early in the morning next day and cut short my way by 20 miles. Here I stopped in a temple of Marotee for refreshment. From this place I started for Syla Jogee but in vain, for I did not get any satisfaction from him. I then started for Lalla Bhugat who was reported to be a jogee. On the road I met a Bairagee who had idols placed before him. He said it was impossible for a person like me who had gold ornaments over his person, to get himself acquainted with "Yoga Vidya," and he made me offer my gold rings to his idol. I commenced practising Yoga with Lala Bhagut; one day at night while seated under a tree for practice the awful sounds of birds on the tree above frightened me and compelled me to return to the monastry. I started from that place for "Kotha Kagde," a village near Ahmadabad, where there were plenty of Bairagees, and among them there was a certain princess, I do not know of what place. She used to joke with me but I escaped her fangs. I was at this place for three months, and as the Bairagees used to laugh at me I threw away my silk-bordered dhotees (clothes) and purchased common ones. I had only Rs. 3 left with me this time. I adopted the name of Brahamchari. One day in the month of "Kartic" I started for Shidhapoore (where a large fair is always held in this month), with a hope to meet some good Jogee, who shall point out to me a way to immortality. In the way I met an acquaintance who went and informed my father of my being at Shidhapoor.

In the meantime, my friends and relations were making a search after me, and no sooner the man told of my being at Sedhipoor than my father came to me with 4 of his attendants, and one day while I was sitting presented himself before me. I was fear struck and fearing that perhaps my father would treat me very harshly I went and prostrated myself before him. He was very angry at my conduct, and when I told him that I was decoyed by a Gosain to this place and that I was ready to start for home he calmed himself. He broke down my wooden pot, tore my clothes and gave me such garments as are used in my own country. He ordered two of his sepoys to keep a constant watch over me and one of them used always to sit by me in the night. I had a mind to escape the man. I used to keep myself awake with the object of seeing whether the man goes to sleep or not, and in order to let him understand that I was asleep I used to snore loudly. I passed in this way 3 sleepless nights. On the 4th night, the sepoy came under the influence of sleep and I started from my bed with a brass pot with the idea that if some one were to ask me I should tell him that I was going to ease myself. I went out of the town and hid myself over a tree in a garden which was close by. I passed that day over the tree and without any morsel of food, and no sooner it was dark than I started off. This was the last farewell meeting of my nativity and relations. After this once only I met some of my townsmen at Prayag, but I did not tell them who I was.

EDITORIAL NOTES.

LALA Guru Dutt, M. A. and Pundit Muni Ram on their way back from Peshawar, where they held a discussion with the orthodox Pundits of the station on the *Shradh* and *Murti Puja* questions making a great impression on the minds of the hearers, visited the Rawalpindi, Jhelum and Gujranwala Arya Samajes. At Rawalpindi Pundit Muni Ram delivered a lecture on *Modern Vedantism*. A Vedanti Pundit of the station took up the gauntlet and delivered a lecture in defence of his own creed. After he had finished his speech Pundit Muni Ram, in accordance with the arrangement agreed to by the Pundit, rose and so ably refuted all the arguments of the Vedanti Pundit that the belief of many persons in modern Vedantism was shaken. They came to the Pundit and expressly told him that since they heard his lecture they lost

their faith in Vendantism, and begged to be enlightened by him. The Pundit then explained to them the true religion as taught in the Vedas. In Gujranwala also Pundit Muni Ram delivered a lecture on the same subject which was very much appreciated by the audience.

WE publish elsewhere a long letter from the Secretary, Lucknow Arya Samaj, giving an account of the 6th Anniversary of that Samaj celebrated on the 2nd May, 1886. The anniversary has been a great success. Its new feature this year has been an appeal for the Dayanand Anglo-Vedic College. The Lucknow Arya Samaj deserves great credit as being the first in Oudh to help the movement of the Anglo-Vedic College. Our esteemed brother Lala Devi Prashad who has liberally subscribed Rs. 500 deserves great praise. He has set a very noble example of self-sacrifice which, we hope, shall not fail to produce good results.

THERE are more than 250 Arya Samajes in the Aryavarta and if all of them like the Lucknow Arya Samaj try to contribute something, it will be very easy to establish an Anglo-Vedic College within a short time. It is, however, very gratifying to learn that all the Samajes take deep interest in the movement of the Anglo-Vedic College which is to be established in honor of Swami Dayanand Saraswati, and the day is not distant when the proposed College will be established.

WE have received a letter from our beloved brother Lala Lakshmi Narayan who is now studying law in England. We had great expectations from our brother when he left for England, and our estimate of his worth has turned out to be correct. He has already set a noble example before his countrymen and we hope it will be greatly appreciated. He writes—"I wonder when I see that every native of India here has given up his national dress. But I have positively made up my mind never to wear the English dress. My native brethren regard me as a prejudiced man because I always quarrel with them on food and dress questions. I have told them firmly and publicly that I would always like to appear as a native of India instead of as an Anglo-Indian or a Eurasian as we generally look when we put on an English dress and English hat." Our brother likes the city of London but has formed a very bad opinion of its inhabitants. He also admires the firmness of Bibi Hardevi (the sister of Lala Seva Ram) because he says that she alone is his companion in not adopting the English dress as yet. The conduct of our brother in the distant country of England is very creditable indeed. Englishmen have passed their whole lives in India and yet they have never changed their national dress. It simply shows the weakness of our countrymen who no sooner leave these shores than adopt all the appearance and airs of Europeans. What is done for show, and perhaps for convenience too, in the beginning becomes a habit in the end, and our countrymen from whom the country expected much, return to their motherland as foreigners. The noble resolve of our brother, therefore, not to wear an English dress during his stay in England reflects great credit on him and will raise him much in the estimation of his countrymen.

The *Indian Mirror* says :—

If we want to be truly religious and to develop our spirituality, we should all abstain from eating flesh. Our food has so much to answer for all our thoughts and passions that we should regulate it most carefully. If we want to be pure in mind, we should confine ourselves to the simplest food, mind and body interacting so much upon each other. We are glad that in Bombay vegetarianism is spreading both among Europeans and Indians, through the action of the Pure Food Society, lately established there. It is a pity we have no such Society in Calcutta. We hope, steps will at once be taken for forming a similar organisation in all parts of India. It is very much needed in this city in the cause of vegetarianism, which means purity. Such a society can do much good to the community. One of its chief duties should be to point out the advantages of vegetarianism, and to disseminate as widely as possible a knowledge of the literature on the subject. A city which boasts of a Society for the Prevention of Cruelty to Animals should not be without a Vegetarian Society which can lessen their destruction. The friends of vegetarianism should meet and organise a Society on the lines we have suggested, and that without delay. Meat-eating fosters intemperance, while vegetarianism exercises considerable influence in checking it. This, even,

will be a great advantage as intemperance is the cause not only of premature deaths, but also of many crimes in this city.

LETTER TO THE EDITOR.

Further I have the pleasure to inform you that pursuant to a notice issued in connection with the celebration of the 6th anniversary of the Samaj a meeting was convened at the premises of Babu Luchman Das, Vakil, Lucknow for the purpose of hearing addresses from the delegates of the other Samajes. The gathering was respectable and Babu Seeta Ram of the Arya Samaj, Bareily read an exceedingly interesting paper on the necessities of the times in which we lived and the duties, that devolved on us. The lecture was well conceived and had a very great effect on the minds of the hearers. Babu Sita Ram was followed by Pundit Lakshmidata of the Farrukhabad Arya Samaj and taking advantage of the way thus prepared for him he made a stirring appeal in behalf of the Vedic College, and I am glad to state that it was fully responded to by those present. For no sooner had he concluded his speech and Swami Atmanand had seconded him and asked for subscription than Babu Belee Prasad, Overseer and a staunch member of the Arya Samaj got up and volunteered to subscribe Rs. 500 towards the foundation of the Vedic College. His example was followed by the audience and Rs. 1,002 was subscribed on the spot. The following is a list of the donors :—

	Rs.	A.	P.
Babu Devi Prasad, Overseer ...	500	0	0
„ Ram Saroop ...	50	0	0
„ Baiz Bahadoor, Rais, Lucknow	1	0	0
„ Hargovind Dyal, M. A. Vakil	50	0	0
„ Hurnam Parshad ...	25	0	0
Pundit Indra Narain Masaldan, Rais, Lucknow ...	10	0	0
Babu Ramjee Mull, Gunesh Gunj	5	0	0
„ Sohun Lall, Master, Canning College Lucknow,	5	0	0
Pundit Kedar Nath Sub-Overseer Mily. Works ...	2	0	0
Babu Luchman Das Vakil Lucknow	25	0	0
Pundit Bishembhar Nath ...	5	0	0
Babu Gunga Persbad Varma, Proprietor Hindustani,	5	0	0
Pundit Soohle Mangal Misra Vakil High Court ...	1	0	0
Pundit Bhairo Nath Rais Rani Kuttra, Lucknow ...	5	0	0
Babu Purbhoo Dyal clerk Loco Office O. & R, Ry. ...	1	0	0
Babu Badan Singh, (Rais Etale) Balawali Arya Samaj ...	20	0	0
Kishan Lall, Rais Aligarh ...	10	0	0
Moonshi Sri Ram Balawali Arya Samaj	5	0	0
Hafiz Abdulla Khan Rais Bareilly ...	50	0	0
Babu Prag Dutta Audit Office,	5	0	0
„ Bhoop Narain Rais Cawnpur,	15	0	0
Lalla Badri Deen (Kasganj) ...	5	0	0
Pundit Bhagwan Deen and Jodo Nath Tewari ...	10	0	0
Babu Gouri Shunker Sahai Audit Office O. & R. Ry.,	2	0	0
Lalla Baboo Lall	1	0	0
Pundit Tribhuwan Nath Shepoori	5	0	0
Babu Janki Prasad Daroga Jail Lucknow	150	0	0
Lalla Puttu Lall (Ganeshganj)	5	0	0
Babu Brij Lall	10	0	0
Pundit Shaim Narain (Rais Lucknow)	10	0	0
Pundit Hari Har Nath ...	5	0	0
Sukoomari Parabati (Daughter of Babu Debi Prashad) ...	4	0	0
Total ...	1,002	0	0

Considering the means and resources of Babu Devi Prasad who heads the list I should not fail to bring to your notice that the donation he has made is munificent and he deserves the heart-felt thanks of the Aryans. His pay does not exceed Rs. 80 a month and therefore the sacrifice he has made in the cause of the public can be better imagined than described.

Babu Janki Prasad's liberality is highly commendable, for, he has made a donation of Rs. 150 within less than a week of his having joined the Samaj. He bids fair to be an active member of the Lucknow Arya Samaj.

I must not omit to mention here the earnestness and sympathy shown by Sukmari Parbati the daughter of Babu Devi Prasad about 11 years old, for, seeing all the persons subscribing in behalf of the Vedic College she was so much moved by the scene that she could not help placing Rs. 4 in my hands from her pocket-money as her contribution to the College Fund. She has indeed set an example which may not only be followed by juvenile friends of her age, but even taken note of by male and female adults of all classes of the Aryan community.

I shall be much obliged if you will kindly make room for the above in your valuable paper.

Yours sincerely,
SARJU DIYAL,
Secretary Arya Samaj, Lucknow.

TO THE EDITOR OF "THE ARYA PATRIKA."

NAMASTAY,

I am glad to inform you that the 6th anniversary of this Samaj was celebrated on the 2nd May, 1886 in the Samaj Mandir at the hours notified before.

The house was well decorated with flowers, garlands and green leaves. Suitable arrangements were made for the reception of guests from the other Samajes. Pundit Lachmi Dut and Munshee Chuntaman from Farakhabad Samaj, Baboo Sita Ram and Munshee Bakhtawar Lal, Assistant Secretary, Arya Samaj from Barielly, Lala Badri Deu from Kasgunj, Baboo Siri Ram from Balawali, Zila Bijnor and Baboo Bishwa Nath from Hurdoi joined the meeting.

The presence of Swami Atmanund Saraswati and Brahmchari Nityanandji added very much to the interest of the scene.

The zeal of Swami Atmanund Saraswati is too well known to require any detailed mention, but Brahmchari Nityanundji requires a passing notice. He is also a fellow-worker with us and an exceedingly good gentleman. We have known him for the last two years and he has resided the greater portion of this period in the premises of this Samaj studying Sanskrit grammar and literature. The Samaj aided him as far as it lay in its power, but owing to there being no adequate arrangement for his study he has gone to live with Swami Gopalagiri, (at Benares) a well educated Arya Brahmachari. Nityanund is a staunch Arya and delivers lectures in Bhasha with ease and elegance.

Hawan was performed in the morning from 7 to 9 A. M. Pundit Lakshmi Dut presided at the ceremony and materially assisted in having every thing performed according to the Vedic rites. On the conclusion of the ceremony he delivered an excellent lecture showing the advantages of Hawan. Moonshee Kali Pershad, the generous founder of the Kayastha Patshalla, and other *elites* of the city numbering about 100 attended the Yajua.

Arrangements were made for evening lectures in the Samaj premises and they were very successful. The building was crowded to suffocation.

Brahmchari Nityanund delivered a lecture on Dharm and Upasna and Lakhshmi Dut Pundit on the objects of the Samaj and the benefits arising therefrom. The audience was very well pleased with them and manifested a keen interest in the proceedings. The lectures were concluded by Swami Atmanand Saraswati giving a resume of the orations of Brahmachari Nityanund and Pundit Lakshmi Dut and inviting co-operation in b ehalf of the Vedic college.

THE "HOLY" FESTIVAL.

IS IT 'HOLY' OR 'UNHOLY.'

By Ram Gopal of Ajmere.

I

Funny day ! ne'er void of thy us'al charm !
Strange mocks and revelries dost thou embalm,
In honour of Ind's dishonour profound ?
For, such are men in frail indulgence found :
All in this land of wonders great.
Whence did all knowledge else migrate.

II

Great is the din of thy jollity wild ?
WhenMen red-faced like monkeys glide.
Ugliest apes and horrible baboons
Surpass they do with name, most impudent boons :—
All in this land of wonders great !
Whence did all knowledge else migrate.

III

With hoots and howls and cries and shrieks —all day.
Sounding drums and harps and cymbals they play.
They sing, they noise, they rave, they talk, they say
All Sorts of nonsense in most Shameful way :—
All in this land of wonders great !
Whence did all knowledge else migrate.

IV

Music and jolly dance and joy indulge,
Off they the bounds of humanity bulge,
As Say the fools—ev'l do that good result,
So be they, shameless for to joy result :—
All in this land of wonders great !
Whence did all knowledge else migrate.

V

For, darkly monstrous shapes do they assume,
Enough to rouse every hatred and fume
In monkey's hearts, who, in pure Nature's name,
Pray to Him not to let man thus share their game.
All in this land of wonder great !
Whence did all knowledge else migrate.

VI

Foreigner ! Come and See Hindus, this day,
The model of their festive enjoyments.
Come ! if fondness you've for wonders to say
Whether or no they fall 'head "the miry be'sts."
All in this land of wonders great !
Whence did all knowledge else migrate.

VII

Strange, unnatural games are these indeed,
In which, drunkenness, folly and vain lusts
Their passions with rich luxuriance feed
A pellish mixture dense of human gusts !
All in this land qf wonders great !
Whence did all knowledge else migrate.

VIII

No 'Havan, no 'Yanja' no 'Hom' performed
The best air purifiers in days of yore.
Apart their performance! but they are scorned,
For, 'Holi' now is all what they adore :—
All in this land of wonders great !
Whence did all knowledge else migrate.

IX

But what kind of Holi ? needs yet be said,
Of terrible blazing flames all profane.
'Tis a mixture vague and vain and bad,
Fed by dirt, dung—and rotten fuel in main :—
All in this land of wonders great !
Whence did all knowledge else migrate.

X

So low, so base are these vicious resorts,
Of trifles and all kinds of foolish things.
Which they deem for their 'dears' the best rewards.
Holi this thy name incongruous rings :
In treatment unholy and bad,
Better be thou thy reverse said.

It is always difficult to compose verses in a foreign language. No wonder then if defects be perceptible in the above verses by Lala Ram Gopal who is yet a student. We would advise our brother that it would be better for him to express his thouhgts in prose than verse.

SAMAJIC INTELLIGENCE.

FOLLOWING are the names of the office-holders of the Arya Mitra, Sabha, Dehli, elected on 2nd May, 1886 for the year 1886-87.

Lala Bhola Nath, Head Master, Anglo-Sanskrit School, Dehli—*President.*

Lala Budh Singh, Overseer, Fort, Dehli—*Vice-President.*

Lala Damodar Das—*Secretary.*

Lala Umrao Singh—*Treasurer.*

Lala Munna Lal—*Librarian.*

The marriage of Rai Kidar Nath, M. A., E. A. C., who was a bachelor up to this time, with the daughter of Lala Murli Dhar, Drawing Master of Hoshiarpur District School, was celebrated at Hoshiarpur on the 22nd April, 1886. Lala Kidar Nath deserves great credit for having completed his full Brahmcharya *ashrama.*

WE learn from the Arya Gazette, Ferozpur that Swami Ishwaranand Saraswati has been preaching the Vedic religion for some time in Bikanir and other towns of Rajputana. He visited Ajmere in company of some other Sannyasis on the 22nd April, 1886 and delivered a lecture "on the duties of man" in Rai Masuda's house. We hope in future the Swami shall always keep us informed of his whereabouts and the result of his labours.

The marriage of the son of Lala Sain Das President, Arya Samaj, Lahore, was celebrated on 5th Instant at Amritsar. On this happy occasion Lala Sain Das gave a donation of Rs. 100, to the Lahore and Amritsar Arya Samajes. It is to the credit of Lala Sain Das that he never forgets the Samaj on such occasions. His example is worthy of being followed by others.

ACKNOWLEDGMENT PAID TO ARYA PATRIKA.

	Rs.	A.	P.
Lala Amin Chand, Bhawalpur ...	1	0	0
Bhai Teja Singh, Lahore ...	1	0	0
Pt. Shibdat Ram, Amritsar ...	1	4	0
Lala Dhuma Mal, Kapurthala ...	2	8	0
Lala Shankat Rai, Sukhur ...	8	12	0
Lala Jawahar Mal, Sukhur ...	1	4	0
Lala Kashi Nath, Sibbi	1	4	0
do. Lachhman Das, Lahore ...	2	0	0
Rai Gopal Das, Rawalpindi ...	2	8	0
do. Achhru Ram, D. I. Khan ...	2	8	0

To be Continued.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN.
OF THE
ARYA SAMAJ.
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. | LAHORE, TUESDAY, MAY 18, 1886. | No. 48.

REVELATION OF THE VEDAS.

WITH REFERENCE TO THE REMARKS made in the April number of the Social Reformer about the unreasonableness of the main tenets of the Aryan religion according to which the Vedas alone contain the entire revealed knowledge, a correspondent writes :—

The fact of the Bible and Koran containing *some* truths instead of contradicting the proposition urged by the Aryas goes far to confirm it. Some very respectable antiquarians have traced the Biblical religion to an Indian source. Sir W. Jones in his dissertations on the Hindu religion published in the 1st Vol. of Asiatic Researches seems very much inclined to consider that India through Egypt gave to the Hebrews their cosmogony, mythology &c. The internal evidence contained in the Genisus does not make it at all improbable that the Hrebrew's version of how the world was created was a second-hand hearsay account of the Aryan theory. The names of some of the Patriarchs of the old testament have been actually surmised to be of Indian origin.

To any one who has carefully compared the teachings ascribed to Christ and the instructions of Krishna the suggestion that the new Testament simply reproduces in a corrupted form the contents of Bhawat Gita will not appear to be quite unlikely.

The Koran is mainly based on the Bible and therefore the reference to it does not require any special comment. The Editor of the Social Reformer ignores altogether the most important contention of the Aryans, which is to the effect that the recipients of the Vedic revelation were the parents of all the races inhabiting the world and that the language of the Vedas was also the source from which all other languages have sprung. The opinion of the European Linguists who describe Sanskrit as a sister and not the parent of all other languages is not worth much. The foremost of them Professor Max Muller has admitted in his introduction to the Rig Veda and also in his Science of Language, that he has not been able to decypher or understand properly the classic Sanskrit of the Vedas. His conclusions consequently stand self-condemned.

As regards the modern Sanskrit, we have ourselves very little hesitation in classing it as a sister of the other main branches of human languages. Vedic Sanskrit is as much the parent of modern Sanskrit as of any other language in the world. Leaving the question of language apart there is an amount of overwhelming circumstancial evidence in the history, mythology and lives of all the ancient people of the world to show that they were very closely related to the Aryans, and that the relation was more of a parent and child, than of children descended from a common ancestor. Something has been already said about the Hebrews. Even a cursory perusal of "India in Greece" by Mr. Pococke will bear conviction to any reasonable mind about the Abyssinians, Egyptians, Greeks etc. being mere Colonists from India. The accounts of the ancient residents of Mexico resemble very much those of the people of medevial India. Only the other day some missionary author published a description of marriage and other ceremonies prevailing among the aboriginies of America and that seemed altogether to coincide with that of our own customs. There is every reason to believe that America is the Patal of Hindu Shastras.

The argument of the Social Reformer based on the apparent injustice of God revealing his will to one people alone therefore falls to the ground.

The Vedas contain the revealed truths and principles in the abstract. Any amount of deductions from these which have been or may be made by the progressive human intellect cannot depreciate or supersede the basis of knowledge, divine or human, contained therein.

The Editor of the Social Reformer does not seem to have read the history of the Mormonism of the United States. This sect also, like the theists of India. relied on personal revelation of its founders Joseph Smith and Brigham Young, though not of every individual. The result has been the inculcation of some most abominable and immoral principles by the delusion, selfishness and narrow-mindedness of the prophets. If human experience can be relied upon, the New Dispensation cannot at all be looked upon as an altogether safe and useful gift of our Loving father. Man is so prone and likely to err that his omniscient and kind father would never have left him to himself altogether. The American Mormon is an existing proof of how a man might abuse his belief about personal revelation. Instances of similar errors and abuses might be cited from the Indian life of to-day also.

SWAMI DAYANAND SARASWATI'S AUTOBIOGRAPHY.

(CONTINUED.)

From Sidhapoor I went to Narmada River to roam over by its side. I met there Yoga Nand Swami with whom there was a Deccani Brahmin named Krishna Shastri who taught me some Shastra, and then I learnt Vedas with the Raj Guru. At 23 or 24 I met at Chunode a Sannyasi, and as I had a great desire for learning, and Sanyas ashram is the only Ashram in which a man can learn much I became a Sannyasi by performing some ceremonies as advised by the Sannyasi, and took the name of Dayanund at the very spot. I kept my *dand* with the Guru.

At Chunode I met two "Gosains," who used to practise Raj Yog. I went with them to Ahmadabad where I met a Brahmachari, but after some days I was obliged to leave his company. Thence I went to Haridwar. It was the time of "Koombh Fair." I then proceeded to that spot in the Himalaya where the river Alaknanda has its source. In the water something struck my foot and blood gushed forth. I was inclined to offer myself to the snow, but having a love for acquiring knowledge returned to Muthra where I met a very learned sage whose name was "Virajanund Swami." He was formerly at Alwar. His age was 81 then. He had a great liking for the sublime Vedas, as well as

Shastras written by the ancient Rishis and had a great hatred for *Adhunic* books—Kaumudi "*Shekhar* etc." He was an enemy to the Pooranas, Bhagwat etc. He was blind and had a pain in the stomach. After an acquaintance of 3 years and on my having told him that I knew grammar, he promised to teach me Vedas and Shastras. In my studies I was greatly assisted by a very good gentleman, Amarlal. I am much obliged to him for his kindness in supplying me with books and food. He was so particular in taking care of me that in case he had to go to take his dinner with some body else he used to, first, prepare food for me. He was a noble soul. After finishing my studies I lived for two years at Agra but I used to consult my *Guru* often either personally or by letter in order to remove my doubts. I proceeded thence to Gualiar where I commenced to speak against the "Vaishnava Mat." At this place there was a "Madhava" named Anoomatacharya who used to come always to hear the discussions in the disguise of a clerk, and whenever any incorrect word used to escape my lips, he used to point out my mistake. Many a time I asked him as to his position and place but he used to return an answer that he was simply a clerk, and that whatever knowledge he possessed was collected simply by hearing others. One day while I was lecturing I found fault with the practice of the "Vaishnavas" marking their foreheads with a perpendicular black line. I said that if the ' Vaishnavas can by simply marking their foreheads with one black line get salvation if they were to blacken their whole face they would get something of higher degree than "Moksh" Hearing this he was very angry and went away. In making inquiry, I was told that he was "Anoomatacharya." From Gwaliar I went to Karoli where I met a "Kabirpanthi." He translated the Word "Kabir" as "Yekabir" and told me that "there was one Kabir Upanishad." I proceeded to Jaipur where I had a discussion with a great Pundit, named Harishchundra on the point of "Vaishnava Mat" and having defeated him established the '*Shivamat*.' The Maharaja of Jaipur adopted this "Mat" and he was followed by his subjects. The people became so mad and fanatic that "Roodraksha garlands were extended to horses and eleplants even, and I distributed thousands of them to the people myself. From Jaipur I went to Pooshker and thence to Ajmeer. At Ajmeer I commenced to speak against Shaiva Mata. Raja Ramraj being called by the Governor-General to meet him at Agra wanted to take me along with him so that I should discuss on the principles of Vaishnava Mat, if so challanged, with one of the great Pundits, named Rarga Charya at Vrindavan, as the Raja was to pass through that town. But being informed of my speaking against the "Shiva Mat" he withdrew his favour from me. I left Jaipur, and went over to Muttra to see Swamijee (my guru) in order to remove all my doubts. I went over to Haridwar and planted a flag with the Words "Pakhand Mardan" on it at my halting place. Many discussions took place there, and I began to feel what for (with all the stocks of books with me and a large equipage resembling that of a man of world) should I be going against the whole world and creating enemies! Let me leave the matters, I said to myself, as they were, and so I disposed off all I had and smeared my body with ashes, used only a strip of cloth as garment and assumed muteness. The practice of smearing ashes was continued up till last year, when I came to Bombay and put on clothes as I was compelled to travel by Railway. My muteness did not last long for many knew me. One day, a certain person came to my hermitage and called aloud "Nijam kalp tarorgalitain uhalam," "there is nothing superior to Bhagwat." He said that Vedas stood on a lower degree than Bhagwat. I could not bear these words. I left my muteness, and commenced lecturing against "Bhagwat." I began to feel then, that I should put before the World the knowledg I had acquired and proceeded at once to Farrukhabad. Thence I went over again to Ramgadh, where discussions commenced and I got the name of "*Kolahal Swawi*" at this place. This owing to my uttering the word "Kolahal" when two or more Shastrees commenced to speak and discuss with me, at one time. At this place 10 men of Chitrangad came to kill me, but I escaped them with great difficulty. From Farrakhabad I went to Cawnpur, and thence to Prayag. At Prayag assasins were set upon me to murder me but I was saved by one named Mahadeo Prashad. He was a very good man. This was the person who gave notice to the Pundits of Prayag to prove to him the superiority of Arya Religion within three months, and in case of not doing so he would adopt Christianity. I satisfied him and saved him from becoming a Christian. From Prayag I went to Ramnugger, and as required by the Raja of that place I had a discussion with the Pundits of Benares. I went to Benares accordingly. In the discussion I was questioned whether there was the word "*Pratima*" in the Vedas. I told them that there was, but the meaning of the word was measure, and proved so to them. The discussion is pub-

lished, and can be read by all. It was also argued that the word, History, should be accounted for the sake of Brahamans. In the last Bhadrupad I was in Benares and that was my 4th visit to that place, and whenever I go there I require all the Pundits of the place by public notice to point out to me whether they have found out any authority in the Vedas for idol-worship; but none has come forward up to this time. I travelled in this way all over India. During the last two years, I preached at Calcutta, Lucknow, Allahabad, Cawnpur, Jubulpore and other places to thousands of people and established 3 or 4 schools to teach Sanskrit language at Farukabad and Kashi. But they did not produce the desired result owing to disingenerousness of the teachers.

Last year I came to Bombay and spoke much against the "Gosain Maharaj Mat." I established an Arya Samaj there. From Bombay I went to Ahmadabad and Rajkote where I preached Vedic Religion. Since last two months I am among you. This is my old history. For the rise of Arya Religion there is a great want of good preachers. One alone cannot do this. But I have determined to do as much as health can permit. I desire that all bad practices and customs should be put a stop to by the establishment of Arya Samajes throughout India. Vedas and Shastras should be explained and my country should rise, and for this I pray to God and hope that it shall have full success.

At or about the year 1874 Swamijee was at Jabulpore and gave his valuable Updesh in the house of Sirdar Ingla, but as the audience was headed by orthodox pandits of this place it had not the proper effect and the minds of the people were left blank. The cunning pandits of this place represented Swamijie in a different light and his good words were as if thrown away on rocks.

NOTE.—This is a very brief account of the Swamis life up to 1875. While the Swamiji was at Lahore in 1877 he at the request of a large number of people gave a more detailed account of his life. We remember some three or four gentlemen took notes at the time. We will be very much obliged if any of those gentlemen would favour us with a coyp of the notes taken at the time.

EDITORIAL NOTES.

IN these days we hear a cry for liberty on all sides. But it is doubtful how many among those who raise this cry really understand what they demand. Many men believe that liberty means the total absence of restraint of all kinds, and that those who are free are not amenable to any kind of restriction. But nothing can be a greater mistake than this. Man as a produce of nature is as subject to her laws as the most insignificant insect. He can with all his skill and superior intellect as little override nature as any thing else. And all laws are only so many restraints. So long, therefore, as man is man he cannot afford to be independent of the laws that necessarily regulate and control his nature. The greatest modicum of liberty that he can enjoy consists of what falls to his lot when he is fortunate enough not to labour under conventional or arbitrary restraints. It is possible that he may not like any particular set of restraints and desire to be independent of them, but he can never be free of every thing he pleases. It therefore behoves those of our countrymen who long for liberty pure and simple to think twice before they raise their insensate cry.

AN educational Conference with Colonel Holroyd Director of Public Instruction as President was held during the last fortnight at Lahore to discuss many important questions connected with grant-in-aid system and indigenous instruction, such as fees, scholarships, boarding houses, and the method of making grants &c. We are glad to say that the Arya Samaj, Lahore, was also represented on the conference by our worthy brother Lala Dwarka Das M. A. Principal, Mahendra College, Pattiala. Such conferences in which free opinions of the representatives of public institutions are invited, are expected to do much good. All credit is due to our popular Lieutenant Governor, Sir Charles Aitchison, who in all matters of public interest gives much weight to public opinion.

WE have received the 1st number of a monthly journal in Urdu, newly started at Simla. It is intended to be a collection of poems of all sorts composed by the living poets of Urdu. One distinguishing feature of the journal is, that it encourages poetical compositions on national subjects also. We wish the journal every success.

We have received three anonymous letters in the last week signed as "An Arya" and "A Visitor," &c. The contents of the letters may be true most probably, but, as a rule, anonymous letters can not be published in the Arya Patrika. We, therefore, withhold the information contained in those letters from publication till such time as the names of the writers are communicated to us. We would take this opportunity of requesting all gentlemen who might like to contribute anything to the Arya Patrika to state their names with full address. They can, however, give instructions as to whether their names should be published or not.

The development in the Brahmo Samaj is every where the same. We learn from a recent number of the *Dharm Jiwan* that *Sharadh* prayers for *Mahatma* Jesus Christ were offered in the *Sanctuary* of Pundit S. N. Agnihotri at Lahore, on 23rd April, and that similar *Sharadhs* for *other* great founders of religions would be performed on the respective dates of their deaths. We do not understand the meaning of this new form of Sharadh set up by the Pundit. Does he believe that his prayers will do any good to the souls of the departed great who, as far as we think, stand hardly in need of any help from the Pundit. If prayers offered by a man in this world can do any good to the departed souls why not other things given away in their names here, be equally enjoyed by the deceased. Let us see how the *Sharadhas* of *Mahatma* Muhammad and *Mahatma* Zoroaster are performed next time.

It is extremely gratifying to observe that members of the Arya Samaj do not fail to show zeal and energy in the cause of the Samaj wherever they go. This sudden burst of energy and activity in the inert mass of Hinduism is a proof of the true greatness of the founder of the movement. Let malicious men say what they may, all honest men, endowed with power of observation, cannot fail to see that Arya Samaj has really done wonders within a short space of its existence.

Our esteemed brother Lala Lakshmi Narayan, who has gone to England to prepare himself for the Bar, left this country with a determination to establish an Arya Samaj in London. Thanks to God that he has at last succeeded in his determination. The Samaj as constituted at present is no doubt, a small beginning, but is capable of further development. Our brother has kindly sent us the proceedings of the first meeting held on 18th April 1886. The following gentlemen met at the house of Lala Bhagat Ram and Sirdar Krishna Singh son of Sardar Bhagat Singh Executive Engineer, Ajmere, on the 18th April.

Sirdar Krishna Singh, Kapur.
Lala Bhagat Ram.
Lala Shambhu Diyal.
Lala Uma Shankar.
Lala Roshan Lal, B. A.
Lala Lakshmi Narayan.

Sardar Krishna Singh was the first to propose that an Arya Samaj should be established in London. He and other gentlemen present explained the advantages and benefits to be derived from the establishment of an Arya Samaj in London. All gentlemen present gladly accepted the membership of the Samaj. It was then resolved that for the present the meetings of the Samaj should be held on every Sunday in the house of Lala Bhagat Ram and Sirdar Krishna Singh between 6 and 8 P. M.

The third resolution was that every member should, at the least, pay half a crown as monthly subscription and that any larger amount would be thankfully accepted by the Samaj. The fourth resolution was that office-holders of the Samaj be elected in the next meeting and the proceedings should be commenced regularly.

Lala Lakshmi Narayan informs us that an Arya Samaj was greatly needed in London. Seeing their Christian friends going to Churches very cheerfully on every Sunday the natives also used to go to Churches to hear the songs of David, and, if not for anything else, atl east to while away their time. He says that

since he arrived in London his attention was always turned to the Samaj. There is every hope of the permanency of this new Samaj (in fact a germ of the Samaj) in the far distant country, because almost all the members are full of zeal. The establishment of an Arya Samaj in London indicates the rise of a new tendency among our students in London and will, we hope, act as a great check on the denationalizing tendency which was prevalent up to this time among those who visited England. Lala Lakshmi Narayan further says that all the above named gentlemen live like brothers, and that now that a Samaj has been established they will always meet together to sing hymns and offer prayers to God. We wish the Samaj every success, and cannot too much praise the religious and national spirit of its members.

RAJA Jahandad Khan, E. A. C., Chief of Gakhar, Multan, has subscribed his one month's full pay to the Anglo-Vedic College Fund. The Raja is well-known for his generosity, and has already won the gold opinions of the people of Multan. Such a handsome donation from a Muhammedan gentleman of high position shows the largeness of his heart and the impartiality of his views. The Raja has set a noble example worthy of being followed by Hindus and Mahommedans alike. We thank the liberal-minded Raja heartily for the material help given by him in the cause of the Anglo-Vedic College movement.

THE history of our globe is very curious. It cannot fail to impress a thoughtful mind with the transitory nature of all that is visible in nature. Nations rise and fall. Man comes into the world, plays his part and is harried away. All these phenomena are very puzzling, but they are at the same time very potent to awaken religious ideas in human mind. Religion takes its root in a man's mind when he is not satisfied with the pleasures of this world and considers them as transient as a flash of lightning. History offers ample testimony that nations now living on the earth are not such as have not always inhabited this globe. Many nations have become utterly extinct, while some have fallen from their greatness and are on the road to extinction and decay. People who once enjoyed all the fruits of civilization are now merged in total darkness. It is a great pity indeed that people's minds are taken up by the pleasures of this world and they do not open their eyes to realize the true state of things. How truly have the earthly pleasures been compared to a mirage. Man always hunts after happiness in this world but the true happiness is always far off from him, and all the treasures and comforts of this life can never satisfy man's longing after happiness.

THE endeavours of a Russian General in the exploration of Central Asia have met with a very valuable find. In the excavations lately conducted by him he came across a very old cemetary and found large earthen jars containing human skeletons. No one can say who the people, who used this mode of burying their dead, were. The General has submitted a detailed report on the subject and has drawn the attention of the Scientific Societies of his country to the matter. Who can say what became of the people who buried their dead in this manner? How strongly are our remarks, made above, exemplified by this recent occurrence.

A gentleman, who signs himself B. Dass, has requested us to convey hi thanks to Lala Lakshmi Narain, and his companion in London for not having adopted English dress, and he hopes that our brother shall stand firm in his determination. His example will surely not fail to produce its good effect, and in future our countrymen shall not be found ashamed of their nationality. It is very strange that while Europeans have not changed their dress during a residence of centuries in India, the natives should change their dress as soon as they leave these shores. We hope matters will improve in future.

IN a recent issue of the Social Reformer a short pamphlet on Revelation by Lala Jewan Das has been very strongly

criticised, and the writer did not slip the opportunity of passing a sweeping remark on the Arya Samajists in general Lala Jiwan Das, while advancing arguments in support of his position that man needed revelation from the very date of his creation and that he could make no progress at all without the help of such revelation, referred to the case of some children who were brought from the dens of wolves by some shepherds. Lala Jewan Das, before committing the story to writing had made enquiries about its truth and had been assured by trustworthy gentlemen, that such a thing had actually taken place. Since the criticism on his pamphlet he has met some gentlemen who saw those boys with their own eyes. A carvinorous and wild animal rearing a human child is no doubt so rare an occurrence that one is not prepared to believe in it. But a fact is a fact. Supposing the story is not correct, which however, is not the case, the position of Lala Jewan Das still remains as strong. It does not require a very great stretch of imagination to conceive that a child brought up by a dumb mother will not learn any language at all. There is no instance in World's History where a savage tribe beeame civilized except by coming in contact with some civilized nation; whereas there is ample testimony that nations have fallen from civilized to savage state. If man was in need of any revelation at all he needed it in the beginning when he was ushered into this world. All the Brahmos joined together who pretend to be inspired from On High have not yet been able, it is curious to observe, to bring forth any new truth which was not taught in some book or other.

WHILE thinking on the above subject we have by chance come across a similar story, though not exactly similar, of a bitch nursing a human child of her own accord. There is no cure for scepticism indeed, but there have been cases where men thrown in the dens of furious tigers have not been molested by them. The story runs as follows, and is given in a recent number of the Beaver :—

A curious story reaches us from Toulouse of a labouring woman, who, during her work in the fields, was in the habit of leaving her baby in a shady corner, returning to give the child the breast as opportunity occurred. To protect the child from harm, the dog (a bitch) was left in charge, the mother noticed after a time that the child no longer exhibited the same impatience for the breast as formerly, although its condition was excellent and its indifference could not be attributed to a failing appetite. One day, on returning to take charge of her offspring, she was astonished to see the dog standing tranquilly across the child and suckling it. The mother, who saw no objection to the proceeding, allowed the habit to continue and the child seemed to thrive on the milk of its novel nurse. The dog exhibited a truly maternal tenderness for the child, and as the child grew older this tenderness was heartily reciprocated.

SAMAJIC INTELLIGENCE.

A BROTHER from Dharmsala writes to us that an Arya *Updeshak* is greatly wanted in that part of the country and that he is prepared to supply food and lodging to such an *Updeshak* if one were to pay a visit to that hill station. We wish any one of our *Updeshaks* may pass a few weeks at Dharmsala, and we hope he would find good work for himself, and in this hot season the place would be very comportabe too.

KHARAK SINGH, a Christian preacher, we are informed, delivered a lecture on the 10th instant in the Mission school premises, Amritsar. He asserted that the world was not more than 6,000 years old, that the Vedas were of a still later date, and that the Vedas did not inculcate that the Supreme Being is infinite, incorporeal, omnipresent, merciful, just and omniscient &c. At the close of his lecture, Lala Shib Charan Das, a student of the Lahore Government College, refuted the assertions of the lecturer by quoting *mantras* from the Vedas. He also proved by means of strong arguments that the world was not of so recent a date as alleged by the Christian preacher and that the Vedas were a very ancient heritage of the Aryan race.

THE Anniversary of the Firozpur Cantonment Arya Samaj will be celebrated on the 29th and 30th instant. Members of other Samajes are requested to be present on the occasion.

THE Anniversary of the Arya Mitra Sabha, Dehli will be celebrated on the 23rd instant. Members of the various Arya Samajes are invited to attend and take part in the proceedings. The city of Dehli has not yet shown any interest in the movement of the Dayanand Anglo-Vedic College. We hope patriotic members of the Sabha will not lose this opportunity of drawing attention of the citizens of Dehli

towards the movement to found a national College in honor of the most revered Swami Dayanand Saraswati. It is not creditable to the good people of Dehli to sit idle while the smallest towns in the Punjab are contributing their mite to the A. V. College Fund.

SWAMI Sahjanand Saraswati left for Baliya on the 4th instant to preach Vedic religion at that place. We hope the efforts of the Swami will meet with success.

WE learn from a gentleman that Swami Ishwaranand Saraswati arrived at Bhiwani from Bandikui on the 11th instant and delivered a very interesting lecture on Vedic religion and the Duties of four *Ashrams* in Nand Ram's katra on the 12th.

Sardar Rup Singh, Vice-President, Arya Samaj, Kohat writes as follows :—
Saunyasi Ramta Ram arrived here from Peshawar Samaj on the 7th Instant. His lectures are making wonders on the minds of that section of the native gentry which had not had the good fortune of coming directly in contact with the Arya Samaj, Kohat. He has been lecturing with remarkable success. It is very gratifying that even the orthodox people look upon the Arya Samaj here as a virtuous body.

A meeting was held at Fazilka in the Firozpur District on the 29th April 1886 to ask help of the public for the Firozpur Orphanage. The meeting was presided by Munshi Gobind Sahai, Extra Assistant Commissioner and both Hindus and Muhammadans largely attended. Maulvi Wali Allah, Editor of *Alsaddiq*, Maulvi Muhammad Rajab Ali and the President made effective speeches. An appeal was then made to the people present, and the result was that Rs. 124 were collected in the charity box for the Orphanage. It was also resolved that a charity box, be hung up in the market and the money collected therein be occasionally remitted to the Orphanage. The Firozpur Orphanage, which has been in existence for many years and has saved many a life from utter perdition, certainly deserves general support from the public at large. The Asylum is open both to Hindus and Muhammadans without prejudice to the castes and creeds of its inmates.

THE members of the Quetta Arya Samaj have taken some practical steps to help the Firozpur Orphanage. On 25th April they performed a *hom* in the *Mandir* of the Samaj and then Lala Sardha Ram delivered a lecture on true Charity. They then took a charity box and hang it at the shop of Lala Nihal Chand, Merchant. The box was opened in the evening and was found to contain Rs. 14-4.

LALA Ganesh Das, contractor, has very liberally subscribed Rs, 100 for the building of the Quetta Arya Samaj.

ACKNOWLEDGEMENT PAID TO ARYA PATRIKA.

	Rs.	A.	P.
„ Ajudhia Parshad, President, A. S. Ferozpur	2	0	0
„ Diwan Chandra, Firozepur ...	2	8	0
„ Gokal Chandra Chibbar, Peshawar	1	4	0
Bawa Basant Rai, District School, Hoshiarpur	0	6	0
Lala Ram Gopal, Beawar	2	0	0
„ Manohar Lal, Audit Office, Lahore	1	0	0
„ Thakur Das, Medical School, Lahore	1	0	0
„ Sobha Ram, Sahalmi Gate, Lahore...	1	0	0
„ Balmokand, Shalmi Gate, Lahore...	1	0	0
Pt. Shahzada Ram, Pleader, Umballa	2	8	0
Pt. Janki Nath, Gurdaspur ...	1	0	0
Lala Udho Ram, Sahalmi Darwaza	2	8	0
Lala Bhagwan Das, Jullundhar ...	2	8	0
Lala Udho Ram, Lahore	2	0	0
Lala Godha Ram, D. I. Khan ...	2	8	0
Secretary Arya Samaj, Ferozpur ...	1	12	0
Rev. S. S. Allnutt, Delhi	2	8	0

To be Continued.

RATES OF SUBSCRIPTION YEARLY.

Town	Rs.	2	8
Moffussil	”	2	0

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN, PRINTER.

ਓੰ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN.
OF THE
ARYA SAMAJ.
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. | LAHORE, TUESDAY, MAY 25, 1886. | No. 49

GURU NANAK AND HIS TENETS.

(COMMUNICATED.)

GURU NANAK HOLDS A HIGH place among a host of reformers who have flourished during the last few centuries in various parts of India and who, unaided by any education, have tried to purge the adulterated and corrupted religion and other institutions of their times of their alloy by mere force of strong moral character and by dint of natural genius. The aims and objects of these great men that have shone like stars amidst the profound religious gloom which darkened the Indian horizon in the worst days of Indian popish ascendancy and have guided the ignorant laity in their search after spirit tual happiness, were one and the same and the systems on which they proceeded in their work of reform do no-present to us any tangible points of difference. Every one of these reformers, without a single exception, has expressed his thoughts in poetry, probably because this mode of expression possesses a decided superiority over the other in impressing on the minds of the hearers the speaker's meaning and in conveying to them a clear and vivid idea of what he wants to inculcate. Truths conveyed in verse act like home-thrusts to the optionist who is satisfied with the existing constitution of society and who would not like any body to interfere with the existing state of things on any account. What is true of one of these reformers is true of the rest i.e., their writings and sayings are characterised by an extraordinary earnestness and great moral force. Guru Nanak, Kabir and others are, we believe, on the same footing as far the mere effectiveness of language and sentiment are concerned, although they differ in the bulk of writings they have left behind and in the extent to which they have laboured in raising the spiritual status of the people and uprooting the evils which they found, or which they thought they found, existing in the society in their time. Guru Nanak, if we mistake not, was the best travelled man among the lot and the bulk of his writings is undoubtedly greater than that of any other of his co-workers in the field of religion and sociology. Not only did he travel over the whole of India but he

went to Afganistan and Arabia and thereby enlarged his sphere of experience. He had received little or no education worth the name, but natural talents combined with his keen powers of observation greatly facilitated the arduous task he had imposed upon himself. From his very infancy, as his biographers say, and say justly, he was given to reflection and contemplation, and this habit was strengthened with his years till he could sit down for hours at one place absorbed in thought. This habit enabled Guru Nanak to form a tolerably clear idea of the state of society at the time and to devise some means to institute and carry out the reforms which the society stood urgently in need of. He saw that idolatory was prevalent in its worst form throughout the length and breadth of the country, he saw that the priestly caste was wielding an absolute dominion over the people not for their good but with motives of pure selfishness and for their own aggrandizement, and he noticed many other evils of a similar nature which roused his innermost sympathies in favor of the laity of his time and filled his mind with contempt for the spiritual guides of the people. He thought and thought again over the surrounding scene, and he made up his mind to turn the tide of popular opinion in another direction. The idol-worship had reached its climax and had become one of the chief characteristics and the all-in-all in religion of the Hindus. He was not a king who could command armies to make a clean sweep of some of the notorious mischief workers—he had not means to adopt those harsh, though necessary and wholesome measures, with regard to the religious culprits which are said to have been resorted to in the times of Shankra Charya to preserve the national religion in all its purity. He had one and only one way at his command to institute his reforms and that was the path which had been tread by sages of old who had been engaged in similar undertakings. The very bent of his mind, his very temperament, were opposed to the employment of violent measures to effect his purpose and he would never have employed them even if he had legions at his command. This is the presumption which we can safely draw from the character of his writings. He was what may be called a true type of a hermit and was more disposed to gain his point by dint of moral force and gentle words than by the use of physical force. We are not here speaking on the respective merits of these two agents which mankind generally employs to compass its ends,--they--are both useful when rightly employed but what we want to say issimply this that Guru Nanak would have been the last man to use *argumentum ad Baculum* to carry his point even if he had been in a position to do so. His was not the mind that could have for a moment harboured even a distant idea of following in the footsteps of the Mohemmedan prophet—his was not the soul which could have given its sanction to the doctrine of the sword and viewed with indifference nay, with pleasure, a battle field reeking with the blood of his enemies—his mind was of a higher caste and his soul was endowed with nobler instincts than fall to the lot of sanguinary temperaments. He therefore appealed to that moral force, the noblest ornament which can adorn a man's character, and his natural talents in casting out the devils of social and religious evils which possessed the society at large in his time. He poured forth his sacred psalms, (if we can apply this term to his writings) glowing with heavenly fire and breathing a deep symathy with mankind. While some of the *bánis* are conveyed in tender and almost appealing language, others are strongly though sympathetically worded—this

last order comprising that whole lot which condemn the absurdities which he found existing in social and religious customs of his age. He travelled from place to place with his well known companions—his devoted companions who would rather share his privations and troubles than ever think of quiting him—and preached his doctrines with great boldness. Most of his *bànis* were uttered extempore—an act which clearly shows that he was gifted with considerable poetical powers. Different *bánis* are of different metres and are recited to different tunes, and we cannot but conclude from this that he must have been possessed of a considerable knowledge of the art of music. It would be wrong to say that whatever he wrote or said is true to the very letter. To assert such a proposition would be to commit ourselves to a very ridiculous position. The superstitious Sikhs do believe him to be an incarnation of the Deity and would be uncommonly wroth if any body dared hint that *Granth Sahib* is not *absolutely* true.

But an intelligent and educated Sikh would never go so far as to assert that Guru Nanak's writings are absolutely free from error, nor would he ever assign him a higher position than that of an intelligent and good man who did his best to stop any further growth of superstition that had already attained rank luxuriance. He would regard him as one of the benefactors of his country in the field of religion and sociology and consequently entitled in every way to his country's respect and gratitude. That his works or his writings can not be absolutely true is evident from the fact that he was not an educated man in the first place —he did not study the Vedas or the Shastras or any of the schools of philosophy with which the Aryan literature is well enriched. Even if he had studied Sanskrit even then he could have not helped making mistake, for human nature is frail and is liable to error. All that we can say about him is that he made less mistake than could be expected from a man who had received no education worth the name and who had entirely to depend on the resources of his own uncultivated mind. Most of the customs which he regarded as social evils in his times had originated on quite different principles, principles which were rational and beneficial. It would be useless to go into details to show that his writings are not free from error, for we believe that no educated Sikh will go the length of asserting that they are free from error absolutely so." We for our own part have the highest respect for Guru Nanak for the moral courage with which he combatted the social and religious evils of his time and as we have said above, his poems are full of religious fire and breathe unbounded love for his fellow creatures. He aimed at reconciling the Hindus and Mohammedans, at making both these contending sections of the community into one homogenious whole, but as is only natural, he failed entirely in achieving any thing like a success in his undertaking. Nothing could be more difficult than to bring these parties on a common platform, their religions placing such a thing beyond the verge of possibility. They can never be friends till their religion is one and the same and that is impossible for centuries to come as yet. Still all that he did was done at the right time, it did check the unvarying and monotonous flow of the tide of religious opinion in a wrong channel. His doctrines are thoroughly monotheistic and should command the respect of every right-minded man. As for his character, he was endowed with exceptional moral courage and preached his doctrines with a thorough indifference to any worldly honors for himself. He was the same inwardly and out-

wardly and although a different conclusion may be drawn from his writings, and drawn justly too as far as the premises are concerned, there are many considerations which fully warrant the justice of the view which we have taken of this great man's character. We may, if necessary, revert to the subject hereafter.

EDITORIAL NOTES.

LALA Shagan Chand, Post Master, Nowshehra has resigned his post and now intends to lead the life of a Sannyasi. In a notice lately circulated by Pundit Lekh Ram of the Peshawar Arya Samaj at his instruction it is said that while holding a Government post, Babu Shagan Chand could not spare much time and work freely. He therefore now intends to sit at the feet of some Mahatma for some time and then to serve his country. He has distributed all the money he had with him among the different Gaurakshani Sabhas, Arya Samajes, orphanages, Kayasth Sabhas, and similar other institutions. The notice also contains the Rules of Gaurakshina Sabha framed by Lala Shugan Chand and describes the advantages of wearing shoes made of cloth. The advantages to be derived by wearing such shoes are manifold, and some of the chief recommendations for their use are their cheapness, durability and beautiful appearance. The use of cloth-made shoes will tend to a great extent to save the lives of such animals as are slaughtered for the sake of their skins only.

IT is a fact which can hardly be denied that when spirituality and civilization increase in a nation the brute part of man's nature declines and mercy and justice take the place of cruelty and high handedness. Aryavarta presents a very bright example of this statement. Here was a time when the lives of the smallest creatures were held sacred, but since that high state of spirituality has declined those ideas of perfect humanity have also gradually faded away. In England as well as in other European countries vegetarianism is making its way though very slowly, and this shows that lower passions are still in ascendancy over the better part of man's nature. But time may come when Europe will become as much spiritually enlightened as Arya Varta once was. We remember to have read some time ago that a lady belonging to a Vegetarian Society in London gave up wearing leather shoes, and at her request very beautiful and durable shoes of grass were made for her use. There is not much objection as to taking off the skins of dead animals, but to kill animals for the sake of skins is very cruel. Our readers will be startled to learn that in European countries especially in Italy, thousands of animals are daily flayed alive simply for the reason that the skin of an animal flayed alive fetches a little more price than an ordinary hide. As long as Christianity is supreme in Europe cruelty to animals cannot be expected to be put a stop to, because according to Christian ideas animals have got no souls, and there is therefore as much sin in killing an animal as in cutting a tree or breaking a toy. We hope further progress in spirituality in Europe will bring them to the sense that animals also feel pain and pleasure like man and that it is as sinful to kill an innocent and harmless animal as to kill a man.

D. A.-V. COLLEGE.

THE School Department of the Dayanand Anglo-Vedic College will be opened at Lahore from the 1st June 1886, as given out in the Prospectus published in a recent issue of our paper. Many gentlemen interested in the education of their children have been asking as to the place of Persian in this new institution. It appears that the provisions of the prospectus have not been clearly understood. We therefore state for the satisfaction of such people who have doubts on this point that for the present education through the medium of Hindi will be imparted in only two classes of the Lower Primary Department. In all other classes the course of instruction and the subjects taught will be almost the same as in Government Schools. Persian, therefore,

will not for the present be excluded from the higher classes, and the scheme of studies as proposed by the Managing Committee will be gradually introduced. It may also be noted that even after the scheme has been fully introduced instruction in Urdu sufficient for the business of courts &c., will always be given. The public therefore must rest assured that the Managing Committee shall always have the interests of the students at heart and they must place their entire confidence in the benevolent and patriotic motives of the gentlemen having the charge of the Institution.

THE Dayanand Anglo-Vedic school will be open from the 1st June for imparting instruction up to the Entrance standard. The speciality of the institution will be sound instruction in Sanskrit and physical sciences. Gentlemen wishing to send their children to the D. A. V. school should communicate to Lala Hans Raj B. A., Head Master.

RULES and Regulations for a Boarding House in connection with the D. A. V. school are in the course of preparation, and the Managing Committee will take the earliest opportunity to open a Boarding House for Mufassil students and such others as like to reside in it.

THE applications for the posts of teachers and clerk for the D. A. V. school are under consideration of the Sub Committee appointed to select the most efficient and able men from among the applicants. The results will be communicated after the recommendations of the Sub-Committee have been approved of by the Managing Committee in a meeting to be held on the 29th Instant.

RAI Karam Chand E. A. C., Lahore, has subscribed a handsome sum of Rs. 250 towards the D. A. V. College Fund on the occasion of the marriage of his son which has lately been celebrated. Rai Karam Chand takes great interest in the movement, of the college and it is to his credit that he has taken this happy opportunity of materially helping the movement. Such a noble example deserves to be imitated.

THE members of the Ludhiana Arya Samaj have also opened a list of monthly subscriptions for the D. A. V. School. They have already remitted a sum of Rs. 85 as monthly subscriptions for the next 7 months. It is worthy of note that the Samaj Pundit and peon have also subscribed Rs. 2 and 1 respectively.

THE members of the Kohat Arya Samaj are also trying to collect subscriptions, and it is hoped that they also will soon contribute their quota to the funds of the college.

Now that the school Department of the proposed institution will soon be opened all gentlemen who have promised their subscriptions should make no further delay in paying their respective amounts, so that the Committee be in a position to open the College classes also.

THE Gujranwala Samaj also has opened a list of monthly subscriptions and we hope all other Samajes will try to contribute something in the shape of monthly subscriptions also. The members of the Arya Samaj have a double purpose in working for the institution, because besides being a work of public utility it will also serve to perpetuate the memory of the great Swami who did so much for the good of Aryavarta.

LETTER TO THE EDITOR.

TO THE EDITOR OF "THE ARYA PATRIKA."

DEAR SIR,

As "There are more things in heaven and earth than are heard of in human philosophy," says a thinker, so there may be and are, I presume to infer from analagy, many things unknown to the editors and contributors of journals. If this be generally true, it is most probably so in the case of the contributor to the Social Reformer for March last, in which an account, given by Lala Jiwan Dass in a pamphlet, of two children reared by wolves, is very uncandidly remarked upon on some wrong supposition. The contributor's own experience or knowledge is not the proper measure, I must say,

of how the world should go: he must have a wolf's consciousness to tell us what a wolf can or cannot do. Even to imagine others' experience to be correct only when it corresponds with that of the contributor's would be sheer folly. Revds. C. Deauble C. M.S., & J. Hoffer were the Europeans in charge of the Secundra Orphanage, Agra, when these children were brought. One of them is still alive and has no power of articulation. The following gentlemen—Christians—at Lahore, assert to have seen this child. Mr. N.J. Collins, Clerk, Traffic Superintendent N.-W. Railway, Mr. Dav. Samson, Mr. L. Arthur, Mission Compound, Naulakha, Mr. K. Leslie, Railway Workshops, Mr. J. Timtaus C. M. G. Press.

Mr. G. C., Christopher A. P. M. and Mr. J. D. Forbes of Victoria Hotel, say they know of another such boy at Lucknow.

This may not convince the contributor of the Social Reformer but the validity of the fact shall not thereby lose its real power. The above named persons live in and at Lahore and not in Ursa Minor. The editor or the contributor of the Social Reformer can take the trouble to inquire into the matter and satisfy himself if he like.

Dear Sir,—Doubting, if cherished to search truth, is good and praiseworthy, otherwise it is bad and blameworthy. If I do not transgress I make bold to say that in the childhood of this world, when man had not even huts to protect him from the inclemency of the weather, which was more intense in former days as sciences prove, such an occurence would not have been thought incredible. But now the contributor is, I imagine right to a great extent when such matters he stoops down to look upon as mere childish credulities, the testimony of a host of reliable witnesses notwithstanding.

This sans belief contributor, I believe would not have doubted the fact if Lala Jivan Dass had not adduced it in his pamphlet upon Vedic Revelation to which this contributor appears to have more bitter antipathy than a wolf has to a young boy.

L. J. D.

TO THE EDITOR.

DEAR BROTHER, NAMASTE.—It is very gratifying to inform you that the 2nd Anniversary of our Samaj went off very successfully at the (temporary) premises of the Samaj, a newly constructed building belonging to a member who being one of those whom the credit of success of the Samaj is due, has kindly given it for use of the Samaj *so long as its own Mundir is not constructed.*

On 23rd April last early in the morning about 5 30 A.M., Nagar Sankirtan was successfully performed, that is to say all the members as well as the sympathisers met at a certain place and marched to the Mundir singing hymns (with musical accompaniments) and reciting Veda mantras in a chorus. A sort of divine solemnity reigned over this procession.

On reaching the Mundir prayer was offered to the Almighty Lord after singing hymns and reciting Veda mantras again, as is usual at the time of prayer. Hom ceremony was then performed and the proceedings of the morning ended.

A *pendal* had been erected for the occasion and beautifully decorated.

In the evening about 3·30 p. m. when the meeting was well attended prayer to the Lord on high, our eternal Father, was offered as usual and a member of the Samaj addressed the meeting in English and exhorted the public not to confine their aim to mere material progress and the present civilization which is evidenced more in the invention, of engines, machines and deadly weapons than anything else, but to look principally to the improvement of their religious nature and the elevation of their souls. This impressive address was followed by the lecture of another member on *panchayatan puja* who exposed the fallacies in the Purans connected with the five deities, *Aditya*, *Ambika*, *Vishnu*, *Gannayak* and *Mahesh*, and expounded the true sense of all things connected with the subject. This lecture was not without exciting or rather wounding the feelings of some of the orthodox people present in the meeting, one of whom raised a few objections which were cleared then and there. The discussion was neither long nor hot and so ended soon. In concluding the proceedings of the first day prayer was as usual offered to one True God.

Early in the morning next day i.e., on the 24th April, prayer to the Lord of the Universe was offered as usual and *hom* ceremony gone through with which the proceedings of the morning closed.

The scenery of the *pendal* was more charming this day than on the previous.

About 3 p.m. prayer was offered to God as usual and a lecture about female education was very ably delivered by a pensioned Munsiff of this place who is well learned in Sanscrit and is of vast information. He established by sound arguments and quotations from great works and Vedas that females have equal right with the males to read the Vedas. A few girls who had been trained recited in a chorus excellently well many Veda Mantras and one of them made an excellent prayer, (cheers). A

trained girl about 7 years old was examined in elementary lessons in Sanscrit and she admirably answered all the questions without slightest mistake. She also repeated by heart a number of Slokas from Manu, Subhashita, Hitopadesh &c. (cheers). Another girl of about the same age also successfully passed her examination in elementary English lessons. (cheers).* As an encouragement prizes on the part of the Samaj were distributed to the girls by a Munsiff of this district who delivered a short but sweet speech by way of advice and encouragement to the girls. The Samaj highly appreciates the pains taken by the parents of the girls who are especially members of the Samaj in giving them a good training. Here ended the proceedings of the 2nd day with usual prayer.

Flowers were then distributed to the spectators and rose water sprinkled on them.

As on the previous days usuals prayers were offered to the Creator early in the morning of the 3rd day and then a *dharmopnayan* was performed to a boy of a very poor family as a matter of charity. Hom ceremony was then commenced on a grand scale and I am sure a spectator could not but have been inspired with divinity, and the scene could not have failed to bring to his mind the sacred idea of the Ashrum of an ancient Rishi. The scene of the *pendal* on this day was quite different from that on the 2 previous days. The whole of the *pendal*, especially the *Yajnashala* had so beautifully been decorated with evergreens and flower-pots, so strikingly arranged all through the pendal, that the very first sight could bring to his mind the idea of a Rishi's Ashrum in a thick forest. The chanting of Veda Mantras charmed his ears and the fragrance produced by the burning of *áhut* gave him greatest satisfaction. While some of the members were engaged in performing hom ceremony others undertook to distribute alms in rice and cloth on behalf of the Samaj to the poor. It was about 1 p. m. when all this was over.

About 4 in the evening when the place was almost crowded prayer was offered to God as usual and a member delivered a short but sweet lecture on the degenerate condition of India and its causes and remedies. This lecture was followed by the lecture of another member on *ahinsa*. The Lecturer touched upon many points and conclusively appealed to the public that they should unite together and follow the Vedic religion which inculcates chiefly among other things *áhinsá dharmá*.

The report of the Samaj was then read. In concluding the proceedings of the 2nd anniversary a fervent prayer was offered to God, and thanks on the part of the Samaj were then given to all those whom they were due.

Yours fraternally,
SECRETARY, ARYA SAMAJ,
Mangalore, South Canara, Madras

* Dear brother, does this not strengthen our hope that our sisters and daughters will, if properly educated, do immense service in bringing about the regeneration of the fallen Aryavarta ?

SAMAJIC INTELLIGENCE.

THE Librarian to the Ajudhia Arya Samaj writes as follows :—

The Ajudhia Arya Samaj established at Faizabad when Swami Atmanand Saraswati visited the place lately held its first meeting which was very largely and respectably attended. The people here evince a great interest in the work of the Samaj. It is hoped that shortly subscriptions would be raised for the Dayanand Anglo-Vedic College which is a great desideratum.

SARDAR Rup Singh Vice President, Arya Samaj, Kohat, writes as follows :—

The Arya Samaj here is making very satisfactory progress. The members are making and carrying into practice such proposals as tend to the punctual and faithful observance of Vedic principles as explained by that master mind Swami Dayanand Saraswati. The President of the Samaj, Babu Amir Chand Head Clerk, District Office, takes a great interest in its affairs even at a great personal sacrifice. It is through the exertions of the Samaj and a well-wisher and supporter of the Samaj, Lala Manak Rai, Superintendent of Deputy Commissioner's Office, Peshawar, that the following two benevolent measures have been carried out in the town. Firstly it is proposed that some Brahman boys of the place should be sent to study Sanskrit in the Anglo-Vedic College and funds be raised to award them scholarships and prizes. It has been carried out that double the amount of a '*bandhan*' be collected on the occasion of each marriage for 'Ved Vidya Fund.' The second proposal was to employ an efficient tailoress to teach females of the town the art of knitting and embroidery. Over Rs. 300 have already been subscribed for the purpose. Sannyasi Ramta Ram is doing useful work here and he is very much pleased to see an Arya Samaj in a frontier town of India the members of which as a body try to act up to the Vedic principles.

SANNYASI Ramta Ram delivered a very interesting and impressive lecture in the Kohat Arya Samaj on the 19th instant on the Past and Present condition of Aryavarta. The meeting was very largely attended both by Hindus and

Mahomedans. The lecturer spoke so pathetically that the minds of all who heard the lecture were greatly moved. The efforts of the Arya Samaj towards the regeneration of Aryavarta are greatly appreciated by the people.

LALA Hans Raj, pleader, Rawalpindi has made a splendid gift of a plot of land 16 × 32 yards to the Rawalpindi City Samaj for erection of an Arya Mandir. A list of subscriptions for construction of a Mandir for the Samaj has been opened, and it is hoped that the Rawalpindi Samaj will soon have a splendid house of its own for which great want had been felt. Lala Hans Raj has been a very active and zealous member of the Samaj from the beginning.

LALA Rama Krishna, (President, Arya Samaj Banat, who is working very zealously in that part of the country, paid a visit to the town of Thana Bhawan and delivered a very impressive lecture in the bazar of the place. It is hoped this town also will shortly have an Arya Samaj through the efforts of our energetic brother.

THE members of the Abbotabad Arya Samaj also are working very zealously. They have already succeeded in regaining a woman who had turned a Mahomedan with her four children. They have also succeeded in effecting a widow remarriage, the name of the bridegroom being Nihal Chand and that of the bride Hardevi. Such exemplary deeds within the short existence of the Abbottabad Samaj decidedly do great credit to the members.

THE Jullundhar Arya Samaj also has purchased a plot of ground for erecting Samaj's Mandir, and it is hoped the building of the Samaj will soon be constructed. Much is due to Lala Deva Raj, the energetic and able Secretary of the Samaj.

ACKNOWLEDGEMENT PAID TO ARYA PATRIKA.

Lala Raghubeer Sahai, Bulandshahar	1	4	0
„ Sangam Lal, Pleader, Lahore ...	1	0	0
„ Lal Chand M.A., Pleader, Lahore	1	0	0
„ Bhanju Ram, Sukkur	1	0	0
Lala Kanshi Ram Dat, Rawalpindi	2	0	0
„ Kishen Chand, Horse Breeding operation	1	4	0
„ Tola Ram, Sukkur	1	4	0
„ Hardial, Sukkur	2	3	0
„ Sain Das, Lahore	2	0	0
Babu Bashi Ram, Attok	2	8	0
Babu Kishen Lal, Balawali ...	2	8	0
Bhai Gopal Singh, Bahawalpur ...	0	8	0
Baba Radhka Pershad, Muttra ...	2	0	0
Lala Jiwan Das, Shikarpur ...	2	8	0
„ Gayan Chand, Student, Lahore	1	0	0
Babu Ram Sarup, Lucknow ...	2	8	0
Lala Chiranjit, Bhera	2	8	0
„ Maiya Das, Pleader, Jhelum ...	2	0	0
„ Sansar Chand, B. A., Lahore....	2	4	0
„ Mubarik Rai, Kapurthala ...	1	0	0
„ Padam Parshad, Ajmere ...	1	8	0
Sardar Sundar Singh, Pleader Peshawur	2	8	0

To be Continued.

IMPORTANT NOTICE.

We inform our subscribers that the new year of the Arya Patrika will begin from the 15th June next. Gentlemen who have not yet paid up their subscriptions for the last year are requested to clear up their accounts at once. It may also be added that the subscription of the Arya Patrika is payable in advance. Our subscribers should, therefore, send their subscriptions in advance for the next year also. The Arya Patrika belongs to the Lahore Arya Samaj and is not the property of any individual. The size of the paper can be increased, as is desired, by most of our subscribers, if the number of subscribers is doubled, because a large paper cannot be conducted well without a paid Editor being employed. We hope all our subscribers will pay up their subscriptions, arrears as well as advance, before the 15th June.

MANAGER,
Arya Patrika.

Rates of advertisements—one anna per line.

RATES OF SUBSCRIPTION YEARLY.

Town	Rs.	2	0
Moffussil	"	2	8

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN, PRINTER.

ॐ

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN.
OF THE
ARYA SAMAJ.
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. { LAHORE, TUESDAY, JUNE 1, 1886. { No. 50

METEMPSYCHOSIS.

(COMMUNICATED.)

TO COMPREHEND THE WONDERFUL but abstruse doctrine of metempsychosis, it is necessary that the chief characteristics of soul should be clearly premised. Now the soul is an invisible "vital force," which reveals its existence by means of cognition, cogitation, reflection, recollection, feelings of pleasure and pain, volition, spontaneous activity, passions, emotions, sentiments, tendency to life, respiration, nictitation, employment of senses in the use of objects, susceptibility to hunger and thirst, desires of propagation and preservation, and subjection to fever and the like diseases. "Aristotle defines the soul from its phenomenon as the principle by which we live, and move, and perceive, and understand." It is synonymous with mind, spirit, and intellect. Its prominent features are as follow. (In the proof of first two axioms I have adopted the method of a Christian writer.)

(1) *It is immaterial.* Now, among the essential properties of matter may be included its extension, solidity, gravity, magnitude, figure, divisibility, inertia and tangibility. Without these important primary qualities, we can form no conception of any thing which is material. But they cannot be predicated of the soul. As we denominate a substance from the nature of its primary and inherent qualities, it is evident that we cannot admit the soul to be material.

Again, besides the essential characteristics of the soul mentioned above, man discovers in himself the faculties of imagination, comparison, abstraction, discernment, judgment and reason, which are all similar in their physical nature. Their operations prove their existence. Their diversity of display demonstrates their distinction. They are all co-operators in the act of perception, and unitedly declare the necessity of some common substance, in which they inhere. To assign them independent existence would be to suppose that imagination, comparison and discernment exist without the being which imagines, compares, and discerns; which is absurd. Therefore their existence is only relative and points out a common principle from which they flow and in which they

inhere. This principle, their common receptacle, must partake of their common nature. But, as they bear no affinity to matter, it follows as a necessary consequence that there must be an immaterial principle in man.

Lastly, every body knows that matter cannot extend beyond its being. For example, solidity cannot go beyond a solid substance, nor extension beyond an extended body. But knowledge can operate beyond the compasses of body, as exemplified in the discoveries of astronomy. Therefore it is plain that knowledge is not from matter. Now, knowledge implies a capacity, and this capacity implies a substance in which it must inhere. But this substance must be of the same nature as knowledge or its capacity itself. Since this is not material, it is undeniably proved that there must be an immaterial substance in man, to which we give the name of soul.

(2) *It is immortal.* The imagination of poets has painted death in horrible colours, which represents it as a terrific person to the fancy of common people. But it is not known why birth, its counterpart, has been deprived of a similar deification. However, it is certain that if there is any such thing as death, its existence must be either positive or privative; for negative existence is merely the absence of being. If death exists positively it must exist even though nothing were to die; which is absurd. Hence, death has no positive existence. Nor it has a privative existence. For, supposing it to be a subtractive power, death cannot affect the soul. Under its subtractive influence the body, which is the compound of material concretes, may be subject to accident and decompositions; but the simple unity of spirit is placed beyond the reach of privation.

Again, soul can be destroyed but by three ways, (1) dissolution, (2) subduction, and (3) annihilation. A substance which can survive these modes of destruction, must continue for ever. Firstly, the dissolution of a thing means the separation of its component parts. But soul is an immaterial simple substance. It has no part, and consequently can not lose them. To suppose it to have parts is to attack its immateriality, which has already been proved. Hence, soul cannot perish by dissolution.

Secondly, subduction implies the taking away of something essential to the existence of a substance without destroying its entity. Consequently this process can take place in those things which are capable of separation and change. But soul is a simple unit of life. It has nothing but its entity to lose. Therefore subduction, if it can be applied to soul, must take off its simple entity and yet leave it in existence; which is absurd. Hence, soul can not perish by subduction or the taking away of something essential to its existence without destroying its entity.

Thirdly, as regards annihilation, soul must perish either through the tendency of its own nature or by the application of external force. Now, that the soul has a tendency to life, is manifest from its actual being, and that it is the essence of life is also evident from its simplicity of nature. To suppose that, besides its natural tendency to life it has an opposite tendency to its own destruction, would be to make its simple unity of being consist of two hostile and mutually repulsive tendencies. This we know is a plain contradiction, for on this supposition the soul tends to live and not to live at the same time. Hence it can have no tendency to its own annihilation.

As regards its destruction by external force, the annihilating force must

be either material or immaterial. If it is material, soul can have no danger from it. All material bodies act by bringing their surfaces into mutual contact. Their influence ends the very moment their physical contact is cut off. Now, soul is an unextended substance; it has no surface. Therefore, matter, which only acts through some sort of contact, cannot bring its surface in contact with soul to accomplish its destructive work. To suppose such a contact possible, is to suppose a surface in an immaterial being, which at the same time is excluded from its nature of immateriality. Hence, soul cannot be destroyed by the action of matter, which can not even reach it.

"The soul, secure in her existence, smiles
At the drawn dagger, and defies its point."

If the force annihilating the soul is immaterial, it is certain that it must have intelligence, for an immaterial agent without intelligence is a nonentity, of which we can form no conception. If this immaterial intelligent cause, which is in fact a soul, destroys the soul, we have still a soul left in existence. Hence, no immaterial cause can terminate the existence of soul.

(3). *It is distinct from body.*

This is a corollary of the immateriality of soul. The incompatibility of mental phenomena to coinhere in matter, or the effects of material qualities to be ascribed to the mind, leads us to suppose the existence of two substances, the mind and the matter. Their distinctness is seen on the occasion of death, when the body, made of pure matter, is left to decomposition.

"Am I but what I seem mere flesh and blood,
A branching channel with a mazy flood?
The purple stream that through my vessels glides,
Dull and unconscious flows, like common tides,
The pipes through which the circling juices stray,
Are not that thinking I, no more than they:
This frame, compacted with transcendent skill,
Of moving joints obedient to my will;
Nursed from the fruitful glebe, like yonder tree,
Waxes and wastes,—I call it mine, not me.
New matter still the mould'ring mass sustains
The mansion changed, the tenant still remains;
And from the fleeting stream repaired by food,
Distinct, as is the swimmer from the flood."

(4). *It is affected only through its conjunction with the body.*

When the soul is detached from the body, it becomes inaccessible to all objects, which alone are the source of its enjoyments and sufferings; for the objects, whatever they may be, affect the soul through the medium of senses which depend for their operation on their corporeal organs. For example, in preception a luminous body impinges its rays on the retina of eyes, and sets opthalmic nerves in motion, after which the mind perceives the shining object. But if this influence is prevented by the destruction of eyes, nothing is perceived by the mind. With respect to enjoyment or suffering, which enters the soul along with the influence of objects through the organs of senses, it arises accordingly as the object of perception is agreeable or disagreeable to the mind. The soul though possesses the powers yet stands in need of the organs of senses in the knowledge of objects. In the state of swoon all connection between the body and soul is cut off; therefore, nothing is felt in it. But in dream, some secret connection between them still subsists; therefore the mind is subject to reflection. If an organ of sense is destroyed, every body knows that the knowledge flowing in through it together with the pleasure and pain consequent on it, is at once stopped. In like manner, if all the organs of

senses are destroyed. supposing it to be possible without destroying life, it is plain that no knowledge whatever will ever get into the mind, which will then be insensible to any joy or sorrow. Therefore the body, whether terrestrial or ethereal, being the instrument of the soul, is indispensable to the susceptibility of pleasure or pain. But, as the verdict of knowledge is always and everywhere true,—as, for instance, 2 and 2 make 4 on earth and will make 4 in heaven also, the proposition that the union of body and soul is necessary to the sensibility of any kind of pleasure or pain, holds good both here and hereafter.

(5). *It is common to all animals.*— That animals possess souls, is *prima facie* evident from the signification of their name ; for the word animal is derived from a Latin word *anima* meaning soul. If we observe the ways of lower animals and compare them with the actions of human beings, we shall find that the principle actuating all of them is one and the same. We discern in their sports and cries that animalsaresusceptible to pleasure and pain: Their spontaneous activity is proved by their voluntary motion in ranging thh forest. Their senses perform the same functions as ours. Like us, they are subject to hunger, thirst, lust, anger, and the like appetites and passions. Veterinary surgeons tell us that they share many diseases with us. When they mate and feed, they evince their desires of propagation and preservation. Birth and death are the same among them as among men. Parental and filial affection can be ascertained by a little careful observation. Their selection of wholesome food implies their judgment. When they distinguish the master from the stranger, they assert their power of comparison and discernment. Their responding to the call of masters testifies to their powers of perception, understanding, and moral sense. The construction of nests and shells proves their engineering skill. Their return from pasture, or coming back to lairs from prowling abroad, indicates their capacity of memory. See, how the dog recognizes its old master ! Without memory this is impossible. Now, I earnestly ask if these are the effects of matter. Since these and many other powers which we detect in animals cannot be attributed to matter, they certainly belong to mind ; for in the vast empire of nature there are but two substances that have permanent existence and these are the mind and the matter, from which all things both animate and inanimate derive their being, and into which they ultimately resolve. Hence the distinction of soul and instinct, put forth by the cruelty of flesh-eaters, is altogether null and void.

(*To be continued.*)

EDITORIAL NOTES.

D. A.-V. SCHOOL.

Following teachers have been appointed for the Dayanand Anglo-Vedic School by the managing Committee :—

Lala Hans Raj, B.A., Head Master.

Lala Durga Parshad, (late Head Master of the Army Normal School, Umballa), Second Master.

Lala Sham Das, Third Master.

Bhai Sohan Singh, Science Teacher.

Lala Devi Dyal, Mathematical Teacher (on probation).

Pundit Siri Krishna Shastri, 1st Sanskrit Teacher.

Pundit Muni Ram Visharad, 2nd Sanskrit Teacher.

Pundit Mani Ram II. Visharad, 1st Hindi Teacher.

Pundit Mulraj, 2nd Hindi Teacher.

Lala Harnam Das, 1st Urdu Teacher.

Lala Paira Ram, 2nd Urdu Teacher.

Lala Phaggu Mal, who in addition to his other qualifications is a good cricketeer has been selected to fill up the post of clerk.

Boys will be admitted in the School, which will be temporarily opened in the Arya Samaj Premises, between 6 to 11 A. M. In memory of Maharshi Swami Dayanand Saraswati it has been decided not to charge

admission fee from all students who may be admitted in the month of June.

Acknowledgment of monthly subscriptions in aid of the D. A.-V. School.

Multan Arya Samaj for six months :—

	Rs.
Lala Kashi Ram, Pleader Multan ...	30
,, Jwala Sahai, Contractor ,, ...	30
,, Parma Nand, Pleader ,, ...	30
S. Dharm Sing, Asst. Engr. ,, ...	30
Lala Jinda Ram, Pleader ,, ...	15
,, Kesho Das, Munsiff ,, ...	12
,, Hari Chand, Pleader ,, ...	12
,, Chetan Anand, Pleader ,, ...	6
Bawa Parduman Singh	3
S. Prem Singh, Head Treasury Clerk, Deputy Comr's. Office, Multan	3
Total	171

Ludhiana Arya Samaj for 7 months :—

	Rs.
Lala Shiv Saran Das	20
Rai Chuni Lal M. A.	14
Lala Ramji Das	14
,, Ralla Ram	7
,, Tulsi Ram	7
,, Umrao Singh	7
,, Kirpa Ram	5
,, Pohlo Ram	4
Pundit Jugalkishore	2
Lala Ram Ditta Mall	2
Lala Munsa Ram	2
Banka Chaprasy	1
Total	85

Gujranwala Arya Samaj for 6 months :—

	Rs.
Rai Narain Das	12
Lala Kevdalkishan	12
,, Jivan Kishan	12
,, Harbhagwan Pleader	12
,, Budha Mal	12
,, Ishar Das	6
,, Ralla Ram	6
,, Sardari Mul	6
Dr. Sardari Mal	3
Lala Narain Kishan...	2
Lala Harbhagwan Das, Munsiff	6
Total	89

A public meeting was held yesterday in the Arya Samaj Premises with a view to explain the aims and objects of the D. A.-V. School to the public. Lala Guru Datta M. A. delivered a very eloquent lecture. The month of June being the most inconvenient season for travelling, the grand inaugural meeting of the School, will be held at some more convenient time. The School was opened to-day after the performance of *hom* and recitation of Veda mantras. We will, from time to time, publish in these columns the progress of the School.

GOBIND Rao Vanve Esq., proprietor of the *Pundit* at Bombay, has, besides a splendid donation to the Military Orphans' Asylum founded by himself, has given a scholarship for the Dayanand Anglo-Vedic College in memory of his deceased father. This is very creditable indeed. Instead of squandering money in useless things, as is the custom, he has set a very noble example of charity in the right direction.

BABU Shugan Chand, who lately resigned his post, has made a gift of Rs. 50 in cash and 400 copies of his pamphlet on the use of tobacco to the Dayanand Anglo-Vedic College Fund.

RAI Bahadur Ram Sahai Sub-judge, Jullundhar, has kindly offered to pay Rs. 3 p. m. for the Dayanand Anglo-Vedic School.

D. A. V. COLLEGE.

THE members of the Multan Arya Samaj are working with great zeal in the cause of the D. A. V. College. They have lately remitted a further sum of Rs. 430 to the Managing Committee of the said Institution. The example of the Multan Arya Samaj deserves to be followed by other Samajes not only in this Province, but in other provinces as well.

THE members of the Baghban Pura Arya Samaj in the Lahore District have always been working, with great zeal since the establishment of that Samaj. In their small village about Rs. 700 have already been promised in aid of the D. A. V. College Fund, and it is expected that the amount will soon increase, because the said Samaj has appointed a sub-Committee for this very purpose.

LALA Ganda Ram, President Baghban Pura Arya Samaj, on his way back from the Anniversary of the Peshawar Arya

Samaj visited the town of Gujar Khan and succeeded to raise subscriptions to the amount of Rs. 95 in aid of the Dayanand Anglo-Vedic College Fund. A General feeling of sympathy is observable throughout the Pro'ince for this National Institution, and it only requires a little exertion and activity on the part of the well-wishers of the movement to make it a complete success.

THE Managing Committee of the D. A. V. College has received a sum of Rs. 1105 from the Gujranwala Arya Samaj besides Rs. 89 as monthly subscriptions for a period of six months in advance, details of which are given elsewhere. The managing Committee offers its thanks to the Gujranwala Arya Samaj and hopes that other Arya Samajes also who have collected funds for the said institution, will in like manner remit the money in their hands to the managing Committee.

RULES for a Boarding House in connection with the Dayanand Anglo-Vedic College hava been passed by the Managing Committee in the meeting held on the 29th May, and we hope to publish them in the next issue.

IT has been a boast with the Christian Missionaries that unlike Muhammedanism Christianity has progressed without use of any force, and that the kingdom of the Lamb of God has been established on earth simply through the influence of his own meek nature. But this assertion is greatly falsified by history. Christianity made very little progress till some kings did not join it. The greatest complement of the Christian missionaries is that they have never spared pains and have always acted with great zeal in the cause of their religion. But to say that they have always used fair means to attain their end is far from truth. Some of the greatest Christian Bishops in the 16th and 17th Centuries in England were the most cruel persecutors of their own brethren and followers of the same religion with only small differences. Christian missionaries have never failed to advise kings, whenever they thought it necessary, to use sword for the sake of religion. In India, thanks to the Policy of Government, much power is not allowed to Christian missionaries and Government has very wisely kept itself aloof from all interference in religious and social matters.

WE have been led to make the above remarks on seeing a letter in the Calcutta Statesman. A Christian Missionary writes that as Christianity has failed to influence the menial servants, even those who are in the Service of Christians, all Christians should force their servants to attend their masters' prayers and hear Bible read to them. The zealous missionary hopes that in this way Christianity can make much progress. Another method which some of the Christian missionaries have lately adopted is to send out their preachers clad in *bhagwa* dress like Hindu Sannyasis. In many cases these wolves in sheep's skin succeed in converting poor ignorant villagers. It is a pity that Hindus whose number is daily decreasing do not stir. We tell all people that they should be more cautious, and should take steps to save themselves from the impending destruction.

THE ARYA CATECHISM.

WE are in receipt of a small book bearing the above title. Its author is our worthy brother Lala Ganesh Lal, corresponding Secretary of the Meerut Arya Samaj. The book contains 128 questions and answers thereto, on the most important questions connected with the Arya Samaj. Translation of the Gayatri Mantra as well as of the 10 Principles of the Samaj is also given at the end. The book is very useful to those who do not know Hindi and wish to have information about the tenets of the Arya Samaj in English. The desire of the author is that the book may be adopted by the D. A. V. College Committee in the newly established school and we hope the Committee will give consideration to this request. The price of the book is cheap, being 3 annas per copy, but from those who buy 6 copies at a time one rupee only is charged. From persons who may like to distribute the book gratis one rupee for 8 copies will

be charged. We hope the Arya Catechism will have a wide circulation.

QUESTIONS have been asked as to whether Sannyasi Ala Ram is a missionary of the Lahore Arya Samaj. We take this opportunity of informing the public that Sannyasi Ala Ram is quite an independent worker, and has no connection with the Lahore or, as far as we know, with any other Samaj. The language he uses in his lectures, we regret to say, is often offensive and calculated more to create enemies than do any good. We would advise the Sannyasi to be more moderate in future in his utterings. The Samaj will not be responsible for any act of Sannyasi Ala Ram, because he is not at all under the control of the Samaj.

GREAT need is felt for a correct and complete list of all the Arya Samajes in India. Our worthy brother Lala Mathra Das, of Firozpure has taken this task upon himself. But he cannot complete his task unless all the Samajes help him by communicating to him the locality of the Samaj, the date of its foundation and the names of its office-bearers. We hope members of . . different Samajes will take the duty of giving the required information to La' Muthra Das.

PUNDIT Molak Ram, B. A. Translator Chief Court has offered a quite new clock for the School.

CHAUDHRI Nawal Singh, with whose name our readers are familiar, has contributed a very impressive letter on infanticide in a recent issue of the *Bharat Mitra*, Calcutta. He very cogently remarks that there are villages in the Saharanpur District in which boys' marriages are often celebrated but there are very few girls' marriages. Chaudhri Nawal Singh has hit upon the real source of this evil. He has rightly traced it to the extravagant expenses of marriages. It is a well known fact that the high caste Rajputs never call their daughters after they have once given them in marriage, because their custom requires that they should give a very large dowry a second time *it* they call them home again. The practice of killing new-born daughters, which is generally prevalent among Rajputs, Jats and Gujars, is a great disgrace upon the Hindu Society. It is extremely inhuman, cruel and unnatural for parents to kill their own children. The Arya Samaj and other public bodies should try their best to reduce the expenses of marriages, and it is only then that the practice of infanticide can be put a stop to.

Chaudhri Nawal Singh had published a short pamphlet on the evils of infanticide some time ago, and it is a matter of great pleasure to learn that the pamphlet has produced some effect, and the attention of the people concerned has to some extent been aroused. Chaudhri Nawal Singh would do great service to the cause of humanity if he succeed in inducing such inhuman persons as sacrifice their children at the altar of custom and false fame to give up their bad practice. True Kshatriyas are those who protect others from suffering and not they who kill their own children.

SAMAJIC INTELLIGENCE.

WE learn from the Arya Gazette, Firozpur, that a new Arya Samaj has been established at Narowal in the Sialkot District.

A SCHOOL has lately been established at Narowal through the exertions of the members of the local new Arya Samaj as well as other Hindu gentlemen, and it has already attracted about 150 students.

WE learn from the same source that another Arya Samaj has come into existence at Dusuah in the Hoshiarpur District. We wish these new Samajes long life and a career of usefulness.

THE followiag liberal donations have been made for construction of an Arya Mandir at Rawalpindi.

Lala Hari Ram, Banker ...	... 125
,, Ishwar Das, M. A., Pleader	... 300
,, Hans Raj, Pleader ...	... 40
besides 500 yards of ground.	
,, Mulraj, Sub-Storekeeper	... 50
,, Sewa Ram, Banker ...	... 100
,, Niranjan Das, Banker ...	... 31

,, Hari Ram, has also promised to supply necessary iron for the building free of charge.

LALA Niranjan Das has, besides his own subscription, collected Rs. 40 for the Samaj Mandir from the Mandi. All these gentlemen deserve great praise.

Two marriages in Batala and Agra have been celebrated according to Vedic Rites.

SANNYASI Krishnanand has been preaching Vedic religion in Batala for some time, and it is hoped his lectures will prove very useful.

LALA Prabhu Lal President, Arya Samaj, Kirana, has employed a Pundit for the Kirana Arya Samaj at his own expense on Rs. 20 p. m. He has further promised to pay 5 per cent. of his profits to the Samaj.

A DESHOPKARAK Sabha at Dhariwal and an Arya Dharma Sabha at Palwal in the Gurganwa District have lately been established. We learn that these Sabhas are Arya Samajes but in name. We would again take this opportunity to remark that it is a bad policy to keep a difference in name.

PUNDIT Mulraj Shastri, Updeshak Arya Samaj, is delivering a series of lectures at Bombay in these days on the six Schools of Philosophy. His lecture on existence of God according to Nyaya Darshan was very impressive and instructive. Our Punjabi Pundit intends to deliver more lectures at Bombay, and has challenged the Pundits of the place to hold a *Shastrarth* with him.

VERY wrong reports of the discussion held at Gujrat between an Arya Pundit and an orthodox Sannyasi have been published in a Lahore Vernacular Paper. As far as we are aware, the discussion was confined only to the laws of controversy and did not proceed further, and our Pundit had the better of his adversary. Correspondents while reporting such matters should be more careful and impartial in future.

PUNDIT Sita Ram, a member of the Saharanpore Arya Samaj who is well versed in music and singing lately visited Lahore and at his own request entertained a large audience on the 26th May in the Arya Samaj Premises. The Pundit very ably played on the harmonium, the tunes being native. He also sang three or four *bhajans*. The people present were very much pleased and greatly admired his skill. The Pundit has now proceeded to Cashmere where he intends to stay for some time.

ACKNOWLEDGMENT TO "ARYA PATRIKA."

	Rs.	A.
Lala Bhagwan Das, Mian Meer ...	1	4
,, Bindra Ban, Peshawar... ...	2	0
,, Sangam Lal, Pleader Jhelum...	1	0
,, Pran Nath, Jhelum	2	0
,, Chint Ram, Accountant Genl's Office, Lahore...	1	0
,, Ganda Ram, Oriental College, Lahore...	1	0
,, Sukh Diyal, Way and Works Railway, Lahore	1	0
Baboo Kalka Parshad, Lahore ...	1	0
,, Hari Bakhsh Singh, Shamli ...	2	8
Bava Sundar Singh Pleader, Gurdaspur	2	8
Lala Kishan Gopal, Chakwal ...	2	8
Baboo Madhu Sudan Sarkar, on account of advertisement ...	1	0
,, Har Lal Singh, Paungday ...	2	8
Dr. Kishan Chand, Riwari	2	8
Bhai Nihal Singh, Lahore	0	8
Lala Shankar Das, District Office Lahore...	1	0
Pundit Shazada Nand, Lahore ...	2	2
Baboo Hamir Singh, Simla... ...	2	8
,, Bala Parshad, Dehli	2	0
Lala Batalia Ram, Registration Office, Lahore...	1	0

To be Continued.

IMPORTANT NOTICE.

We inform our subscribers that the new year of the Arya Patrika will begin from the 15th June next. Gentlemen who have not yet paid up their subscriptions for the last year are requested to clear up their accounts at once. It may also be added that the subscription of the Arya Patrika is payable in advance. Our subscribers should, therefore, send their subscriptions in advance for the next year also. The Arya Patrika belongs to the Lahore Arya Samaj and is not the property of any individual. The size of the paper can be increased, as is desired, by most of our subscribers, if the number of subscribers is doubled, because a large paper cannot be conducted well without a paid Editor being employed. We hope all our subscribers will pay up their subscriptions, arrears as well as advance, before the 15th June.

MANAGER,
Arya Patrika.

THERE was a very serious accident in the local European and Eurasian High School on the night of the 28th May. At midnight when the boys were asleep the beam of a room gave way and the roof fell down killing three boys and wounding many others. This is a very sad news indeed!

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN, PRINTER.

ओ३म्

THE ARYA PATRIKA, LAHORE.

AN ENGLISH
WEEKLY ORGAN.
OF THE
ARYA SAMAJ.
DEVOTED TO
RELIGIOUS, MORAL, SOCIAL, AND ECONOMICAL MATTERS, AND CONTAINING INFORMATION REGARDING THE ANGLO-VEDIC COLLEGE MOVEMENT, AND NEWS OF GENERAL INTEREST TO THE ARYA SAMAJ AND THE GENERAL PUBLIC.

Vol. I. | LAHORE, TUESDAY, JUNE 8, 1886. | No. 51

METEMPSYCHOSIS—II.

The disability of animals to cope with men in the humanpursuits is due, not to their possession of different actuating principles, but to their imperfect adaptation of organism to such pursuits. Had the morphological and physiological structures of animal frames been similar and identical, there would have been no classification of animals into four animal kingdoms, which specialization subdivides into no fewer than 64,000 species at present. As the mental force acts through the medium of the body, which is so much divided, its effects are modified by the suitability of structural conditions. Had all these circumstances, which vary by virtue of the difference of bodily construction, been constant, and the external effects resulting from the internal workings of the vivifying principle different in men and brutes, the supposition of their possessing different principles would have been fair and valid. But the difference of organization, discovered by the elaborate researches of science, invalidates the popular conclusion that animals do not possess souls. If a photographer spoils his negative by taking it in the pale light of the horizontal sun, can he deny the actinic property of solar rays? If a lamp without a chimney and a reflector does not give light as white as another furnished with them, is the diversity of effect due to the difference of light and kerosine? In the same manner, the vital flame burning inside the lantern, as it were, of 64,000 kinds of phases of body, is the same in physical nature; but the light of diversity of actions is due to the variety of colors of media. Hence, there is no difference in the physical nature of souls of all animals: the difference of actions arises from the difference of channels, through which the exertion of mental energy is exhibited to us. Even among men we observe the difference of intellectual endowments, as for example, in idiots and philosophers. But this difference, great as it is, can not warrant us to conclude that they possess different vital principles. The anatomist ascribes it to the varying weight of brains. Therefore it is improper to think that animals are no more than dead matter, and that man alone possesses the soul.

Having thus got hold of the sallying points of the nature of soul, let us next consider whether its transmigration is a fact or fiction. Like all other things, the truth of metempsychosis must fulfil the conditions of the following crucial tests. It will either standor fall, according as it does or does not pass through them.

I. *It must be attested by the senses.*

It has already been proved that the soul pervades the whole animal kingdom, and that the diversity of actions is due to the peculiar bodily construction, through which the effects of vital force are transmitted to the external world. It is also worth while to remark that eyes claim superiority to other senses by virtue of their rank and quality, and that, therefore, ocular testimony is most convining to all. Hence, we shall give an example of the metamorphoses of insects, whereby God, as it were, graphically illustrates transmigration before our eyes; for, what is metamorphosis to lower animals, metemplsychocis is to human beings.

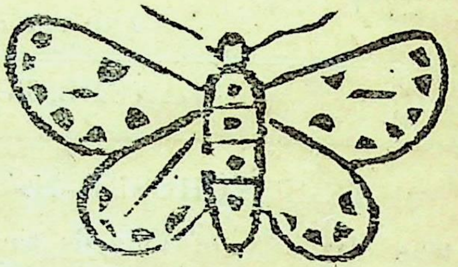
Now, butterflies and moths pass through three stages, which completely differ from one another. These insects, in the rainy season, are seen crawling upon the ground in the shade of reptiles. This is their first stage of metamorphoses, wherein they are called larvae or caterpillars and



grubs. The larva is vermiform, segmented, provided with feet and masticatory organs, and eats green leaves voraciously. Having remained in this condition for some time, in which it undergoes several changes of skin, it passes into its second stage and becomes a pupa, which gradually assumes the form of chrysalis, in which all the functions of vitality are at a fullstop.



In this stage it looks like a pear shaped marble of unusual brilliancy. It can be detached from the leaf or the object it is stuck to, and carried about in hands. If this is kept till maturity which takes only a few days, it is transformed into a beau-



tiful butterfly. This is the third stage, which is called imago. It now possesses four legs, two antennae, and four splendid membraneous wings. Also we see that these stages are passed in different elements. Caterpillars crawl upon the ground or swim in water, while in adult or last stage these insects fly in the air. These changes of animals are so similar to our transformations, that the word soul itself means a butterfly in Greek.

II.—*It must be inferred from present circumstances.*

When a child is born, it begins to suck its mother's teats to extract milk from them. The young ones of animals take to their elements almost as soon as they merge into life. Now, this piece of knowledge is not acquired by them in this world, which they have just entered. It must have been acquired by them in an antecedent life, for all knowledge is adventitious and therefore acquired: the capacity of knowledge being native to the mind. Thus the amount of knowledge at birth presupposes a preceding life.

Also, all animals from man down to animalcules evince the fear of death. It is, no doubt, due to the knowledge of agonies accompanying death. But the question is. When and how have they acquired it.? Because, pleasure and pain cannot be learnt from the example of others. Nobody knows how much pain a patient of disease actually suffers. People may feign to be sorry in sympathy with him ; but feel actually they cannot, and therefore neither conviction nor the consequent fear can be produced in their mind. As their horror of death is not a mere sham but a real one, it cannot be said to arise from simple sight, even though it were possible in the case of children or young ones of animals. It proceeds from the bottom of heart. Therefore it must have been actually experienced by all. To take another example, we cannot know the taste of a fruit, unless we actually eat it. Second hand knowledge is merely potential, and, therefore, not convincing to the mind. But this is actual, namely, everybody knows the taste of the fruit of death, and therefore, avoids to taste its bitterness again. Thus this fear of death cannot but arise from the actual experience of mortal agonies But nobody has suffered death in the present life while it lasts. Therefore the inevitable conclusion is that all must have died before, that is to say, in some preceding life.

Again, we discover the unequal distribution of happiness on earth and the vast difference of intellectual and corporeal endowments in the individuals of human species. If these inequalities be inherent in the nature of substances which compose men, no improvement can ever be expected ; for the shortcomings will be natural and therefore permanent. But we know that this is not the case.

The mind is capable of very great improvement under favorable surroundings ; while the discrepancies of the body remain invariable. For example, the mind of women can acquire the accomplishments of men ; but their difference of sex, which appertaints to their bodies, cannot be obliterated under any circumstances. Hence, the visible incongruities, which we perceive in individuals, are not from the internal constitution of souls. In like manner, it can be shown that these disproportions are not due to the essential nature of the matter, which is the same in all animals : nitrogen, oxygen, hydrogen, carbon, and a few earths being their components of bodies.

We have, therefore, no other cause left to account for individual dissimilarities than the peculiar arrangement of material particles of animal organism. Now, this can never arise from mere matter ; for it is incapable of moulding itself to the diversity of design, which is foreign to its nature. As this is not due to the inertia of matter, so it is likewise not due to an act of our will. Had this been the case, everybody would have chosen or made the very best of it for one's self. But it is known to all that neither our will nor our skill has any hand in the formation of our bodies. Consequently the diversified construction of bodies, which are the media of mental exertion, and therefore the sources of joy and sorrow, is due to the Divine Architect of the universe. But the high opinions we have of the sublime moral justice and character of the Universal Sovereign, cannot without blasphemy assign the variations in question to his mere will or freak of fancy. Since they are not due to his men will, they must originate from the council of his will ; and what is done in council, is founded upon reasons. What else can these reasons be, on which the divine moral justice has been exercised, than our own actions ? We know that we are subject to the rage of passions and the intensity of appetites which com-

mit great havoc on the peaceful kingdom of our intellect. In such intellectual ruins we do those things which we ought not to do at all. The moral evil, thus brought on by our folly, receives appropriate moral retribution from the council of Divine will. But the moral evil or aggregate sin, for which the Divine justice has given us rewards and punishments from the very beginning of life as exemplified in our existing circumstances, was not committed in the present life, which begins variously in individuals. The misery of virtuous, and the happiness of vicious persons are not due to the works of their present life. Therefore these works, the bases of Divine justice, must have been done before their present life. But it has already been proved that in the performance of actions the mind is dependent upon union with the body. Hence, the visible inequalities of intellectual and corporeal possessions being thus due to the works of pre-existence, the anticedent life of animals is proved beyond a shadow of doubt.

III. *It must be examplified in nature.*

Our transanimation is similar to the changes we notice in the material world. The example of butterfly is already given in ocular testimony. The vegetable and the inorganic matter presents us with the same phenomenon. We see that nature throws up various froms at every moment, but out of the same materials. No new matter is ever created afresh. The quantum of existence remains exactly the same as before. Trees, after producing leaves and fruits for a certain time, mould into dust and form the plastic material for rising plants. The vegetables forming our food nonrish our bodies, and then going out as excretion become manure or compositive stuff for new plants, that is to say, assume new forms after going through the various processes of decomposition and combination. Clouds are formed out of water, rain down, and again become water. Mountains are reduced to dust by the action of rain and frost, and carried down by torrents and rivers to the bottom of sea, where they are again made mountains by aqueous and ignious agencies. Though configuration may be different at each change, yet the plastic substance, which supports these transformation, is essentially the same as ever. Chemistry, Physics, and the like branches of Natural Science are the copious illustrations of the indestructibility and changeability of matter, which, in fact, are their only foundation. Philosophers have filled volumes to prove that nature is eternal, and is unchangeable in substance but changeable in phenomenon. No particular form is essential to it. The same is true of mind. Just as material atoms arrange themselves in any from without losing their essence, so spiritual atoms enter the forms made by matter without any loss to their essential properties, only that the forms, which spiritual atoms enter into, are no longer called matter; but, owing to the peculiar effects produced in them by the action of spiritual atoms, they are termed animals.

Hence, we shall be born and die often and often. Birth and death are transitions from one to another life. It has been already said that phenomena are transitory, but the substance, which supports these phenomena, is permanent. Now, life is a time in which a certain series of phenomena takes place. When these pass away, life is said to be at its end. But when another series of phenomena begins to happen, another life comes into being. The substance called soul remains permanent all this while. Thus our lives are states, and like all states they pass and repass over us like the changes of seasons over the face of the earth.

(To be continued.)

EDITORIAL NOTES.

ARYA SAMAJ, DEHLI.

Our readers will read with great pleasure in a letter published elsewhere that the Arya Mitra Sabha, Dehli, has at last changed its name into the *Arya Samaj Dehli.* The history of the Arya Samaj at Dehli is rather unique and unprecedented. When the late revered Swami Dayanand Saraswati visited Dehli, his lectures and discussions produced a great effect. Hundreds used to come to hear his religious discourses. Before the Swami left the place, many gentlemen of note became prepared to establish an Arya Samaj in the old city of Dehli, and a Samaj was accordingly established. But the gentlemen in whose hands the destiny and guidance of the new Samaj was left were rather too old or too weak, to act up to the principles of the Samaj, or even to keep it in existence. The city of Dehli has for a long time been found rather a barren ground for such-like institutions. The Samaj consequently did not flourish and gradually died away much to the discredit of those who took the responsibility of maintaining it. Though the plant was blasted away the root yet remained hidden in the depth of the hearts of some people. There was no samaj for years. Subsequently Lala Kidar Nath M.A., (now Extra Assistant Commissioner), who took, his degree in the Lahore Government College was posted at Dehli, and at his suggestion some youngmen of the town formed themselves into an association for social and moral improvement and named it *Mitra Sabha.* The members of the Sabha were filled with national spirit and went on working silently. Their number gradually increased, and they were enabled to hold public meetings.

Though not members of the Samaj they still possessed the spirit of the Arya Samaj and knew that Arya Samaj alone being an outcome of national feelings was destined to achieve great things for Aryavarta. After a year or two from its existence the name of the Sabha was changed into Arya Mitra Sabha. They called Swami Ishwarnand and Swami Sahjanand to explain the Vedic doctrines before the public. The lectures of the Swamis roused the attention of the people and large meetings were held. As expected a great opposition was offered by the orthodox class, and a Sabha headed by some orthodox people came into existence to check the progress of the Vedic Religion. But instead of doing any injury it gave more impetus to the zeal of the members of the Arya Mitra Sabha who began to work with double force.

The Sabha though not fully an Arya Samaj kept its alliance with the Arya Samaj. We suggested in our columns that as the Sabha was regarded by the people as an Arya Samaj and as the members also did not conceal their views which were similar to those of the Arya Ssmaj it would be better to change its name into Arya Samaj. The members also recognized the usefulness of our suggestion and resolved shortly before their last Anniversary to join the confederacy of the Arya Samaj by giving the name of Arya Samaj to their Sabha. In doing this they have removed the disgrace which, no doubt, hang on the shoulders of those who conducted the proceedings of the former Arya Samaj. We hope, nay we are perfectly sure, that the Samaj now established will last long and will eventually become, through the exertions of its earnest and active members worthy of the great city of Dehli.

The frontier town of Dera Ghazi Khan is greatly under the influence of the orthodox Gusains. Much opposition is therefore expected from that quarter to the newly-established, Arya Samaj at that place. We have every confidence in the earnestness and perseverance of our brothers who have courageously come forward and founded an Arya Samaj. But still it seems necessary that some Updeshak should shortly visit the spot and thoroughly explain the aims and objects of the Samaj to the people. We therefore hope that some one of our self-sacrificing and hard-working Updeshaks will shortly visit the new Samaj.

D. A. V. SCHOOL.

The D. A. V. School has made a marvellous progress during the first week of its existence. There is a general sympathy throughout the city for this National Institution. The number of students on register is already above 350 and more are coming every day. All the ten classes have been formed. Some of the classes have become too big, and it will be found necessary after a short time to divide them into sections. The teaching Staff of the School is very efficient and all the teachers work very hard. Lala Hans Raj B. A. the Honorary Head Master is a living example, of patriotism and self-sacrifice before the teachers and the students, and we hope his noble example will be a sufficient impetus for the teahers to work for the good of the institution and their country.

A meeting was held on the 30th May 1886 at Umballa Cantonment to ask the aid of the people of that place for the D. A. V. College. About Rs. 900 were subscribed on the spot and it is hoped the amount will soon increase. We have not yet received a detailed account of this meeting.

On the occasion of the Anniversary meeting of the Ferozpur Cantonment Arya Samaj subscriptions to the amount of about Rs. 900, were promised in aid of the D. A. V. College. Fund, out of which about Rs. 150, were realized on the spot. Monthly subscriptions to the amount of Rs. 20 p. m. were also promised in aid of the D. A. V. School lately opened.

Monthly subscriptions have been received from Rawalpindi also, which we will acknowledge in the next issue.

Efforts are being made at Faizabad also to collect subscriptions for the D. A. V. College, and it is hoped that through the exertions of our patriotic brother Babu Kakku Mal a good sum worthy of the old city of Ajudhia will be raised.

We are sorry we cannot publish the Rules of the Boarding House in this issue for want of space, but will give them in the next issue.

LETTER TO THE EDITOR.

To the Editor of "The Arya Patri

THE THIRD ANNIVERSARY OF THE DEHLI ARYA SAMAJ.

Sir,—Namaste. I send you herewith a brief account of the Anniversary of our Samaj and shall be obliged by your kindly having it published in an early issue of the Arya Patrika for the information of other Arya Samajes.

The Third Anniversary of Mitra Sabha (now Arya Samaj) Delhi came off with great *eclat* and splendour on the 23rd and 24th May 1886. Invitation cards were issued to all the principal Arya Smajes in India and to the *elite* of the city. Notices to the same effect were also published in the leading Aryan and local papers.

About 35 members from Meerut, Saharanpur, Imli, Rurki, Bareilly, Furruckabad, Gangoh, Ajmere, Ballabgarh, Rohtak, Ferozepore and Amritsar graced the meeting with their presence. They were duly received at the Railway Station and conducted to the place appointed for their accomodation. The proceedings of the first day, ie. 23rd May, as given in the Programme commenced at 6 A.M. Bhajans were sung first and at 7 A.M. the Havana ceremony commenced, Swami Ishwaranand Saraswati, Pandit Akhshanand, Lala Chandan Lal, Pt. Umrao Singh and others sitting round the Hom *Kund*.

The Havan being over, Upasna or prayers were offered to God.

After this, Pandit Lakhshmi Dutt of Furruckabad Arya Samaj, delivered his enthusiastic lecture "on the benefits to be derived from the due performance of Havan." He established the necessity of performing Havana regularly by sanitary and religious points of view. The distinguishing feature of the proceedings of this morning was that by a previous resolution of its members *the name of the Mitra Sabha was changed into Arya Samaj on this happy occasion.*

A hymn was then sung and this ended the proceedings of the morning.

In the afternoon, the proceedings began at 4½ P. M. Bhajans were sung for the first half hour, and at 5 P. M. Babu Puran Chandra Mukerjea M. A. Professor of Science delivered his interesting lecture on Electri-

city and by the aid of apparatus pointed out the practical uses which are made of it. This was followed by the pathetic lecture of Pandit Lakhshmi Dutt who explained the aims and objects of the Arya Samaj and what it had done in India. Next to this, Pandit Umrao Singh of Rurki, who is one of the most brilliant gems of the Arya Samaj, delivered his philosophical lecture on "the lessons which Nature can teach us." His lecture which was a master piece of eloquence lasted for more than an hour and was a perfect success. Every word passed through the hearts of the audience like an electric spark and had its full impression on their minds.

He was followed by Lala Munna Lal who read a brief account of the work of the Mitra Sabha in connection with the Varna Ashram Sabha during the last year and then appealed to the audience to sympathise with the national movement. This concluded the proceedings of this day.

Next day i. e. 24th instant, the morning time was appointed for religious discourse. Some Vedantis came and discussions were held for about 2 hours but no satisfactory conclusion was arrived at.

The proceeding of the afternoon began with the lecture of Doctor Ram Chand of Meerut. He proved the use of animal diet to be injurious from medical, moral and religious points of view. He then entertained the audience with a piece of poetay on the present miserable condition and evils of the country. He was followed by Munshi Joti Sarup, one of the most enlightened and prominent members of the Meerut Arya Somaj.

His lecture was very useful and treated of the Varna Ashram as inculcated in the Vedas. Pandit Akhyanand of Rurki then delivered his lecture on the ancient and modern religions of India.

After this Swami Ishwaranand Saraswati delivered his most important and philosophical lecture on "Yoga." It was full of enthusiasm and instructions and every word of it went right through the minds of the people like an arrow. It is impossible to do full justice to the keen and cutting irony of which the Revd. Swami is a master. He proved to demonstration that it was Yoga alone, by which we could attain to any moral greatness. Great order and silence prevailed throughout the proceedings.

The Secretary then thanked the gentlemen present for taking the trouble of coming to the meeting in this hot weather. He then gave a brief summary of the proceedings of the Samaj during the last year and read out the 10 Principles of the Arya Samaj, whereupon about 10 new members were registered and the meeting dissolved.

More than 500 persons attended, each day.

Yours Fraternally,
DAMODAR DAS,
Secretary Arya Somaj, Delhi.

SAMAJIC INTELLIGENCE.

WE have learned with great pleasure that a new Arya Samaj has been established at Dera Ghazi Khan. The necessity of an Arya Samaj at that place was greatly felt. Many letters appeared from time to time in the *Kohinoor* calling upon the Arya Samajes to send some "Updeshak, to Dera Ghazi Khan where many people were desirous to found an Arya Samaj. We are sorry that no "Updeshak" has yet been able to visit the place. But the true desire once created and a real necessity once felt must sooner or later be satisfied. A special meeting of some gentlemen who were for the establishment of an Arya Samaj was held on the 23rd May, 1886, and they resolved unanimously to establish a Samaj there. The first meeting of the Samaj was held on 31st May at the house of Bhagat Remal Das Second Master, Primary School, to whom the credit of the establishment of the Samaj is greatly due. Hymns were sung, prayers were offered, some parts of the "Veda Bhashya Bhumika" were read and explained, and two lectures, one by Bhagat Remal Das and the other by Lala Kudan Lal Secretary, were delivered. It is hoped the work so zealously and earnestly begun will be carried on with energy and perseverence, and will prove very fruitful in the end. We pray for the long life of the Samaj.

ANOTHER new Arya Samaj has been established in Umballa City. Pundit Shahzada Ram Pleader sent an intimation to the Secretary, Arya Samaj, Umballa Cantonment that arrangements had been made to hold a meeting at Umballa city in the premises of Lala Than Singh Contractor on the 29th May 1886 with a view to establish an Arya Samaj there. Some members of the cantonment Arya Samaj joined the meeting and Pundit Suraj Narayan Vice-President of the Cantonment Samaj addressed the meeting. His lecture on Vedic religion was vsry impressive and instructive and the people present were highly pleased, and an Arya Samaj was established. The number of members who were enlisted on the spot was 15. Much is due to the exertions of Pundit Shahzada Ram Pleader and Lala Uma Par-

shad Reader, District Judge's Court. We wish long life and prosperity to this newly established Samaj.

FOLLOWING gentlemen have been elected office-bearers of the Rawalpindi City Arya Samaj.

Lala Hari Ram, Contractor and merchant, President.

Lala Hans Raj Sahni Pleader, } vice-Presidents.
Lala Kishan Chand }

Lala Ishwar Dass M. A. Pleader, Secretary.

Lala Ganga Ram Dham—Joint Secretary and Librarian.

Lala Bishan Das—Treasurer.

SWAMI Atmanand Saraswati left Lucknow on the 26th and stayed at Bareilly on his way to the Hills of Kamaun and Gurhwal where he intends to pass this summer season. This is the first time that the Hills will be visited by the Swami and he will be quite new there. On his return from the Hills he intends to go on a preaching tour through Rohelkhand. Letters should be addressed to him at Nainital till further notice.

A GENTLEMAN from Bagasara writes as follows:—Pundit Bhaskaranand Saraswati Swami went from Nowsari to Junagadh on the 10th May at the invitation of the Divan of the State and delivered a lecture on "*Pakhand mat Khandan and Arya mat Mandan*" in the High School for two hours in Sanskrit and afterwards in Hindi. The Divan presided at the meeting. There were many Shastris and learned Sanskrit scholars present in the meeting. The Munsiff of Dhoraji was also present withwhom the Swami went to Dhoraji and delivered a lecture there on the 16th May on "Ignorance in India and its remedy" first in Sanskrit and afterwards in Hindi. On the 18th the Swami went to Bagasara at the invitation of Rao Bahadur Chota Lal Girdhari Lal and on the 23rd delivered a lecture on "*Deshonnati*" or improvement of this country. The lecture made a great impression on those who attended the meeting. Rao Bahadur Chota Lall Girdhar Lal presided at the meeting. The Taluqadar of Bagusara also attended the meeting. Swami Bhaskaranand will shortly leave Bagasara for Bhaunagar. This will show that through the exertions of our Updeshaks the influence of the Samaj has reached the distant part of Kattyawar also. We hope the Swami will kindly commuuicate to us from time to time the result of his labours.

SWAMI Ishwaranand Saraswati stayed at Bhiwani for 9 days and delivered a series of lectures on various religious subjects. The people had begun to appreciate his lectures and take an interest in them when the Swami left for Dehli intending to visit other places also.

THE Anuiversary of the Firozpur Cantonment Arya Samaj was celebrated with great *eclat* on the 29th and 30th May. About 50 gentlemen from different Samajes joined the Anniversary. The Samaj building was very beautifully decorated through the exertions of Lala Muthra Das, Supervisor. Very interesting and impressive lectures on various subjects were delivered by Pundit Lakshmi Datt of Farrukhabad, Pundit Siri Ram, Pundit Ganga Sahai, Sannyasi Ala Ram, Lala Bhagat Ram B. A., and Chaudhri Nawal Singh. The Bhajan Mandlis of the Lahore, Amritsar and Naishtha Samajes also were present and entertained the audience with their Bhajans. Chaudhri Nawal Singh's bhajans produced great effect. Prizes were distributed to the girls of the girls' school attached to the Orphanage bythe Deputy Commissioner of Firozpur. The Cantonment Magistrate and the Settlement Officer also honored the meeting with their presence. Lists of subscriptions for Gauraksha, Orphanage and D. A.-V. College were opened and the appeal for subscriptions was very liberally responded to. The meeting was a great success. This is only a brief account. The details are given at full length in the *Arya Gazette*, Firozepur.

LALA Guru Datta M. A. delivered a learned and instructive lecture on "Vedas and the Bible" at Amritsar on the 5th instant. It made a great impression on the people present.

IMPORTANT NOTICE.

We inform our subscribers that the new year of the Arya Patrika will begin from the 15th June next. Gentlemen who have not yet paid up their subscriptions for the last year are requested to clear up their accounts at once. It may also be added that the subscription of the Arya Patrika is payable in advance. Our subscribers should, therefore, send their subscriptions in advance for the next year also. The Arya Patrika belongs to the Lahore Arya Samaj and is not the property of any individual. The size of the paper can be increased, as is desired, by most of our subscribers, if the number of subscribers is doubled, because a large paper cannot be conducted well without a paid Editor being employed. We hope all our subscribers will pay up their subscriptions, arrears as well as advance, before the 15th June.

MANAGER,
Arya Patrika.

PRINTED AT THE "TRIBUNE PRESS," LAHORE BY GHOLAM YASEEN, PRINTER.